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EDITORIAL.

THE MINISTRY OF SYMPATHY.

This is a world of severity. The relations of men are settling down to a business basis. Men are largely estimated by the money standard. Your name in the community is trustworthy to the amount of cash you have in the bank and your ability to meet your obligations. When you deal with men in the commercial world, it matters not what your circumstances may be, sympathy has no place in the adjustment of business transactions. And this sort of education is touching the relations and characters of people in all departments of life. The trend of it is to dry up the fountains of sentiment and to meet all demands made upon our time and means strictly as a matter of business. That system and method are essential to the success of any and all enterprises is a proposition that no one will question; but life is not made up of severe calculating business. Sympathy has its place in human hearts and lives. The gospel of Christ is given to the world to develop and direct this element in the social and commercial affairs of men. If softens the heart, inspires the thought and broadens out the nature of our better humanity. In a world so fraught with sorrow and suffering and oppression we can not dispense with kindness of feeling and brotherliness of spirit in the personal relations of life. We need to take men by the hand and speak a cheerful word now and then, or we will unconsciously fall into a supreme selfishness of disposition and habit. Christ loved men, and he lost no opportunity to impress that fact upon them in their homes, along the public highways and in the marts of trade. It is this that has given him the right of way to human hearts all along the march of the centuries. In this he stands out in striking contradistinction from the world. The practices of the world are oppressive and exacting. Here men and women are ground down to the earth and often reduced to want and affliction; but Christ says, "Come unto me, all ye that labor and are heavy laden, and I will give you rest." If men are cast down, he lifts them up; if they are afflicted, he soothes them; if they are burdened, he gives them relief; if they are sinful and penitent, he forgives them and bids them go in peace; and if the way of life looks dark and forbidding, he points them toward the breaking of the morning. Men and women are oftentimes dying by the inch for this kind of treatment. They long for a friendly smile, a brotherly word, a warm shake of the hand, or a little kindness of treatment. Out in the hard business world they get rebuffs, cruel neglect and all manner of severe usage from Christ, the Savior of men, they get love and sympathy of a Divine quality. No wonder men love him. His very nature draws the aching heart and the weeping eye and the burdened spirit toward him. As the world progresses we need more and more of this Christ spirit in our dealing with men. It is this that will give us access to their hearts and consciences. Men may resist our arguments,

and they may ridicule our professions of piety, but if we love them they will open their ears to our word and heed our brotherly admonitions. Therefore, the man who looks up the suffering and the sorrowing, the man who finds the unfortunate and the erring, and the man who meets his fellows with sympathy and kind-heartedness is the man who will leave his impress upon the generations. Paul meant a great deal when he said, "Be kindly affectioned one to another with brotherly love." The cultivation and exercise of this spirit can not be neglected without contravening the spirit and aim of the gospel of Christ whose disciples we are. Sympathy has its ministries to perform at the hands of those who seek to save the children of men. This lesson we must not forget in our efforts to preach Christ to a dying world.

GIVE THE PASTOR YOUR CO-OPERATION.

The position of the preacher in charge is a peculiar one, and he must have the sympathy and co-operation of the members of his flock if he makes a success of his work. They must be a united people in order to help him in the enterprises of the Church. If they have antagonisms and strifes among them and refuse to become reconciled, then he had just as well cease his efforts to build up the membership of his congregation and patiently wait for the next conference to relieve him from his embarrassment. He can do nothing in developing the spirituality of a people hopelessly divided and at daggers' points with each other. This state of things is not Christ-like, and Christ has no fellowship where such conditions obtain. Then if you have troubles of this sort as a congregation, get together in a good meeting, reconcile your alienations by mutual concessions, and, by the help of the Holy Spirit, enter into harmony and present an unbroken front against the forces of evil. With that sort of a membership a preacher can do something for the salvation of the community in which he labors.

But this is not all. The preacher is a man, and a little sympathy expressed with him in his work is a great help to him. When he calls upon you in the interest of the Church, even if he does make financial demands, do not treat him indifferently and give him to understand that his visit is unappreciated and that you regard his call as an annoyance. He does not solicit your money for his own use, but for the Church to which you belong. In giving the assistance for which he asks you are not conferring a favor upon him, but upon yourselves. He is simply your servant, working in the interest of your family and your community. Then it is the least you can do when he calls upon such an errand to treat him respectfully and kindly and give him the benefit of your approval and encouragement.

Again, there are many little acts of kindness you can show him that will cost you but little, and they will prove a great blessing to him. He is not simply a hired man, sustaining the relation of the employe to the employer.

He is your best friend, and you ought to regard him as a brother beloved. Look at his library once in awhile, and it may be you will see the absence of a book that will be helpful to him in his studies. Call round to the parsonage and occasionally put in some conveniences that will relieve his hard-worked little wife of much labor and burden. When you meet him in his rounds, speak kindly to him and make him feel that you appreciate his ministry. If you hear him criticised unjustly, take his part, but do not tell him every thoughtless thing that some unwise person may say about him. If, in his conduct, you see something not exactly proper, go to him lovingly and talk the matter over with him, and if he is the man he ought to be he will appreciate your interest in him and be benefited by your wisdom. Do not speak disparagingly about him or his family anywhere, especially in the presence of your children. They will not forget your remarks, and when he tries to do them good, you have rendered this improbable by your lack of prudence. If, from any cause whatever, you do not happen to like him, keep that to yourself, pray over it, and the little dislike will disappear. And if he should happen to offend you, do not go around and pout and take the grievance to some one else and treasure the thing against him, but see him in person, and if he is at fault he will make the amende honorable. Love him and teach your children to love him, and you will derive great good from his life and from the ministrations of the truth as he talks to you at the Sunday services. Yes, we repeat the preacher is a man, and he needs your sympathy, your prayers, your love, your most earnest co-operation. Give him these in a large measure, and he will prove to be the best preacher ever sent to your congregation.

BISHOP JOHN F. HURST.

We regret to notice in the secular press that Mrs. Hurst, the wife of Bishop John F. Hurst, of the Methodist Episcopal Church, has applied to the courts in Washington City for legal separation from her husband. She is the second wife of the Bishop, and at the time of their marriage some five years ago, she was young, beautiful and wealthy. She was the daughter of Francis R. Root, of Buffalo, who made a great fortune in manufacturing stoves and in dealing in real estate. Mr. Root and his family were ardent Methodists and they wished their family name to be associated with one high in the councils of the Church. Bishop Hurst was some fifty years of age, and one of the great men of Methodism. The two were brought together by the Bishop's intimate acquaintance with and frequent visits to the Root home-stand. He was a great favorite with the family. The Bishop and Miss Root were married at her father's death-bed, and in accordance with the dying man's wish. The bride inherited a great fortune, estimated at \$80,000 annually. The couple took up their residence in Washington, in which city the Bishop had already inaugurated the great American Methodist University enterprise. Mrs. Root purchased a

magnificent home for them in this city and fitted it up in great style. But the disparity between the ages of the two people, together with the sober, quiet tastes of the Bishop, did not conduce to the happiness of his young wife. There was no congeniality between them, and after the first few months of married life had passed, the two began to drift apart. This continued until a few weeks ago, when the Bishop, after a consultation with the Root family, concluded that the best thing to do under the circumstances was to permit his wife to quietly ask the courts to grant her a separation. All parties concerned deemed this the wise thing to do in the face of this unfortunate emergency. So he decided back to her all the property which had come to them from her father's estate, and the divorce proceedings were quietly instituted. No scandal attaches to the case whatever, and no one censures the Bishop for the course he has pursued. He has acted the part of the thoroughly unselfish man in releasing his young wife from a bond of union in which she was very unhappy. There was nothing else for him to do; but the necessity which has brought the divorce procedure about is a source of deep regret upon the part of all concerned. A Methodist Bishop is the highest official in the Church, and though no blame is attached to this one on account of his trouble, yet the very fact that he stands divorced from his wife carries with it an air of humiliation not at all in keeping with the sanctity and high dignity of the eminent position he occupies in his Church. A Methodist Bishop in the attitude of a divorced man, whatever the cause, does not look well to the multiplied thousands of members who have been taught from time immemorial to regard these high officials as pre-eminent models of propriety and leadership in the Church of God. From this sad experience of the Bishop and his Church our leaders in Zion ought to learn a lesson. They represent the Church, even in their matrimonial alliances, and in such ventures they need to exercise more discretion and less sentiment. If an aged Bishop is so unfortunate as to lose his wife, he had better remain single unless he can get the consent of his mind to select another one in keeping with his own age, and in sympathy with the great work to which the Church has called him. However innocent he may be in his domestic infelicities, we do not want another divorced Methodist Bishop. We now have one too many in the person of Bishop Hurst, and we religiously indulge the hope that this unenviable and unique distinction will never come to another one of our General Superintendents.

There is a saying that it is better to walk with God in the dark than to go alone in the light. Faith, whose realm is the shadow, is nearer divine than in conditions where all is light. It is easy to believe and trust where there is aught of doubt and questioning. Faith is Godlike when, in the face of doubt, it grasps the infinite promise and swings out beyond the abyss of despair.

COMMUNICATIONS.

ANOTHER VIEW OF THE HIGHER CRITICISM.

Before entering upon a disclosure of my views of the above subject, which has been so ably discussed by a scholarly brother, I desire by way of apology and to invoke the charity of all readers in commenting on this article, to make the statement that my education has been quite limited, not having received a collegiate education, therefore feel a delicacy in replying; but as the brother says this is a subject upon which any thoughtful Christian may be profitably heard, I will venture an opinion. I am inclined to think that in opposing the higher criticisms, so-called, of the Bible, we are unnecessarily alarmed at the dangerous results that will accrue to our Church, as so predicted, and my opinion is that it will have no more deleterious effect than the diversity of opinion in regard to the proper mode of baptism, which has been discussed until it has seemingly become threadbare, and not yet universally demonstrated, and many are the Biblical passages that learned men differ on as to the true meaning of, and as to their inspiration; but such difference of opinion does not in the least affect the faith of one who has felt the touch of the divine hand and accepted the offerings of the Master, which surely cannot be doubted as coming from God. And whether the four gospels in their entirety are inspired or not, to my mind there is a sufficiency to keep the true believer well grounded in the faith and not the least danger of becoming an apostate. And these offerings and commands, though clothed in simple language, bear the unmistakable evidence of divinity, and may be as easily understood by the untutored as the educated in regard to what is necessary to their soul's salvation. Some seem to think that opinions are to be regarded as facts. Such is not the case. I am inclined to accept the results of men who have the opportunity, time and ability to make researches into the scriptures (some of which are of minor importance); but if I do not accept them, it does not in the least affect my faith. In regard to the refusal on the part of one to go and hear the gospel preached because the minister made the statement that the Bible was not all inspired, is a lame excuse, indeed. I know it to be characteristic of the profane to unjustly criticize a minister of the gospel, and the past history of mankind teaches us that the time will never come when all men will accept the gospel. There ever has been and ever will be a class that seem not susceptible to Christian influence, and they will go through life being repeatedly inoculated with the most forcible gospel truths, but they won't take. It will ever be so. While I am optimistic and believe that Christ to-day is drawing more men, women and children to him in a spirit of love and devotion than all other agencies combined, yet my faith does not reach to that extent that justifies me in believing that he will ever draw all mankind to him. But I am digressing. As to the danger of the higher criticism of the Bible to the rising generation, the teachings of the Master are being too deeply instilled into them, and they are being made too well acquainted with the true principles of the Christian religion for us to have any fears of their departing from them. It occurs to me that the Christian religion and the Bible, upon which our religion is based, need no defense. They justify their claim upon what they have done for humanity and civilization, and no earthly power will stop their progress. We sometimes let our imaginations betray us into the belief that our Church is in danger because opinions are freely published that do not coincide with our views. We need to guard well our imaginations, or we may get into the embarrassing position of the old man who grabbed his gun and hastily ran from the house and shot at what he supposed to be a squirrel, when his grandson made the discovery that the old gentleman shot at a fly on his nose. Moral—Be sure you see game before shooting. As I am ever desirous of more light, I am fond of reading the opinions of learned scholars; have received light in this way—at least, I imagine so. At any rate, it has enlivened my pathway through life and strengthened my faith. Some few years ago there was considerable local investigation and discussion as to the exact distance the Apostle Paul was from Damascus at the time he was stricken down, or the manner of his equipment. Of course, the exact distance was never determined. The

most exact would likely miss it an eighth of an inch; and he might have been riding a paint pony and red saddle. Who knows or can know? It is the character of the Apostle that we are benefited by considering. Of course, these things are of little importance, but investigation gives employment to the mind and tends to develop the mental faculties; therefore, does no harm.

In conclusion, I would say I am constrained to believe that the alarm occasioned by the higher criticism of the Bible is uncalled for; and regardless of the opinions of men the victorious march of Biblical Christianity will ever be forward. And, as some Christian writer has said, the highest culture of the ages to come may lift their standard to its loftiest heights; but, far above in beauty and glory, will be the standard of Christianity.

R. J. SMITH.

San Marcos, Texas.

WHAT IS THE BIBLE STANDARD OF CHRISTIAN GIVING?

A standard is that which is established as a rule or model by the authority of public opinion, or by custom, or general consent. What, then, is the established rule of Christian giving (if there be such a rule), or, in other words, what would it take to fill up the measure of our contributions to the cause of Christianity? We will try to answer this question according to what we believe to be the teachings of the scriptures upon this subject. God gave to Moses the first rule and plan of systematic giving for the maintenance of those who were set apart to minister in holy things. (I want to say here that we can not give scripturally unless we give systematically, and the cause of God has suffered much in the past, not because the people were not able to support it, but because of their sporadic efforts to do so; and it will continue to suffer in the future unless the grace of giving is reduced to a system.) He claimed a tithe of the land, whether of the seed of the land, or of the fruit of the tree, or of the herd, or of the flock, of the first and the best as his own. "It is holy unto me," said God. That is, a thing to be set apart for holy purposes. Lev. 27:30. Josephus says, "Moses contrived that the priests should be plentifully maintained." God not only contrived that they who were to minister in holy things should be provided with temporal things, but he also set apart a sufficient number to fill up the measure of service, according to the number of people to be ministered to. His system was an equalizer, and the parity betwixt the amount to be given (the tenth) and the number of people to be supported was on a par. What a disparity in Southern Methodism at these two points; e. g., a preacher with seven or eight in family trying to live and keep pace with the advancing age on \$450 or \$500, yet preaching to 250 or 400 members, scattered over a large territory, is not an overdrawn picture. This is to the discredit of many circuits, but vice versa by half, and sometimes less, with other preachers in other charges. This better support by a less number of people is to their credit. "But," says one, "may be they are better able. God's word does not measure ability to give by the dollars and cents in one's possession, but by the condition of the heart. (We will have use for this statement later.) "But," says another, "the inequality in the support of the preachers is to be accounted for on the score of the difference in the ability to serve." That would be a false standard to measure the difference between the temporal support of two preachers and their families by the difference in the preaching ability of the two heads, with no regard to the difference in the number of persons in each family to be clothed and fed. One would suffer while the other would have plenty. And if you will take the difference between the number of circuit and station preachers, the difference between their several abilities is more imaginary than real. Away with that carnal idea of five hundred and thousand dollar preachers. But a third chimes in and says, "Your argument would frequently fit the little preacher in the big place, and the big preacher in the little place; and that would not work." It will do no such a thing; but if acted upon, it would put bigger ideas into the heads of a great many people to give their pastors a better support, and that will help to make all of them big preachers, and every charge a good one; and in our efforts to find and to measure up to the Bible standard of Christian giving, we can not lose sight of the Divine philosophy in the law of supply and demand, of the ever-growing need of the widening

field in the evangelization of the world. When God wants a preacher in Mexico, or in South America, or in China, whose home is in the United States, we may be certain that the home Church has got enough of the Lord's money to send the man where the Lord's wants him to go. But can we say that the money will be forthcoming when needed? Nay, verily. A great deal of the Lord's money is being held in durance by selfish, covetous, greedy people; but, then, all such will have to disgorge it or suffer the consequences of robbing God. It is not so much a question with the Church (or any individual member) as to whether the preacher will be sent or the cause suffer anywhere or at any point, if she withholds and keeps in her possession that which God claims as his own to be given for holy uses, as that if she does will it not prove a curse to her instead of a blessing, and burn her flesh as with fire, as did the unlawful keeping of the ark of the covenant by the Philistines? We will let the prophet, Malachi, answer, and may the Spirit and the Word awaken all of us and quicken our consciences upon the subject of Christian giving. "Will a man rob God? Yet ye have robbed me. But ye say, wherein have we robbed thee? In tithes and offerings. Ye are cursed with a curse: for ye have robbed me, even this whole nation. Bring ye all the tithes into the storehouse, that there may be meat in mine house and prove me now herewith, saith the Lord of hosts, if I will not open the windows of heaven and pour you out a blessing that there shall not be room enough to receive it." But does God promise to bestow upon his people such great blessings for a money consideration? Not that. The promise is just in keeping with an eternally fixed law that he will not and can not bless the people who are keeping back, for selfish ends, that which he claims to be his own to be devoted to his cause; and robbing the sanctuary of the Lord is the very worst sort of thievery. It appears that the Lord was anxious about the matter—not the money so much, but the good of his people—hence he goes on to make other promises: "And I will rebuke the devourer for your sakes, and he shall not destroy the fruits of your ground; neither shall your vine cast her fruit before the time in the field, saith the Lord of hosts." "All the tithes into the storehouse"—this is the Bible standard of Christian giving—enough for the work, for all the work, and as the field widens and the work progresses and the need becomes greater, it will ever be, "All the tithes." But this may be too indefinite. How much ought each to give? According to his worth, and this will depend largely upon the consecration, the greatness of his faith, the intelligent appreciation of personal responsibility and an enlightened and quickened conscience; hence the poor in money will frequently give more than the rich—the condition of the heart will regulate that—for, "The abundance of their joy and their deep poverty abounded unto the riches of their liberality" will hold good now as in Paul's day; but all that is needed for all holy purposes will ever be the standard, and the Church that measures up to it will not only lead in the vanguard of the Lord's conquering hosts and receive from him here all spiritual and heavenly benedictions, but will hear at last the welcome plaudit, "Come, ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world; for I was an hungered, and ye gave me meat; I was thirsty, and ye gave me drink; I was a stranger, and ye took me in; naked, and ye clothed me; I was sick, and ye visited me; I was in prison, and ye came unto me." Matt. 25. J. L. HOLLERS.

Oglesby, Texas.

THE PASTOR'S SOCIAL INFLUENCE.

Man is an animal, and has the social instincts of all other members of his class. He rarely goes in a gang to himself, or if he sometimes does, he but proves the exception to the rule, and shows some abnormal development which makes of him the recluse that he is. Like the lower order of animals, he delights in association with his fellows. This is true of him as an animal; but he is much more than that and proves it by a higher order of socialism. He is not merely gregarious—it is not herding with others that pleases him best—he delights in the socialism of mind and heart. Not always is he wise in his selection of his companions or associates; were he that, there would be no need of pastoral or other influence to keep him moving towards the best. Observation

(alas! that we might also say experience) proves that he is as apt to tend downward as upward in his quest for company. Some times it would seem that he is more apt to sink than to rise. This state of affairs calls for sober thought, and for the location of responsibility. Certainly all good men should be willing to lend a hand here, but the pastor himself must. Not that he is in fact a social leader; that he can not be and at the same time be a minister of righteousness holding forth the word of life, except that such a life and such work is entitled to the distinction of holding the first place in efforts to lift men up from sin and shame.

But the social life covers more than moral and religious ground; it encompasses the entire man and all his pursuits. In it is included life, employment, religion; then marriage, happiness and death at last. Between these lines much more may be read in than is suggested here. But if so, the pastor can not be the leader in all these things. He can not give life; he can not ordinarily furnish employment; he can not bestow religion. No more can he unite the hearts of men and women in bonds of conjugal affection; (albeit his ears may hear the vows of plighted faith and his hands may unite in a deathless clasp the hands of bride and groom), nor yet can he impart the priceless boon of happiness. All these things are beyond him; and as to death, he is himself the child of mortality, although he aspires to the eternal hills. What then is the pastor's function? If not to lead, it certainly is his privilege and duty to direct; if not to control with absolute certainty, yet must he bring to bear the mighty forces of ministerial influences which will at least compel attention. Every morning he has need to pray:

"Direct, suggest, control this day
All I design or do or say,"

and then he must needs go forth and walk as He also walked, who is the Light of the world. And how walked he? See him at the wedding in Cana of Galilee testing for the first time his wonder-working power; see the sparkling water blushing red at his behest to take some part in the doings of the festal hour! Listen to his words, and see the course he took among the people who without restraint or embarrassment went on with happy greeting and joyous mirth. See him, your Lord and mine, sanctifying by his presence that institution which more than any other means social purity, and makes possible homes and home altars, whence ascend the grateful incense of domestic praise! Behold him in the homes of the people! Listen to the gracious words which proceed out of his mouth, for,

"From heaven he came, of heaven he spoke,

To heaven he led his followers' way;
Dark clouds of gloomy night he broke,
Unveiling an immortal day!"

Never man spake as he did. No wonder that he charmed his friends and put to silence his enemies. No wonder that his words, gems of immortal truth, are set in the diadems of grace which encircle the brows of his faithful followers. Behold him where sick men suffer, and wasting diseases yield to his magic touch! Lo! the blind see the beauties of nature once more, and dull ears catch the sweet strains of melody always floating about, but never heard by them till now! And at the sepulcher he stands a weeping mourner until the moment comes when he must at once destroy the power of death and the power of unbelief! "Lazarus, come forth!" and death is dead, and unbelief is dead, and Lazarus lives, and faith is living too! Now in their measure, men are to be his followers, walking in his footsteps and doing such work as he did; and such men will point to the way of life and influence men to walk in it, and almost unconsciously mold public sentiment. Nor will it be mere religious sentiment which will be thus formed. All questions—social, secular and religious—will take new shape—acquire a new meaning—under the eye and hand of a thoroughly Christianized or spiritualized ministry. More than any other class of men will they thus become the suggesters of public thought; and this being so, in social life no improper thing can long survive. It will thus be seen that there are things proper and things improper in the social world. Of course, proper things are always allowable; while improper things are not to be considered at all. Really, the danger lies in the domain of the doubtful; and the judicious pastor, ever on the alert, will quickly discern the hurtful and will

promptly, and as quietly as may be, relegate to the shades whatever threatens the purity of the members of his flock.

But the prohibitory law must be used with great discretion—the pendulum must not swing too far—the social instinct must be recognized. From worldly encroachments the Church must ever be guarded—but we are to use the world as not abusing it. Wine suppers, social card parties, billiards, the dance and all theatricals—these and other things come up from the pit, and must be hurled once more to their own place; otherwise, when they sink to their own level they will drag down the very flower of the Church with them. Ministerial character and ministerial attitude must be a standing, living protest against extravagances of all kinds. Good sense, coupled with grace, gentleness linked with firmness—these will make impossible the excesses which will thrive in their absence. "Follow me as I follow Christ" should be the motto of every pastor; and if he follows Christ and his people follow him, it will not be long until all social questions will adjust themselves; and in the great day it will be seen that the wisest guided best, and that the most devout were the most helpful. Let us not forget that there is a social side which can not be ignored, and that the distance between true religion and true sociology is not great.

JOHN S. GILLETT.

Pearsall, Texas.

REGENERATION.

In the Advocate of May 25 Mrs. P. P. Lowe makes an attempt to reply to my article on the above subject, and incidentally Mr. J. W. Bridges appears to do the same thing. But I want to correct an error that appears in my article. It misquotes the Savior. I did not intend to write "Except a man be born of water he cannot see," etc. My argument shows that fact. Mrs. Lowe says that "being born again" certainly means conversion," which is of God, and creates you anew, and you are then as a little child," to which I heartily agree, but she calls all this a "water birth," and says there is absolutely no water in the passage "born of water." Let us see. "If any man be in Christ he is a new creature." II. Cor. 5-17. "To as many as received him to them gave he power to become the children of God, to them that believe on his name"—born not of blood, nor of the will of the flesh, nor of the will of man, but of God." John 1:12-13. "For we are all the children of God by faith in Christ Jesus." Gal. 3:26. "If children, then heirs; heirs of God and joint heirs with Christ." We have been made "meet to be partakers of the inheritance of the saints in light"—"hath inheritance in the kingdom of Christ and God." Eph. 5:5. "For as many of us as were baptized into Christ, have put on Christ." Gal. 3:27. Who baptized us into Christ? The Holy Ghost undoubtedly. "But ye are washed, but ye are sanctified, but ye are justified in the name of the Lord Jesus and by the Spirit of our God." I. Cor. 6:11. Here you see the entire work done and how. Mrs. Lowe's application of text from Titus will not do. "The washing of regeneration" covers the whole ground of conversion, regeneration, "born of the Spirit," "sanctification," "justification," "baptism into Christ" and "redemption;" "for Christ is made unto us" all these things. And the phrase "renewing of the Holy Ghost" undoubtedly shows two facts, viz: that we have received the Holy Ghost in our conversion and subsequently it was "renewed" to continue our salvation. And this is also plainly shown by another text: "But though our outward man perish, yet the inward man is renewed day by day." II. Cor. 4:16. "For in one Spirit were we all baptized into one body," and "now ye are the body of Christ and severally members thereof" (N. V.) I. Cor. 12:13-27. Here we have precisely stated what our Savior said to Nicodemus—St. John 3:5—showing that there can be no "body of Christ, no "members," no "Church" without both water baptism and Holy Ghost baptism. Mrs. Lowe's article clearly indicates two spiritual baptisms in the salvation of the human race. The Book say "one Lord, one faith, one baptism." Eph. 4:5. St. Peter says, 3:21, that this "one baptism"—the antitype—"now saves us." We see here that although our Savior had "ordained" that water baptism was necessary to enter the Church which He chose to call "the kingdom of God," Peter shows that it was also a type of that baptism which our Savior told Nicodemus "must" take place. Contrary to Mr. Bridges, he did not say that one was

as necessary as the other. Mr. Bridges fails to comprehend the true import of the term "kingdom of God." Here is the difficulty. "God translated us out of the kingdom of darkness into the kingdom of his beloved Son." Here it is shown to be spiritual. "Repent, for the kingdom of heaven is at hand." Here the temporal character is shown. Our Savior "set up a kingdom which shall never be moved." Not a new one, but a new dispensation of the old one. "The tabernacle of David"—"the Church." This Paul plainly shows under the figure of the olive tree. I will notice these so-called "water-birth" theories a little farther. Nicodemus was doubtless assenting to Christ's mission, but did not understand it; could not "see" its meaning. Beyond the possibility of a doubt Nicodemus knew from prophecy that the Messiah could come "sprinkling the nations" "with clean water," but he had overlooked the most important feature which Christ says a man must "see." Besides, the Savior told him what to do. Yes, "when he is old" at that. "Except ye be born of water and the Spirit," now or hereafter, "ye can not enter into the kingdom of God." The most common theory, I believe, now is that the "water-birth" refers to the natural birth. Our Savior obviously had no other object in view than to show Nicodemus the true nature of the Spirit-birth. "That which is born of the flesh is flesh and that which is born of the Spirit is spirit." John 3:6. A flesh-birth should not be called a water-birth. There is no analogy whatever between the water-birth and the natural birth. Whereas the analogy between the water-birth and the Spirit-birth is complete. In the Spirit-birth the Holy Ghost "comes upon us," is "poured out upon us;" "sprinkles our hearts from an evil conscience" in the antitype. In the water-birth—the type—the water should "fall on" us, "be poured upon" us, should "sprinkle" us, and I will here add that there can be no analogy between the Spirit-birth and a death, burial and resurrection by "immersion" in water as type or an ordinance. Hence we see many reasons why we should adhere to the literal meaning of St. John 3:5. The Master was explicit to the woman at the well. On all occasions he spoke gently, and we should "search diligently" for his meaning. I fear many are wrestling the Scriptures to their own destruction.

DR. J. W. COLE.

INFIDELITY IN DISGUISE.

There is a species of Hardshellism yet to be found in some parts of Texas which kicks with all its might against every effort of the people of God to do good. Where it is yet to be found it is generally in its bitterest and most ignorant forms, and always on the warpath. Whatever Hardshellism may have been in the past, as it is now found in the country districts, it is nothing short of infidelity in disguise. What a blessing to the race, that as a Church she is on the rapid decline, and that she is surely drifting away to "the mountains of Hepsedam"—or oblivion—where the lion no longer roareth and the whangdoodle no longer mourneth for his first born, ah." About all there is of infidelity is a little bundle of objections to every good enterprise that may be set going by God or man for the benefit of humanity. Now tell me what is Hardshellism, if the average Hardshell sermon of the present day is a fair sample of its creed, except a fight against every good move that is abroad in the land? The average Hardshell preacher gets up and announces his text, which he thinks must have some reference to the decrees of everlasting eternal-unconditional- no-matter-what you-do-holdoutiveness, stating that the Lord put the text into his mouth as he came along, claiming that he don't have to make any preparation; that the Lord gives him the message. And what a message! What a slander on the Almighty to claim that he put such things in his mouth! If he is one of the most ignorant type, he will thank God that he has no book "larnin'." A story is related of one of this sort, who, in his prayer, said: "Lord, I thank thee for ignorance; make me more ignorant." Whereupon a man in the congregation thought it the right time to say amen, and put it in thus: "Amen! the Lord make him as ignorant as a mule." Didn't the man have much to be thankful for, though? Perhaps the first proposition comes in in the way of assuring the sinner that he has no mission only to feed the sheep, and there is nothing in the book directed to the sinner. After getting well under headway the typi-

cal Hardshell sermon is apt to give a rap at supporting the ministry, then Sunday-schools, Epworth Leagues, Christian Endeavors, etc., are most sure to get their portion of abuse in due season. Then comes a rap at the different denominations in general and the Methodists and Missionary Baptists in particular. Then if the brother don't forget about it, he is likely to pay his respects to Masons, Odd Fellows, Pythians, etc. Now I grant you that occasionally you may find an intelligent Hardshell who may not turn loose his battery of vituperation in this way, but if any one who has heard an ignorant Hardshell preach within the last thirty-five years who has not in his discourse touched up some of these things, let him rise and speak. Now, far be it from me from saying ought against any people whose mission is to do good in the world, but I am fully convinced that Hardshellism, as preached by the great majority of its preachers the present day, is in direct opposition to every good influence, therefore I write as I do. In my next article I will show by abundant proof from scripture that Hardshellism is against the teaching of the Bible. C. G. SHUTT. Armour, Texas.

NATH'S BEEN THINKING.

Some things I have been thinking about lately. When a man steps across the threshold of clear right he is already in the territory of wrong, and may say or do most anything. When a father, husband or son turns his back on home, the place that God made for him, and goes out, guilded clubs and godless saloons soon all look alike to him. My notion is, he is about right, but that doesn't make his notion righteous. Bishop Potter, of New York, is growing very fast to be one of the devil's jugs. I see where another Bishop of that same worldly Church says dancing and such like amusements are all right for the young folks, provided they are among the best sort, but it is not well for the preacher who must minister in holy things by the sick bed and open grave. My notion is, the dying and they who are being put in the grave ought to be much more particular about how they live than the fellow reading the ceremony over them. Some folks' notion of religion consists lots more in the clothes they wear, the form of their conversation, the beauty of their ceremony, than in their Christ character.

I had rather wear a ragged shirt than have a ragged credit. Some women would look more like angels if they would pray more and paint less. Some people have to be particular with their reputation. He that is crushed to earth with the truth will be on top when it rises again. Error always wears a suit of truth. NATH. THOMPSON.

SUCCESS.

Young men, do you wish to succeed in this life? Do you wish to mount the ladder of fame and bequeath to posterity names that shall live forever? If you do, you must be honest, upright and honorable. The primary step to success is honesty. Honesty is the lynx-eyed search-light of all business men of to-day. True we sometimes see men amass great fortunes and appear for a time to succeed by trickery and fraud, but where you can point to one case of dishonesty as a visible success you can also point to hundreds which disprove that theory. Show me the young man whose character is beyond suspicion, whose conscience would pique him as the bite of a serpent or the sting of an adder at the very thought of fraud, who would not take a cent from his employer's till to appropriate to his own interest, who could keep from the world the most trifling secrets of the greatest corporation; in short, one that could be trusted in any department of the world's great commerce, and I will show you one who could command a situation with the largest concerns of the Union. The world's business is growing daily, and the demand for honest, upright young men is increasing with rapidity. Let us be brave; let us be honest and upright. We are the guard-

ians of posterity. Let us awaken dormant ambition to a higher and nobler aim in life. Even those who engage in a dishonest business seek to employ only those who are honest and faithful. This alone should stand out as an axiom to every young man of the present era. We should remember that though fraud and cunning may appear to thrive for a time, success gained through artifice and stratagem is not lasting, and, like the child's sand heap on the beach, must perish. Though the firmaments may have control over men, we must ever remember that God is Lord of creation and controls both heaven and earth. Young men, let us bear upon our brow the signet of honesty, and success is ours. R. THOS. WILLIAMS.

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SECULAR NEWS ITEMS.

The State mob law passed by the Twenty-fifth Legislature has been declared unconstitutional by the Court of Criminal Appeals. In view of this, Attorney-General Smith has instructed the Assistant Attorney-General, who is in Athens, Texas, to proceed in the Humphreys lynching examining trials under the statutes for murder in the first degree and not under the mob law statute.

Yellow fever has broken out in Santiago, Cuba. The authorities are inclined, as usual, to class the cases as "sporadic." We fear, however, that before the summer is very far advanced the fever will become epidemic in all Cuban ports. It behooves the authorities on this side the Gulf to put forth strenuous efforts to keep the disease out of the United States. Sanitation is excellent, and should be rigidly enforced in all cities; but quarantine is the only effective measure to prevent the introduction of this contagious disease.

From present indications the attendance at the coming State Fair will exceed that of any former year. Great preparations are being made for an unexcelled exhibit, while many cities and towns throughout the State are holding enthusiastic meetings in the interest of the Fair. It being a State institution, it is quite appropriate and proper that all Texas should feel a lively interest in it. With the co-operation of the railroads in the way of cheap rates, success this year will be assured.

It is a difficult matter, it seems, to enact a law which will protect railroads against "scalpers." The Criminal Court of Appeals has declared the law passed by the Twenty-third Legislature unconstitutional, for the following reasons:

1. Because the law prohibiting the selling of tickets by persons not having certificates of authority to sell is not a police regulation adopted by the Legislature in the legitimate exercise of police power.
2. The law is invalid in this, it delegates to railroad companies the power to make the sale of tickets lawful or unlawful.
3. The railroad transportation ticket is property.
4. That said act is violative of Section 19 of the Bill of Rights.

The Criminal Court of Appeals, in the case of G. L. Searcy vs. the State, upheld the constitutionality of the Sunday laws of Texas. The decision was rendered by Judge Henderson on June 21.

The splendid home of Gen. John B. Gordon at Kirkwood, a suburb of Atlanta, Ga., was destroyed by fire on June 21. By strenuous efforts the General's books, pictures and war relics were saved.

The grain crop along the Fort Worth and Denver Railroad is reported to be equally as good as that of last year. With a few more years like the past two that section of the State will "blossom as the rose." Business is reported as flourishing throughout the Panhandle.

It is now reported that some one of the supposed lynchers of the Humphreys has made a full confession of the whole crime. The officers will neither affirm nor deny the rumor. Some of the suspects have been discharged and other arrests have been made.

The small revenue stamps which we are called upon to place on documents, goods, etc., seem to amount to but little, but in the aggregate they swell to startling proportions. From the closest calculation that can now be made, the war revenue act which, with the exception of a few items, went into effect July 1, 1898, will realize for the year a little less than \$100,000,000. The receipts from tobacco alone will probably show an increase of \$6,500,000. Beer and other fermented liquors an increase of over \$28,000,000, and oleomargarine an increase of about \$585,000. The two items which have produced more than ten times as much revenue as any two others are those applying to documentary and proprietary stamps. On April 3 last these items had produced over \$36,500,000,

and it is not improbable that by July 1 the total will exceed \$44,000,000. The tax on legacies will probably not produce in excess of \$1,000,000, while the special tax collected from bankers will exceed \$3,500,000.

In the suit for damages instituted by Rev. S. A. Hayden against C. C. Slaughter and others, a verdict was given for \$30,000. Since that time garnishments have been run against C. C. Slaughter by the Western Newspaper Union, of Dallas, Texas, for \$3629.92, and by Henry Lindenmeyr & Sons, of New York, for \$2441.70. These to satisfy judgments held by these parties against Rev. S. A. Hayden.

Ex-Senator Gorman, of Maryland, is quite sick at his country home near Baltimore. He has not been well since the adjournment of Congress, and his friends are very anxious about him.

A very sad accident occurred near Oak Cliff the 23d inst. There was a picnic at Kidd's Springs, and a number of young people from the city were in attendance. Some of the boys went in bathing, and Oscar Hancock and Willie Meador were both drowned.

Ten miles from Lampasas last Friday a horrible accident occurred at Pitt Creek, in which five young ladies were drowned. The wife and five daughters of Mr. J. H. Lloyd and the daughter of Mr. Joe Childers went to the creek to spend the day fishing. While there four of the Misses Lloyd and Miss Childers were drowned. They ranged from eight to twenty-four years of age.

The Rough Riders, led by Col. Roosevelt in the Santiago campaign, have recently held a reunion at Las Vegas, N. M., in commemoration of the day on which they showed their valor at Guasimas. Col. Roosevelt was present and the boys gave him a rousing reception.

President Dwight, who recently resigned from the Presidency of Yale, preached his baccalaureate last Sunday. For a great many years he has occupied this high position, and no man stands higher in this country as a scholar and an educator than he.

The preliminary hearing of the men who are alleged to be the lynchers of the Humphreys about a month ago in Henderson County is now progressing at Athens, the county-site. Two men thus far have testified, and they confess to have been among the lynching party the night the diabolical crime was committed. Their names are Polk Greenhaw, W. A. Johns, Bob Steph-took the stand and made a clean breast of the whole thing and gave the names of Joe and Walter Wilkinson, Arthur Weeks and John Greenhaw. They ens, John Gaddis, W. B. Brooks, Sam Hall and — Mahan, including the names of the two witnesses who have turned State's evidence. These ten men are thought to be the only ones implicated in the affair. The details of the tragedy as given by these two participants, are horrible in the extreme, and they reveal the most deliberately planned piece of butchery that ever occurred in the State. Great crowds of people are in attendance upon the trial, and excitement runs high. The County and State authorities are in dead earnest and the matter will be pushed to the utmost extent of the law.

The State Democratic Convention of Kentucky is now in session in Louisville and has been for some days. Its purpose is to nominate a full State ticket, from Governor down. There are three leading candidates before the convention for Governor—Goebel, Stone and Hardin. The latter was the nominee at the last convention and was defeated by Governor Bradley. The three candidates have strength enough to tie up the proceedings, and there the matter rests at this writing. Great confusion prevails and much disgraceful crimination and recrimination is going on between the factions. It is more like a howling mob than an orderly gathering of law-abiding citizens.

Our people are again in a strait in the Philippines on account of the beginning of the rainy season, followed by fever among the soldiers of our army. The active campaign is suspended for awhile on account of this state of things. But the Filipinos will not suspend their methods of guerrilla warfare. It is now the purpose of the War Department to enlist volunteers

and put them over there by the last of October, and by that time have a formidable army in the field. To take things under consideration, the President has hurried back from his vacation to Washington. This matter is now taking on a serious form and the Government is waking up to the fact that we have an ugly problem on our hands in that far-off possession.

During the eight years ending with 1898 the number of spindles in Southern cotton mills was increased by less than two million. The largest increase in any one year was during the year ending in August, 1896, when 578,000 spindles were added. For five months of the year 1899 definite arrangements have been made for augmenting the number of spindles by one million and adding \$17,000,000 to the capital invested. These newer mills will manufacture fine goods as well as coarse, and some of them will run a line of goods especially adapted for export. Most of these extensions of the cotton industry are in the two Carolinas. This shows that the profits of Southern cotton mills are tempting capital, and that there are advantages in spinning the cotton near the field where it grows.

Secretary of War Alger has announced his candidacy for the United States Senatorship from Michigan. This, it is thought, will be the beginning of the end of his career in the Cabinet.

After a prolonged and bitter political squabble in the Democratic State Convention at Louisville, Ky., notice of which is mentioned in another item, Goebel was nominated for Governor last Tuesday night. After the nomination was made many speeches were in evidence of a conciliatory kind, and all pledged their support to the nominee.

A dastardly murder took place last Tuesday near the line of Houston and Leon Counties, in which Jones Reinhardt, a prominent and wealthy citizen of Grayson County, lost his life. He was met on the highway and riddled with buckshot. The name of the party committing the offense is well known, but owing to the libel law now in force in Texas, it can not be printed until the courts have laid hands upon him. The cause of the tragedy is not yet given.

A disastrous collision occurred near Cardiff, Ala., last Tuesday between a body of white miners and a body of negro miners. The cause of the trouble was that a few days before a negro by the name of Jno. Shepherd committed an outrage upon a white woman in the vicinity and it was thought that these negro miners were harboring him. At least they refused to go to work and armed themselves and gathered in what is known as Glasgow hollow. A white man chanced to pass that way and he was held up and roughly handled. The whites then armed themselves and came up in the rear of the negroes and three of them were left dead and three others were mortally wounded. Others were injured.

A bloody duel occurred between James Johnson and William Boyd, two gamblers "doing business" in the city of Galveston. It took place on the leading business street of the city on the afternoon of last Tuesday at a time when the streets were crowded with people. Johnson was killed outright and Boyd had his arm and leg broken. Fifteen shots were fired and eight of them took effect. George Levick, an innocent bystander, was fatally shot, and Geo. H. Goodman, another passer-by, was seriously injured.

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North Texas Conference.

GAINESVILLE.

J. L. Morris, June 26: Please allow just a word more in regard to the Stuart meeting recently held here. In my report of the meeting I failed to mention the very efficient service of the choir led by Prof. D. J. Evans, of Whitewright, Texas. It was by all odds the best singing ever in Gainesville, if the testimony of the people be true. Prof. Evans is a Christian gentleman and splendid singer. I most heartily commend him to any one holding a great meeting.

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NOTES FROM THE FIELD.

Texas Conference.

WATTERS.

D. W. Gardner, June 26: We are in the midst of a gracious revival. Great interest is shown. Praise the Lord!

EVERGREEN.

Newt. Oliver, Sunday-school Superintendent: Our Sunday-school is moving on nicely. We believe in spiritual teachers and have them, and believe that teachers who are not spiritual can not be to their classes just what they should be, or what they are expected to be. We have a membership of about seventy-five. Many of our young people are not religious, but we are praying for the conversion of every unsaved member ere this year shall close. We observed Children's Day the fourth Sunday in May. The program from the Publishing House was carried out in full, with enough additions to give about thirty recitations. The children were trained for the occasion by Bro. D. W. Linville, who trained them well and they did splendidly. We had several recitations that could not be beaten anywhere. The collection amounted to \$6.40. The crowd was large. We had dinner on the ground, after which Bro. W. H. Edwards, Bro. D. W. Linville and our pastor, Bro. Cameron, made interesting talks to the children. At the close of the service several children were converted at the altar. It was a day long to be remembered. The Advocate comes to us a better paper than ever before. It should be in every Methodist home in Texas.

STONEHAM.

Chas. U. McLarty, June 21: We began a protracted meeting at Stoneham May 26, which continued until June 5. Received six on profession of faith and two by certificate, and baptized three children. I did the preaching until Wednesday; then Rev. R. W. Adams, of Willis, came to me and did the preaching throughout the meeting. He did it well, too. Sunrise prayer-meetings, personal work and faithful preaching tell the story. This makes the third protracted meeting that I have had at this place during my three years' pastorate, but this was the best of all. The Church was wonderfully blessed. From June 9 to 18 we carried on a protracted meeting at Plantersville. Rev. A. J. Anderson and wife, of Conroe Station, were with me throughout the meeting, with the exception of the first two days. He is an old Tennessean. He has preached all over Hardin County, Tennessee, where your scribe was born. The great Lone Star State is hopelessly indebted to Tennessee for some great men: Houston, David Crockett—and there are others! Be assured, my brother, the reputation of the great State was sustained. We received one on profession of faith, one by certificate, and baptized two children. The result can not be stated in figures. No account was kept of those who testified to the fact they had been wonderfully blessed. It was a great meeting. And here I pause to return thanks to God for preserving the life of Brother Anderson. He had a narrow escape on his way home on the G. C. & S. F. R. R. All who are acquainted with this Sommerville Branch know that we have a mixed train. In other words, a few passenger coaches are attached to the local freight. It was behind. The passenger coaches were left sitting upon the main line while some switching was being done. The danger signal had not been placed. A special came on under the impression that the pas-

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- 125 pairs Ladies' Sample Oxfords, tan and black, sizes 2 to 4, manufacturers' price would be \$1.50
- Boys' Waists at Half Price—Boys' White Ruffled King Waists, sizes 3 to 10, worth \$2.00
- Boys' White Star Laundered Waists, sizes up to 15 years, qualities worth 75c and \$1.00
- Boys' Fancy Pereaale Star Waists, laundered quality worth \$1.00
- Boys' Striped Galatea Blouse Suits, combination cuffs and collars, worth 65c and 50c
- Dress Goods at Half Price—Remnants of Plain and Novelty Dress Goods, comprising all the new weaves and styles, in lengths of 3 to 6 yards; Remnants of our Plain and Fancy Silks, in 2 to 8 yard lengths, at half marked price, which is 1-3 value
- Dress Silks at Half Price—Wash Silks in pretty stripes, checks and plaids, were, per yard 50c
- Black Brocaded Gros Grains in a pretty assortment of neat patterns, were, per yard \$1.00
- We offer our entire line of Black Novelty Dress Silks, in a variety of 20 patterns, that we sold at, per yard, \$1.25 and \$1.50
- Wash Goods at Half Price—Tucked Gingham and Woven Tucks, per yard, 25c and 50c
- Imported Madras and Gingham, about 50 pieces to select from, per yard, 25c, 30c, and 35c
- Madras Shirting and Gingham, large range of patterns to select from, per yard 15c
- 25 pieces Tissues, stripes and plaids, per yard 25c
- 15 pieces Madras, stripes and checks, 25c and 30c
- Printed Mousseline de Soie, about 25 patterns to select from, per yard 50c
- Printed and Woven Piques in colors, 25c and 50c
- Fancy Striped Skirting, metallic stripes 25c
- 25 pieces Linings, Peralines, Silk-finished Linings, odd pieces of broken lines, off shade, 10c and 15c
- Ladies' Furnishings at Half Price—Fancy Embroidery Fronts, each, \$2.00 and \$1.75
- Fancy Plaid Ribbon, per yard 50c
- Fancy Striped Ribbon, per yard 65c
- Fancy Printed Warp Ribbon, per yard 75c
- Fancy Japanese Fans, each 50c
- Fancy Stock with Polka Dot Ties, each 50c
- Pique Robes, \$22.50 and \$27.50
- Mull Robes \$16.50
- Children's Headware at Half Price—Children's Hats of Straw, shirred mull or embroidery, low full crowns or tall crowns, trimmed with lace, embroidery or field flowers; Caps of plain allover embroidery tueks or insertion of Val. lace and embroidery, plain to the face or full ruche, with or without rosette top, dainty ribbons, colored or white, at 50c, 75c, \$1.00 and \$1.50
- Ladies' Gloves at Half Price—Odds and ends of 4-button Real Kid Gloves, white, pearl, tan, black, etc., chiefly 5 3-4, 6 and 6 3-4, regular price \$1.75
- Odds and ends of 4-button Foster Lacing, chamois, etc., assorted colors, regular price \$1.00
- Children's Hosiery at Half Price—1-1 Ribbed Fancy Striped and Plain Cotton Hose, sizes 5 to 8 1-2, our regular price 25c
- Odds and ends of Fancy Striped and Plaid Lisle Hose, regular prices 30c to 75c
- Men's Underware at Half Price—Odds and ends of Lisle Thread Shirts and Drawers, regular price \$1.00
- Pink, sky-blue and heliotrope 2-thread Shirts and Drawers, very fine quality, regular price, suit \$1.00
- Fancy Striped Balbriggan Shirts and Drawers, new and stylish patterns, regular price, suit \$3.50
- Fancy Striped full regular made Lisle Shirts and Drawers, regular price, suit \$4.00
- Line of full regular made Imported Lisle Thread Shirts and Drawers, unbleached; Drawers with spliced seat, regular price, garment \$2.50
- Cutlery at Half Price—Carving Sets, genuine English steel, knife and fork, stag handles, regular price, per set \$1.00
- Steel Shears, extra heavy and large sizes for heavy work, 7, 8 and 9 inch, per pair 50c
- Novelties at Half Price—Sterling Silver Novelties and necessities—
- Coat and Hat Marks, 40c, 50c and 65c
- Bag Tags and Bicycle Tags, 45c, 65c and 75c
- Stationery Sets, \$1.50, \$1.75 and \$2.50
- Manicure Knives, Cuticle Knives and Files, 75c, \$1.00, \$1.50 and \$2.00
- Belt Buckles and Collar Buckles no exception—your choice of entire line.
- China ware at Half Price—Decorated China Game Sets, 15 pieces, regular price \$5.00
- Decorated China Cabarets, regular price \$2.00

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SANGER BROTHERS,

DALLAS, TEXAS.

senger was miles ahead. It rounded a curve and saw the passenger coaches, but too late to prevent a collision. Brother Anderson and a few others saw it in time to jump off, but about fifteen were hurt. Many of them were negroes off to spend the Nineteenth. A little over a week ago it came near doing the same thing, when five or six of our ladies of Stoneham were on board. I am off to District Conference at Navasota.

East Texas Conference.

MARSHALL.

W. W. Graham, June 21: Last Sunday was a good day with us at Concord, being the largest congregation in several years and a very profitable communion service. The county generally has been favored with good rains, and the collections are coming up accordingly. The Advocate is holding its own splendidly.

West Texas Conference.

BLANCONIA.

D. A. Gregg: The writer's heart is glad again because of the visitation of the Spirit's power to the hearts of men in the above named place. We have just closed our meeting there. It rained every day until near the close of the meeting. Of course that had a bearing on the average attendance.

Still we only missed one service. God certainly knew the fight was on. He was in the camp all the way through. We went in a wagon and camped on the ground. The services were, as the people all testified, to the last night a spiritual feast. We did all of our own preaching except two sermons: one by Brother Boone South, a young Baptist preacher, the other by Brother Tom Hargrove, our youngest local preacher. The crust had been thick, and when these two brethren served us with the real cream of good thought, the people all enjoyed the feast. Results of the meeting: six professions, five accessions, one reclamation and the whole community left under conviction; closed with the altar full of the best boys and girls in the place. May God save them yet. \$16.50 was paid on the salary. The conference collections were nearly all secured by cash and good subscriptions. Closed out with a movement on foot to build a new church, which we are in great hopes will materialize into the erected building by the coming of conference. We sold a lot of good literature; such as you can get at the Branch House in Dallas; sold two nice Bibles and the people wanted more. "The Shields to the Young Methodist" went like hot cakes before a hungry man. Brethren, circulate literature. It is the strongest sort of preaching. People will read it. We go now to Middletown. If the Christian people there will work like they did at Blaconia we will gain another victory by the time

these lines are being read in the dear old Advocate. The Advocate, Review of Missions and Young People's Hymnal are playing a part in the work of this circuit.

Northwest Texas Conference.

STEPHENVILLE.

John A. Wallace, June 26: I returned from Mineral Wells 23d inst., with my health greatly improved. Was greeted with large congregations yesterday, and received six members into the Church. I found the work of finishing up the church on the inside had been completed, and is a thing of beauty. Rev. W. J. Moore, President of Granbury College, kindly filled my pulpit for me on Sunday morning and night of the 18th inst. The League was also the recipient of a fine, though short, address from him in the afternoon. Our people enjoyed Bro. Moore's visit very much, and this pastor greatly appreciated the service rendered. We are preparing for our big meeting, which begins July 16.

Short but full courses for busy teachers at the Landon Conservatory, Lock Box 361, Dallas, Texas, for free book.

It takes more grace than many possess to forgive a neighbor for being successful.—Ram's Horn.

TO TENDER SKINNED MEN

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Old and Young

RETURNED FROM THE WAR.

When Will Herrick returned from the war in the first flush of victory and honor, he felt equal to the mastery of large enterprises. He had gone away a quiet, rather humdrum boy, whose life had been bounded by the hills which surrounded this remote valley, and whose ambition had been weighted by ceaseless drudgery of work and lack of knowledge. A past without schooling, and a future with possible promotions from one machine to another, and rises in wages from seventy-five cents to a dollar, and, perhaps, to a dollar and a quarter a day, had been his life and his prospects.

But now it was different. The hills of the past had receded into a broader horizon, brought to him by this flight into the world and the knowledge it had given. His imagination had been enkindled, intoxicated, by the fact that the plain uniform he had worn away had come back with the three stripes and diamond of a first sergeant, won by conspicuous gallantry at Santiago, and by the consequent recognitions and newspaper notices, and later, by the bands of music which had heralded the coming home of himself and comrades.

So when he was offered his old position in the spinning room of the old cotton factory, he replied that he had other views, and in his voice was amused condescension. He was equal to better work, the voice said. Had he not shown it on the battlefield? Many of his companions there had been men who had left positions of responsibility and influence and had not proven themselves their equal in courage? Henceforth he would do work like theirs, that should reflect honor upon his manhood and worth.

But there were few positions in the valley suited to this larger ambition, and these were mostly filled; so Will Herrick went out beyond the hills and entered the arena with the very men whose equal he had been at Santiago. Here some of his old comrades met him with frank cordiality, and sought to establish him as he had established himself among them on the battlefield. But here something more was required than mere courage, more than manhood, purpose, tenacity. This something was knowledge, and in knowledge he was deficient.

It took a long time for him to discover this, for the glamor of the brave days was still in his eyes, and it seemed that nothing could be too difficult for resolute, undaunted effort; and they would not hint of it to him, for the glamor of the brave days was still in their eyes, too, and they were silent through very admiration—and pity. He tried one job and another and another, some for a few days, a few weeks; and then was caused to resign by some delicate means that kept him blind to the real reason. But one day he discovered his incompetency through the very friend who was trying most strenuously to keep it concealed.

It was as superintendent of an electric light plant that he was engaged, putting into the work all the energy and concentration of his nature, laboring ceaselessly through the day and often far into the night, and watched sympathetically by his friend, the owner.

But this was pitting against the impossible. However strenuously Will Herrick might launch himself into the business, however determinedly and absorbingly, there were the details, the foundation which he had passed over; and in all business it is a law that the foundation must be sealed before the summit. The owner had felt this from the first, but had been glad to allow the enthusiasm of comradeship to dim his eyes to the fact; and now, instead of seeking to make a change, he tried himself to fill the breach.

One morning Will Herrick came to the station an hour earlier than usual, hoping to discover and remedy a fault in one of the dynamos before it started. He had tried the night before and failed.

As he took out his key, he found that the door of the station was not only unlocked, but half open; and there, lying upon his back, under the dynamo, was his friend, the owner, absorbed in repairing the machine.

Will Herrick watched him intently for some moments, then stepped back as the truth flashed suddenly upon him. This, then, explained why so much had worked at night had seemed all right in the morning. His friend had generously come and repaired the machines during his absence, in order to spare his feelings. Something of the same generosity had doubtless animated the other friends who had

given him responsible positions, and finally been forced to transfer them to others.

For a long time he stood there with knitted brows and clinched hands, the same spirit that had taken him up El Caney carried him into the station to the dynamo.

"John," he said, steadily, "you must engage that young man who was here yesterday after a job. He understands electricity, and will make you a good superintendent."

His friend came quickly from under the machine.

"Nonsense, Will," he expostulated, warmly. "You and I are getting along all right. I don't want another man."

"But you need one, John. I am going back to the work I am competent for, and where I am really useful. I see it all now. The rest of you climbed up from the ground, building your path as you mounted. I have been trying to jump. I must go back now and begin at the bottom of the ladder. I understand spinning in a cotton factory, and will begin there. My old mother will be glad to see me back again." He held out his hand. "Good-by, John. Perhaps I shall see you again after I get my feet on some of the lower rounds. But it will take time. This is a harder hill than El Caney."—Frank H. Sweet, in Christian Uplook.

A GIRL OF HER WORD.

"You can depend upon her; she is a girl who does what she promises."

This is one of the highest compliments that can be deserved or received. A man must be a man of his word to be trusted and to be successful. He must begin, then, by being a boy of his word. He cannot put on the characteristic as he dons a uniform or attaches a badge to his coat, upon occasion. Well, then, in this "woman's age" when there is such a clamor for equal chances for boys and girls, should not the girl grow up with as strong a sense of responsibility about her pledged word as a boy? The demand is for a girl of her word, who does not hold a promise lightly, nor break her engagements easily.

A girl of honor is worth as much as a boy of honor. A girl is as much bound to be honorable as a boy. Unflinching, unfaltering truth is required of both alike. The same quality of steadfast adherence to a pledge, and the same tenacity in fulfilling what is promised and expected, make both boy and girl trustworthy. It is belittling, and unworthy, and unwomanly, for a girl to be careless and culpable on these points simply because she is a girl and thinks no one will be so impolite as to scold her for her failures.

If you stop a moment to think how often people are put out an inconvenienced by trusting to promises which are not kept, you will no doubt be able to recall instances enough to prove the need of greater trustworthiness. Somebody else has to do the work of the delinquent, and perhaps a dozen or more are kept waiting, or fail to secure something desired because of the failure of one person to do what was promised and depended upon. It is not right to assume a responsibility unless one means to be faithful to it, and girls should be ambitious of the distinction of being reliable, of being counted upon to do their promised part.

The trouble is, very often, that promises are too lightly made. One's word should be held sacred, and there should be a little consideration before giving it. "Too much trouble to think, always," is the excuse offered, but it does not excuse. It is never too much trouble to spare others trouble, and to do right for one's own sake.

How people lean upon a girl of her word! There is such uprightness and strength in her, such downright purpose and earnest endeavor, that no wonder she is trusted.

The only way to become such a girl is to form the habit of faithfulness in little things. These are like the filaments which are twisted into a cord. Enough of them will make a cord which cannot be broken, although a single one may seem insignificant and useless.

A girl of her word is respected by others, but she is also self-respecting, and self-respect is a treasure beyond compute. It is a costly thing; it cannot be gained in idle, haphazard ways, but is worth all it costs.—Young People's Weekly.

ARCHIBALD ALEXANDER'S PRYER IN OLD AGE.

Oh, most merciful God, cast me not off in the time of old age; forsake me not if my strength faileth. May my hoary head be found in righteousness. Preserve my mind from dotage and im-

becility, and my body from protracted disease and excruciating pain. Deliver me from despondency in my declining years, and enable me to bear with patience whatever may be thy holy will. I humbly ask that my reason may be continued to the last; and that I may be so comforted and supported that I may leave my testimony in favor of the reality of religion and of thy faithfulness in fulfilling thy gracious promises. And when my spirit leaves this clay tenement, Lord Jesus, receive it! Send some of the blessed angels to convoy my inexperienced soul to the mansions which thy love has prepared; and oh, my I have an abundant entrance ministered unto me into the kingdom of our Lord and Savior Jesus Christ.

FORCED OUT TO SEA!

Jesus constrained his disciples to get into a ship. Matt. 14:22.

Jesus constrained them to go! One would think that if ever there was a certain promise to success in a mission it was here. Surely here, if anywhere a triumphant issue might have been confidently predicted; and yet here, more than anywhere, there was seeming failure. He sent them out on a voyage, and they met such a storm as they had never yet experienced. Let me ponder this, for it has been so with me, too. I have sometimes felt myself impelled to act by an influence which seemed above me—constrained to put to sea. The belief that I was constrained gave me confidence, and I was sure of a calm voyage. But the result was outward failure. The calm became a storm; the sea raged, the

winds roared, the ship tossed in the midst of the waves, and my enterprise was wrecked ere it could reach the land. Was, then, my divine command a delusion? Nay; nor yet was my mission a failure. He did send me on that voyage, but he did not send me for my purpose. He had one end and I had another. My end was the onward calm; his was my meeting with the storm. My end was to gain the harbor of a material rest; his was to teach me there is a rest even on the open sea. Was it not worth while to be sent on the voyage just to get a sight of that vision—the divine Man walking on the sea? Was it not worth while to have been storm-tossed just to hear the voice, "Be not afraid; it is I!" Do not resist thine impulse, O my soul! It may not send thee to what man calls good fortune, but it will bring thee thine own prosperity—the power to find thy God in the very heart of the world's storm.—George Matheson, D.D.

REST IN CHRIST.

To the weary traveler nothing is sweeter than rest. As he plods on under a parching sun in a lonely desert, his heart often longs for the refreshing fountains and sheltering palm-trees of a happy oasis. He knows that when he finds such a favored spot it will be safe to lie down and enjoy sweet rest.

We are all pilgrims here below; this world is not our home. We are only passing through, and can not become acclimatized to these scenes of sorrow, disappointments and bereavements. This sin-darkened earth can not in itself afford real rest to the human heart. Not even those who are so fortunate as to have at their disposal all

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the physical good this world can offer, find real rest in its enjoyment. Social pleasures, wealth, honor and fame do not satisfy the longings of an immortal spirit. Being created in the image of God, we have aspirations that this world can not gratify. This world is not the home of the soul. "There remaineth a rest to the people of God," and we who have believed "do enter into that rest." It is the Christian's rest in Christ.

The rest in Christ into which the believer enters is not a state of inactivity. He who says, "Come unto me all ye that are weary and heavy laden, and I will give you rest," also says, "Go, work in my vineyard!" We are not called to idleness, but to work for the Master. We are collaborators with Christ, and it is all our business here below to spread the tidings of salvation, that the millions yet in the bondage and service of sin also may find rest in Christ. Neither is the believer who has entered into this rest exempt from the assaults of Satan and his emissaries. Being in a world which is still under the power of the prince of darkness, and on every side being connected with a race deeply fallen in sin, we are subject to the attacks of fallen spirits, and made targets of evil, designing men. Temptation is part of our discipline here below.

But the believer's rest is a rest of peace. He has received Christ as his Mediator and as an Advocate with the Father. Through Christ he knows the character and heart of God; through Christ he knows what are his privileges at the throne of grace; through Christ he realizes that God is not a tyrant, but a kind, loving, heavenly Father, who seeks only the highest good of his dependent creatures. With an atonement for sin and a revelation of the tender solicitude of God, the believer realizes that there is no antagonism between him and his God, consequently his soul is at peace with God.

The believer's rest is a rest of hope. In Christ immortality is brought to light, and in him the believer has a well-founded hope of living eternally in the realms of the blessed. Why, then, should he dread the messenger of death, knowing that to be absent from his friends would be to be present with the Lord? Why should the believer dread the valley of the shadow of death, knowing that he who has conquered death will support him in the ordeal of death, and be with him when he passes through the valley? The Christian's rest in Christ is a rest of a well founded hope that the future is laden only with richest blessings for him. The stone has been rolled from the sepulcher; Christ has risen, and we who believe in him are made partakers in the first resurrection; and because he lives, we shall live also.—Major Jno. D. Ketchum, in Pittsburg Christian Advocate.

OUR LORD'S MIRACLES.

These miracles are meant to teach us our Lord's power. He that could heal sick people with a touch, and cast out devils with a word, is "able to save to the uttermost all them that come unto God by him." He is almighty. These miracles are meant to be types and emblems of our Lord's skill as a spiritual physician. There is no broken heart that he can not heal. There is no wound of conscience that he can not cure. Fallen, crushed, bruised, plague-stricken as we all are in sin, Jesus by his blood and Spirit can make us whole. Only let us go to him. These miracles, not least, are intended to show us Christ's heart. He is a most compassionate Savior. He rejected no one who came to him. He had an ear to hear all, and a hand to help all, and a heart to feel for all. There is no kindness like his. His compassions fail not. May we all remember that Jesus is "the same yesterday, to-day and forever!" High in heaven at God's right hand, he is not in the least altered. He is just as able to save, just as willing to receive, just as ready to help, as he was eighteen hundred years ago. Should we have spread out our wants before him then? Let us do the same now. He "can heal all manner of sickness and all manner of disease."—Rev. Dr. J. C. Ryle.

A LIFE OF SERVICE.

That high life which waits for us can only be a life of service. There is no heaven here or anywhere else but the heaven of service. "His servants shall serve him." They rest from their labors, and yet they rest not day nor night. The labor of service is gone, because there is a perfect fitness and perfect surrender. They stand among those who excel in strength. But an added fitness has been found and de-

veloped by the daily discipline of life on earth. We are here at school to be fitted for the high position which we are to take by and by. We are here as apprentices to learn the art of service. Our only safety is to surrender ourselves perfectly to God, and to accept earnestly the daily life. No grief, no loss, no stern discipline, no dreary failure, no misery of death, but shall one day find its compensation in that great fitness for service which it shall have wrought out in us. To give ourselves up wholly to our God, to trust him utterly, to be taught of the Lord, to keep step and time with him is our only safety. To lose the lesson and discipline of this life is to lose the glory of the life to come.—Mark Guy Pearse, in the Quiver.

A PRAYER.

Almighty God, maker of heaven and earth, giver of light and life, so teach us those things which belong to the heavenly kingdom, and those duties which are of the earth, that we, stirred by the light and life of the peace of God, may be enabled faithfully to do the things committed to us, looking ever unto thee for light and life, that, being lifted above ourselves, the life of God in the soul of man may be ours, and the peace of God, which passeth all understanding, may then keep our hearts and minds, through Jesus Christ our Lord. Amen.—George Dawson.

Heed the example set forth in the life of the king of Israel, where we read that in time of perplexity and peril, David enquired of the Lord. Christian, if thou wouldst know the path of duty, take God for thy compass; if thou wouldst steer thy ship through the dark billows, put the tiller into the hand of the Almighty. Many a rock might be escaped if we would let our Father take the helm; many a shoal or quicksand we might well avoid if we would leave it to his sovereign will to choose and to command. The Puritan said, "As sure as ever a Christian carves for himself he'll cut his own fingers." . . . "I will instruct thee and teach thee in the way which thou shalt go," is God's promise to his people. Let us, then, take all our perplexities to him and say, "Lord what wilt thou have me to do?" Leave not thy chamber this morning without enquiring of the Lord.—C. H. Spurgeon.

The Lord stirred up the spirit of Zerubbabel the son of Shealtiel, governor of Judah, and the spirit of Joshua the high priest, and the spirit of all the remnant of the people; and they came and did work in the house of the Lord of hosts, their God. Hag. 1:14. I think it meet, as long as I am in this tabernacle, to stir you up by putting you in remembrance. 2 Peter. 1:13. Not that we are sufficient of ourselves to think anything as of ourselves; but our efficiency is of God. 2. Cor. 3:5. Quicken me after thy loving-kindness; so shall I keep the testimony of thy mouth. Ps. 119:88. Thy people shall be willing in the day of thy power. Ps. 110:3. Life's glory, like the bow in heaven, Still springeth from the cloud; And soul ne'er soared the starry seven But pain's fire-chariot rode. They've battled best who've boldest borne: The kingliest kings are crowned with thorn. —Gerald Massey.

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This fearful disease often first appears as a mere scratch, a pimple, or lump in the breast, too small to attract any notice, until, in many cases, the deadly disease is fully developed.

Cancer can not be cured by a surgical operation, because the disease is a virulent poison in the blood, circulating throughout the system, and although the sore or ulcer—known as the Cancer—may be cut away, the poison remains in the blood, and promptly breaks out afresh, with renewed violence.

The wonderful success of S. S. S. in curing obstinate, deep-seated blood diseases which were considered incurable, induced a few despairing sufferers to try it for Cancer, after exhausting the skill of the physicians without a cure. Much to their delight S. S. S. proved equal to the disease and promptly effected a cure. The glad news spread rapidly, and it was soon demonstrated beyond doubt that a cure had at last been found for deadly Cancer. Evidence has accumulated which is incontrovertible, of which the following is a specimen:



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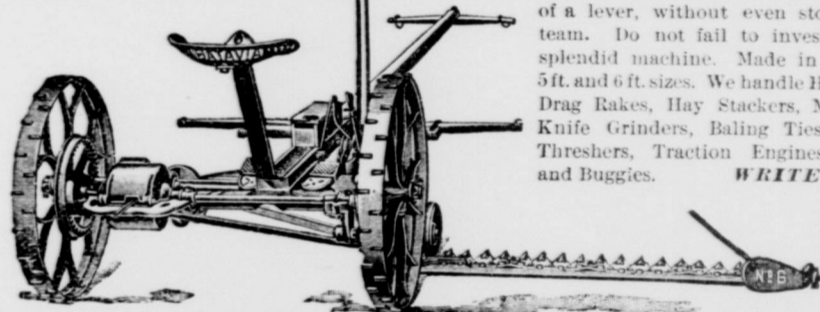
"Cancer is hereditary in our family, my father, a sister and an aunt having died from this dreadful disease. My feelings may be imagined when the horrible disease made its appearance on my side. It was a malignant Cancer, eating inwardly in such a way as to cause great alarm. The disease seemed beyond the skill of the doctors, for their treatment did no good whatever, the Cancer growing worse all the while. Numerous remedies were used for it, but the Cancer grew steadily worse, until it seemed that I was doomed to follow the others of the family, for I know how deadly Cancer is, especially when inherited. I was advised to try Swift's Specific (S. S. S.), which, from the first day, forced out the poison. I continued its use until I had taken eighteen bottles, when I was cured sound and well, and have had no symptoms of the dreadful affliction, though many years have elapsed. S. S. S. is the only cure for Cancer.—Mrs. S. M. Idol, Winston, N. C.

"Our book on Cancer, containing other testimonials and valuable information, will be sent free to any address by the Swift Specific Company, Atlanta, Georgia.

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Texas Christian Advocate

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A private letter from a prisoner at the Rusk penitentiary says: "Ninety per cent of the men are reading and interested in current religious and secular literature. A rack has been built just at the entrance of our sleeping apartment, and all have free access to it, and can select reading matter; but alas! our supply is not sufficient. Many go to their cells longing for something to occupy their minds. Some miss their suppers to get first to the rack." Our readers have here an opportunity to do a much needed kindness, by sending papers, magazines, etc., to Box 103, Rusk, Texas.

It is a bad idea for a pastor to be constantly finding fault with his people. He can fuss at them for this thing and that thing until his scolding becomes an irksome song. They go to Church to worship and get instruction and not to be nagged at every service. A fussy preacher will soon thin out the occupants of the pew, and when a real reproof is needed it amounts to nothing from him, because he has indulged the censorious spirit until his complaints go in at one ear and out at the other.

To our hurt, we allow the vanishing interests of earth to overarch eternal affairs. Transient matters absorb us. We are unconsciously weighted down by the cares of life. The glitter of gold outshines the cross. The mandates of society, in its multiform organizations, intoxicate and bewilder. Our upward flight is forestalled by the damp and fog of too low an atmosphere. What a beautiful thought is that presented by Inglis, the writer who saw a divine impersonation in every living thing!

If you will go to the banks of a little stream, and watch the flies that come to bathe in it, you will notice that, while they plunge their bodies in the water, they keep their wings high out of the water; and, after swimming about a little while, they fly away with their wings unwet through the sunny air. Now, that is a lesson for us. Here we are immersed in the cares and business of the world; but let us keep the wings of our soul, our faith and our love, out of the world, that with these unclogged, we may be ready to take our flight to heaven.

EDITORIAL BIRD-SHOT.

It is an easy matter for some men to make fools of themselves.

Some people find pleasure in giving other people pain.

It takes God a whole year to produce a flower, but a man can ruin it in a moment.

The man who keeps a sore head always upon exhibition merits the contempt of his associates.

Some people repeat things so frequently that by and by they come to believe that they are true.

A mixture of the head and the heart in matters of religion is a happy combination of forces.

If promotion comes to you in the work of life, do not become swollen in your self-esteem and strut.

Men who profess to love God but reserve the right to hate one another may be step-children, but they are not joint heirs with Christ.

Some people waste their time in looking for a great opportunity, but if they would look toward the ground they would find small ones all around them.

A PERSONAL CONTROVERSY.

Dr. W. K. Homan, of the Christian Courier, and Dr. S. A. Hayden, of the Baptist Herald, are engaged in a bitter personal controversy. It grew out of the recent law suit of Dr. Hayden against Dr. Cranfill and others. During that trial, one of the attorneys for Dr. Hayden was very denunciatory of all of the ministers who were defendants in the suit. Dr. Homan took the lawyer to task very severely for his assault upon the opponents of Dr. Hayden in particular and upon other ministers, as he claimed, in general. To this Dr. Hayden objected and claimed that the Courier editor arraigned him by attacking his attorney, and he came back at him with much virulence. In other words, he proceeded to "roast" Dr. Homan alive. This was a little more than the Courier editor could bear patiently, and so in his last issue he turned a broadside into Dr. Hayden that was simply terrific. These two articles remind one of the days of Brownlow and Frederick Ross. If there is anything severer than these two brethren can say about one another in their next issues, they will have to invent terms, for the dictionaries now extant do not contain them. It is not our fight, and we are not disposed to take sides, but in the midst of the din of the conflict if these combatants, whose epithets are boiling over with bitter irony and burning sarcasm, will lay down their pens long enough to read the thirteenth chapter of Paul's First Epistle to the Corinthians, they will find something of a very pacifying nature. It is a little bit depressing to see two grave doctors of divinity cleaning up the earth with each other in this sort of style. If you must fight, brethren, turn your guns upon the world, the flesh and the devil, but do not mangle one another.

If two or three people go wrong in the matter of cards, or dancing, or theaters, the preacher has no right to lambast the whole congregation on account of the acts of the few. Let him go in person to the offenders and talk to them kindly about the matter, and in nine times out of ten he can remedy the trouble without calling even public attention to it at all. The people generally do not infract the rules of the Church in this way, and they ought not to be made to suffer on account of the few.

AMONG THE DISTRICT CONFERENCES.

Last week was a week of District Conferences throughout the State, but I was only able to attend two of them in person, and they were in the North Texas Conference. In company with Brother W. C. Everett, of the Branch House, I left the city last Thursday morning and went by way of Fort Worth over the Transcontinental to Ector, the seat of the Bonham District Conference. Dr. T. R. Pierce was in the chair, and had things well in hand. The most of the preachers were present and quite a good number of the laymen. The reports, so far as I heard, gave a good account of things throughout the district. There had been a number of good revivals among several of the charges, and the preachers were all in a cheerful mood. The financial phase was encouraging. Some of the finest country in Texas is included in this district, and the seasons have been remarkable good. The prospect for excellent crops was never brighter, and all the affairs of the Church are in a very hopeful state. Dr. Pierce is looking after all of the details of the work and in his rounds is said to be doing some of the most efficient preaching of his life. He has a noble set of men associated with him, and they are devoted to all of the interests of the Church. I heard him say that he had not an inefficient man in his district. Good reports may be looked for from the Bonham District at the next session of the Annual Conference. Ector is a small town near Bonham, but it is made up of a good citizenship. They are thrifty and prosperous people. We have there one of the best church buildings in the conference when you take the population and wealth of the community into account. It would do credit to a place of three times the number of inhabitants of Ector. Brother Weaver is in fine favor with his people, and he indoctrinates them thoroughly in the teachings of our Church. I shared the hospitality of Brother J. W. Houston and his good family, along with Brothers Everett and Wall. All of the people opened their homes to the members of the conference, and their entertainment was full and delightful. The Advocate has the right of way. I was permitted to speak at will in its behalf, and Dr. Pierce followed in an earnest appeal in the same interest. The brethren spoke kindly of the paper and it has a good circulation throughout the district. I could only remain one afternoon and night. At the night service I preached to a fine audience, and to me the occasion was profitable. The spirit of worship was manifest and the congregation was in sympathy with the preacher and the sermon.

From there we went on up to Annona, the seat of the Paris District Conference. When I arrived it was past eleven o'clock, and Brother Hicks was in the pulpit conducting the preliminaries of the service. He vacated, and would have me take charge. The Holy Ghost was present and we had a time of refreshing from the presence of the Lord. I did not finish the sermon, but called for penitents, and we had an old-fashioned revival occasion. It was good to be there. Rev. W. D. Mountcastle took the lead in the proceedings of the meeting. This is his third year upon the district, and he thinks that he has the best lot of preachers in the North Texas Conference. The most of them are young men, with here and there a veteran. Many of them are fine revivalists, and they have been in great meetings during the year. Some of them were just out of meetings of this character, and the glow of holy baptism was upon them. I could only spend one day with them. The conference was largely attended and the interest very great in the proceedings of the meeting. The people in

the community filled up the edifice upon all occasions and esteemed it a great privilege to have the conference meet in their town. Brother Rodgers, under whose roof I was pleasantly entertained, has done an excellent work there and he has matters in fine shape. He is an energetic pastor, and distributes as much literature as any member of the conference. Brother Mountcastle is a fine organizer, and the work of his district is in splendid shape. The revival spirit is abroad and numbers have been saved during the year. All departments of his work are wonderfully encouraging and his preachers will all go up to conference next fall with fine reports. The Advocate is in high favor throughout the district, and the brethren speak of it in terms of praise. They say it is helpful to them in their work. Annona is a pleasant little town fifty miles this side of Texarkana, and our Church is well represented in the community. At this and the other conference Bro. Everett made a good impression for the Publishing House. The brethren take hold of him with great enthusiasm. They are all in thorough sympathy with this great institution, and they look upon it as a blessing to Texas Methodism.

G. C. R.

THE ECUMENICAL CONFERENCE.

The Commissioners appointed by the several Methodist bodies in America to arrange for the next Ecumenical Conference in the City of London, met last week in New York. Our Commissioners present upon the occasion of the meeting were: Bishop Galloway, Drs. J. W. Lee, J. J. Tigert and P. H. Whisner. Bishop Jno. F. Hurst was made permanent chairman and Dr. Tigert Secretary. It was recommended that the time for holding the Ecumenical be the first Wednesday in September, in 1901. There are 300 delegates to be appointed from this side of the water, and seventy of them fall to the Methodist Episcopal Church, South. It was moved and carried that an Executive Committee, consisting of eighteen members, be appointed, four of whom are taken from our Church, as follows: Bishop Galloway, Dr. Tigert, Dr. Lee and Dr. Whisner. It was agreed that from this time on all of the business on this side of the water pertaining to the conference be transacted by this Executive Committee. Also that the expenses of the delegates to the conference be left to the several Churches to arrange for their own delegates. Nothing is said in the report of the meeting about the appointment of these delegates; but, we presume, that this will be done by the authorities of each Church represented. In that event, the Bishops of our Church will appoint our seventy delegates who will represent us in the great gathering. At least, we surmise that this will be the case.

TEXAS PERSONALS.

Mr. W. W. Powell and bride, of Ennis, together with Mrs. W. Peak, of this city, made us a pleasant call last week.

Rev. W. D. Bradfield, of Galveston, passed through the city to the hill country for a few weeks of rest, and made us a visit in transit.

Dr. C. H. Steele, of Laredo, a dentist of that city, made us a pleasant call last Monday. He is thinking of locating in North Texas to follow his profession. Dr. Steele is a member of our Church.

Miss Mattie Wright, daughter of Rev. Sam'l P. Wright, of Waco, is visiting her cousin, Miss Hattie Wright, of this city. The two young ladies gave the Advocate a call last week. They are always welcome.

Prof. Chas. W. Landon, late of Lynchburg, Va., made us a call this week. He has located in this city for the purpose of opening a conservatory of music. He has had large experience in work of this character in differ-

ent portions of the country, both North and South, and we wish for him abundant success. He is a Methodist and has been aiding in the music of First Church for two or three Sundays.

In the oratorical contest for the R. A. Young medal for oratory at the Vanderbilt commencement last week, Rev. Joseph J. Morgan was the winner. He is a Texas boy and the brother of Mrs. L. P. Smith. His father's family reside in this city.

Rev. W. F. Dunkle, of this county and just from the Vanderbilt, gave us a most delightful call this week. He is now through with his course in that great school and ready to enter the conference. If any of the presiding elders need a vigorous and well equipped young preacher between this and the meeting of the conference, Bro. Dunkle is at their service.

Rev. John Moore, of Jacksboro, and his son, Master Clarence, made the office a pleasant visit last Tuesday. Bro. Moore has a remarkable experience. He was born in India, where his father was in the English army. Both of his parents died before he could remember, and he has no knowledge of ever having seen a one of his relatives. He was in the English navy a long time, and his experience in drifting about the world has stood him in good hand as a preacher. He knows men.

Rev. W. H. Hughes (Uncle Buck) has been on a visit, with his wife, to old Tennessee and he had a royal time. He met old friends, visited former neighbors and renewed many old acquaintances. When asked why he came back in the midst of summer, instead of spending the heated term in the mountains, he replied: "Why, I came back to Texas where I can get the breeze." He is looking well and strong and the years are resting lightly upon his shoulders.

SOUTHERN METHODIST NEWS.

The Central Methodist, in its last issue, brought out a finely illustrated educational edition, and in the effort showed much enterprise.

Emory and Henry College, Va., recently conferred the degree of Doctor of Divinity upon the Rev. J. J. Ransom, of the Tennessee Conference.

Rev. John A. Kern, D. D., has been elected Professor of Practical Theology in the Vanderbilt University. He is a member of the Baltimore Conference.

Rev. W. S. Creasy, D. D., of the Western North Carolina Conference, is seriously ill, and some anxiety as to his recovery is manifest in one of our exchanges.

Emory College, Oxford, Ga., recently conferred the degree of Doctor of Divinity upon Rev. Samuel S. Keener, of the Louisiana Conference. Dr. Keener is the only surviving son of our venerable Bishop Keener.

The old Southern Christian Advocate has just celebrated its sixty-second anniversary. Since the paper was started Methodism has made wonderful history, and the Southern has contributed its part to the work.

Rev. M. M. Pew, D. D., of the Southwest Missouri Conference, died the 12th inst., at Kansas City, Mo. We were once the pastor of this good brother's family, and know him to have been a man of great mental and moral worth.

Doctor Summers, the only son of the late Dr. T. O. Summers, committed suicide in St. Louis some ten days ago. He was a bright man, finely educated, and at one time gave great promise, but through the drink habit his life went out in total darkness.

It is now claimed that there are in the Southern Methodist Church forty-eight colleges and universities, valued at about \$3,700,000, with an income of \$582,000, and an attendance of 7517 students. There are also nineteen academies, valued at \$561,850; with an annual income of \$66,500, and an enrollment of 2500 students.

The Ram's Horn had a little mishap in its composing room the other day and was not able to send out a page of its matter to some of its country paper patrons to be reproduced in pot metal in their columns the following week. As a result the Southern Methodist, a

small paper published somewhere up in the mountains of Virginia, had a very dull and droopy countenance in its last issue.

Rev. W. F. Packard, of St. Joe, Rev. J. H. Young, of St. Louis, and Rev. C. M. Bishop, of Nevada, received the degree of Doctor of Divinity at the late commencement of Central College, Mo. The latter is a nephew of Rev. Horace Bishop, of the Northwest Texas Conference.

"UNDER PALMETTO AND PINE."

The above is the title of a new book just issued from the press by Dr. J. W. Carhart, of LaGrange, a local elder in our Church. The book gives a series of stories from a Southern point of view touching the author's experience and observations of matters in our home country. Each story is complete within itself and written in a most entertaining and catchy style. It deals largely with some phases of the negro character, and many of the incidents and stories are original and amusing. Dr. Carhart is a man of literary taste and ability. He has a keen perception of the pathetic and the ludicrous as well as of the serio-comic features of the negro character, and he weaves these into a serial worthy of a wide reading. Several of his stories and poems have appeared in the Advocate, and they have always met with favor. We have read many of the chapters of this book with a genuine relish, and we intend to complete all of them before we stop. The volume is well gotten up mechanically, and it covers some two hundred and thirty pages. The print is good and the style fluent and easy. Send to the author and get a copy and read it, and you will be reimbursed for your investment.

THE BIBLE READER AND SUNDAY MAGAZINE.

This is a beautifully illustrated monthly, published by Edward Leigh Pell, Richmond, Va. Its original matter is well written, and its selections are fine. The Sunday-school Lesson series is made a specialty, and the children's department is bright and attractive. The periodical is now in its ninth volume, and its pages are worthy of a good reading. We have put it on our exchange list, and expect to make some use of its columns.

SAN ANTONIO INTERNATIONAL FAIR.

We have received a notice of the San Antonio International Fair, which will open October 28th and close November 8th. It is the design of the directors of the Fair to make it a live stock and agricultural exhibition, and all the premiums are applied to this end. The Association has already received the catalogue and premium list, and they will be glad to place a copy of it in the hands of every stock raiser in Texas. It is not a local Fair only, but competition is open to stock raisers and farmers even outside of the State. Mexico has been invited to make a special exhibit, which will add much to the enterprise. The premium list foots up over \$13,000. All who are interested in matters pertaining to this great undertaking are requested to correspond with the Secretary, J. M. Vance, San Antonio, Texas.

TWENTIETH CENTURY MEETING IN WACO.

In response to a call for a meeting of the Secretaries of Education for the several Annual Conferences in Texas, representatives from all our conferences met and spent Tuesday, 27th inst., in earnest consideration of the work before us. This cause is on the heart of these brethren. By them it will be put on the hearts of preachers and people in Texas. The spirit of the meeting was a prophecy and a pledge of good results. Details of the meeting will be given later. It is enough to say now that the plan of the committee is work—work for all hands and work all the time, until Texas

Methodism has met to the full her obligation to Christian Education. We beg our preachers throughout the State to urge this matter upon the people at once. Let burning messages be heard from every pulpit. After all, the pastors will determine the measure of success that attends this movement. It is impossible at this late hour to outline the plans adopted by the committee; that will be given later.

SETH WARD.

Waco, Texas, June 27.

BRIEF NOTES.

In late issue of Advocate H. N. Banks tells bottom facts about lynching in the South. But saddest of all, the negro receives instruction now in the South only from the negro. Every other race receives the white man's gospel in the South but the negro. Therefore, these deeds will not stop, and lynching will proceed accordingly.

On the Philippine question it would be well for some of our young men to dip a little into history. A or hundreds of years those islands were a part of Spain, as Cuba, Porto Rico, Caroline Islands. We had a war with Spain. At its close the sovereignty of those islands was ceded to the United States. Here is the ground of the whole matter, and present conditions are purely incidental.

Read about how we providentially took possession of this country; then Florida, Louisiana, Texas, New Mexico, Arizona, California, Alaska, Hawaii; read of how wars have preceded the spread of religion, liberty, civilization. One's piety and tender conscience should not run away with one's reason and common sense.

Let us be careful how we assume that the spirit or letter of the Bible impresses us to express certain notions—not to say opinions. Too wide a latitude in this direction leads to fanaticism, and causes men to make themselves ridiculous. Time, experience, observation and history settle many perplexing things.

The Mexican Methodist Church in Seguin has twenty-one members, one exhorter, two class leaders; rented a house for worship, Americans helping to pay for it, and their campmeeting in edge of town will embrace fourth Sunday July, Rev. G. B. Winton presiding, Rev. Felix Tavarez, preacher in charge. Hallelujah!

On the spot where once stood the old Methodist Church of Seguin has been erected \$20,000 worth of brick and iron front stores. Bishops Paine, Marvin and McTyeire held conferences in the old church, and in it Thrall, Alexander and De Vilbiss preached in 1849. The two last remaining members of West Texas Conference, who were members of the old Goliad session of 1859, stood by and saw workmen tearing down the old building. Bishop Paine came to that conference of 1849 on horseback from Houston. John S. Gillett says he once held a Quarterly Conference in that church, and we are almost left to wonder how old the blessed brother is not. Long may his form stand erect among his brethren!

Backache, Sprains, Bruises, Cuts, Rheumatism, Catarrh, Diarrhoea, Cramp Colic, all aches and pains speedily cured with Hunt's Lightning Oil. Failing, money refunded.

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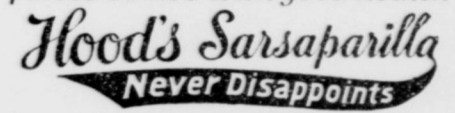
The finest \$1500 Organ probably in use anywhere is the beautiful Vocalion sold the First Christian Church, McKinney. Churches desiring Organs should address Will A. Watkin Music Co., Dallas, for prices and terms.

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Hood's Pills cure liver ills; the non-irritating and only cathartic to take with Hood's Sarsaparilla.

When you do a good deed don't spoil it by hunting through the newspapers for a notice of it.

Coffeenville, Texas, March 6, 1899. L. Blaylock, Dallas, Texas: Dear Sir—Have received the Machine two weeks ago in good order. Like it very much. J. W. ARMSTRONG.

Texas Christian Advocate: We received the Advocate Machine last month. Mrs. Bonner has tested it thoroughly, and finds it all that it is represented to be. It is beautiful in appearance, and does beautiful work. She is delighted with it. R. B. BONNER. Comanche, Texas.

THE SEWING MACHINE BOUGHT FROM YOU SOME TIME AGO GIVES PERFECT SATISFACTION. W. F. BRYAN. SUMNER, TEXAS.

Ringworm, Tetter, Itching Piles, Itch, Eczema cured quickly and effectually with Hunt's Cure. Money refunded if it fails. Price 50 cents.

Our readers in need of pianos or Organs should write J. H. Truesdale, Manager the great Jesse French Piano and Organ Co., 231 Elm Street, Dallas, Texas, the only Texas piano firm owning their building or a factory, thus saving you dealers' and agents' profits. Special discount to ministers and on Pipe and Reed Church Organs.

Account Biennial Convention International Epworth League at Indianapolis, Ind., July 20-23, 1899, the Texas and Pacific Railway will be the only line operating double daily fast train service through.

Normal course in the Landon Conservatory. Book explains. Lock Box 361, Dallas, Texas.

No man will get across the Jordan and into the city on the back of his five yoke of oxen.

If the Baby is Cutting Teeth,

Be sure to 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.

When will man learn that it is as wicked to lie in a creed as in a horse trade?

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Sunday-School Department.

THIRD QUARTER, LESSON 1, JULY 2.

Gracious Invitations—Hosea 14:1-9.

Golden Text—"Come and let us return unto the Lord."—Hosea 6:1.

Time—745 or 754, B. C.

Place—Northern Palestine, in the kingdom of Israel.

Persons—Hosea, the prophet, and unfaithful Israel.

Occasion—Degeneracy of Israel, religiously and politically.

Amos, who lived and wrought in Judah, was a contemporary prophet with Hosea. Their place in Bible history is found in II Kings, chapters 15, 16, 17, and II Chron., chapters 26-28. Isaiah also prophesied in Judah at the same time. About the time of Hosea's ministry, secular history made its beginning in an authentic record in Greece. The empire of Rome had its origin during that time. But, during the time of Hosea, Assyria was the leading government of the world and through it many of the divine warnings against the chosen people were executed. In the kingdom of Israel, he prophesied some fifty-eight years, from before the death of Uzziah, on through the reign of Jeroboam the II., till the beginning of Hezekiah's reign. So that he lived and wrought amid perilous times. The government of Israel had reached the acme of its prosperity, and was starting upon its down grade. The degeneracy of the people was marked and storm clouds were gathering about the political horizon. Assyria was coming into great prominence, and her armies were threatening the overthrow of Israel. Hosea came upon the scene and uttered these ominous warnings against the sins of the people. He points out to them their folly and exhorts them to return unto God. Then follows an earnest statement of what God will do for them as a nation and how greatly they shall prosper on account of obedience to His law. The whole lesson is beautiful and touching in its appeal to them to repent and seek divine favor.

Epworth League Department.

July 2.—Topic: Jesus, the great sinner of the world.—John 1:29.

Text—"The next day John seeth Jesus coming unto him, and saith, 'Behold the Lamb of God, which taketh away the sin of the world.'"

Man was originally made in the image of God, but by transgression he lost that image and became a sinner. He had no means by which to recover himself from this fallen state. Under the old dispensation, God instituted a temporary plan in the observance of which he could find some relief, but this plan was to typify a permanent one in Jesus Christ. The lamb was the offering for sin for hundreds of years, but the offering of the lamb had to be often done according to the transgressions of the individual. When Christ came into the world, he was spotless and pure. The law had no claims upon him except his obedience and this he rendered perfectly. So he became the lamb whose blood was henceforth to wash away the sins of men as soon as they repented of sin and accepted him as a Savior. And here is today the Lamb sacrificed upon the Cross of Calvary for the sins of the people. His sacrifice was a necessity. Sin could not be blotted out without it. Hence he has become our lamb, bearing away the sin of the world. He is our sin bearer. Now, we are exhorted to "Behold the Lamb of God which taketh away the sin of the world."

A VOICE FROM MEXICO.

To the Texas Leaguers: I have been asked by one of your Leaguers for a letter respecting mission work in Mexico, and, though not accustomed to writing for publication, hope I may be able to say something that will increase your interest in the evangelization of our sister Republic.

Phillips Brooks has said, "He who despairs of the power of the gospel to convert the world to-day despairs of the noontide just when the sunrise is breaking out of the twilight on the earth."

The blessed light of the gospel is breaking in Mexico to-day. The sun, as it were, has but touched the mountain tops, while over the valleys still hover the shadows of night; but are not these first rays prophetic of the noontide glory?

The exercise of faith, and not reason, leads to superstition. Mexico abounds in this kind of the faith, if

faith we may call it. We accept many things that transcend human reason; they are taught to believe many things that contradict reason. Not to think and accept, but to accept and not think.

The drift of the educated minority in Mexico to-day is to reject all religion. This is simply the reflex influence of Romanism. A reasoning man can not accept its teachings, consequently, as it is the only religion known to him, he rejects all.

What, then, is the need of our next door neighbor to-day? Is it not the Word of God, the open Bible? Shall we not give it to her? Are we faithful to the Master if we let the opportunity pass? The women of the Methodist Church, South, have work in six of the principal cities of Mexico and in Laredo, on the Mexican border.

Here alone we have three schools—a boarding school, a day school and a charity school, with somewhere near six hundred children under instruction. In these schools we hope to give the boys and girls of Mexico who come under our influence what few of their parents have had—a thorough, practical, well-rounded education, and above all a knowledge of the truth as it is in Christ Jesus. The Bible is taught daily in every grade. From these schools young men and women have gone out all over Mexico—some to their homes, some as teachers in the public schools or our own mission schools, and still others as preachers of the gospel.

I wish you could have visited with me several days ago our charity school in Saltillo, and have seen the twenty-four bright little faces and have heard their prompt answers to their teacher's questions in Bible history. The teacher of this school is a former pupil of the Colegio Ingles, our boarding school in Saltillo. It was also my pleasure to visit the League at the Colegio. I think every member took some part in the meeting, either by repeating a verse, remarks on the lesson or prayer. Here at the seminary we have both Junior and Senior Leagues—the Juniors meeting Sunday afternoons and the Seniors at night.

We would ask the prayers of Texas Leaguers that their fellow Leaguers of Mexico may be a mighty power for good in their own country.

EDITH A. PARK.

"THE SCOPE OF THE LITERARY DEPARTMENT OF THE LEAGUE."

To fully appreciate and understand the work of any society, we must know its object. What is the aim of the "Epworth League?" It is a training school for the workers in Christ's vineyard. Why the three departments? No character is complete unless developed in all directions. "Mankind must have something to worship." How necessary, then, the devotional part of the League, to train him to worship the true and living God.

We cannot live in the world without associating with our fellow beings and be influenced by them, and influence them. Were we to cultivate the emotions alone, and be guided by them, we would be swayed by every passing theme, there would be no stability of character. To counteract this, the intellect must receive its share of cultivation. A strong, clear, well cultivated intellect, capable of forming correct judgments, and a will strong enough to overcome many difficulties is needed.

Cultivation, under God's grace, gives to the body and soul, all the beauty and all the perfection of which they are capable. Home, school, companions, environments, and natural endowments, working through a series of years, produce a character which should be a unit as the resultant of these different influences and growths.

Strong moral character is the noblest result of right training. Cultivating this character should be like a load-stone attracting all other purposes to itself.

Our country may have vast resources and great opportunities, but everything in the end depends upon the education and moral quality of its men and women.

The human mind will become more capable of receiving instruction in proportion as it shall be illuminated and penetrated by the true knowledge of God. Hence Solomon teaches us that "Wisdom is the principal thing; therefore get wisdom, and with all thy getting get understanding." (Prov. 4-7.)

All works of the intellect which have not in some measure been quickened by the spirit of religion are doomed to perish or lose their power.

Our Literary Department has lost its scope entirely when it leaves the

study of the Bible to the Devotional Department alone. Without an occasional study of some character or bit of history or teaching from the Word itself, we gradually drift to an open sea without definite aim and purpose. We would then propose a divorce suit, and a speedy judgment in its favor. But with the Word of God as its touchstone it is to survey the whole field of literature, of history, biography, science, philosophy, poetry and fiction and serve before the literary novice a healthful repast flavored with Divine truth.

Why not read the stories of Joseph, whose noble life is portrayed in such beautiful language? Ruth, whose young fidelity formed a golden link in Jewish history that commended her life to her sex of all coming ages? Of Esther, whose modesty and womanly courage saved the lives of her captive people? Where can we find better poetic imagination than the book of Job? What lyrics are comparable to the Psalms of David and his fellow composers?

The study of the Bible not only cultivates the intellect, but is a guide through the perplexities of life to the glory of heaven.

Every one should adopt some definite purpose in reading, should take something for the main stem and trunk of his culture, whence branches might grow out in all directions, seeking air and light for the parent tree, which it is hoped might end in becoming something ornamental and useful; for this purpose nothing, not even the best poem or philosophy, can substitute the Word of God. But the social instinct is manifest in our appetite for literature, and hence the importance of well-selected companions.

"A small leak will sink a great ship, one bad string in a harp will turn its music into discord;" so will a flaw in our moral character bring disaster. What will produce this sooner than impure reading?

The young are as plants peeping into the world to receive strength from sunlight or be trodden under foot. Satan and the world are not ignorant of this fact; then is when the effort is made to educate in trashy and vicious literature. If barriers against this be erected, it will work greater effect than artillery, machinery or legislation.

Good books introduce us into a great human company. They enable us to become acquainted with the great and good of past ages and the present time. We know their thoughts, we hear their words, we clasp their hands. Let us visit the room of a Leaguer who has been under the influence of this grand company. There we find it peopled with immortal guests who are friends that are always steadfast, silent when he is weary, who go forth with him to his work, who await his return. The good that this well directed life will bring to bear upon his fellow companions can be realized only in eternity; and thus the association gradually becomes part of his life.

Some one has beautifully compared the building of character to an icicle that grows one drop at a time until it has reached its length. If the water is clear the icicle remains clear and sparkles in the sun; but if the water is impure and muddy, the ice looks cloudy, and its beauty is spoiled. One little thought or feeling at a time adds its influence.

When we realize the effect the Literary Department has already produced upon the young by bringing them in touch with good literature, we feel that its scope is boundless.

We only admit into our society those whom we deem worthy of our acquaintance, and from whose intercourse we are likely to derive benefit. We should do the same in regard to literature. There are people who read books, which, if they took to themselves bodily forms and become personified, would be rejected from their homes. Such reading is just as harmful in its way, and should be as little tolerated as the society of a weak or bad person. It poisons the spring of thought and feeling more than an evil acquaintance.

Hence our dictum concerning the "scope of the Literary Department of the Epworth League" is that it is like the concentric waves of the sea reaching the remotest cliffs and shores, but doing so by beginning in one place, and we would suggest that one place be the word of God. And as these circles shall radiate, touching nothing but good, and, therefore, giving nothing but good, the Epworth League of the Methodist Church will be no unimportant factor in the redemption of the world's literature.

The righteous daughters are represented as cornerstones polished after the similitude of a palace, and sons as plants grown up in their youth. The

cornerstones must rest upon Christ Jesus for their foundation, the plants placed in good soil and watered from the spring of life.

The Macedonian phalanx is said to have been like a solid union of shields that were locked together while each soldier kept his place in the moving mass, the formidable line of which their foes could not overcome. So may the 220,000 members of our "Southern Methodist League," led by the Captain of our salvation, form an irresistible force that can drive back the power of sin; for "locked hearts are better than locked shields in the holy war."

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DISTRICT CONFERENCES.

FORT WORTH DISTRICT CONFERENCE.

The Fort Worth District Conference came off on scheduled time. The place was Glennwood, an attractive little suburb of Fort Worth. The ecclesiastical head of this body, so far as Methodist jurisdiction is concerned, is Rev. A. D. Porter, who, with his efficient co-workers, did everything needful in providing for the entertainment and comfort of the members and friends of the conference. The President of the body was B. R. Bolton, who, we are told, ranks very "high" in the cabinet of our conference. The Secretary was E. V. Cox, who for a number of years has passed the Committee on District Conference Records without complaint. All the lay brethren, who were not busy here and there, all the pastors, except one who was engaged in a revival meeting, and visitors of various grades and distinction were present. The reports from the various works were hopeful, especially the prospective part. The brethren are expecting great things. It was emphatically a talking conference. The President guided with a loose rein, and the brethren shower their appreciation. The reports that provoked the greatest loquacity were on "The Spiritual State of the Church," "Sunday-schools," and "Missions." The chief obstacle to the spirituality of the Church seemed to be covetousness and worldliness; and one of the most aggravating symptoms of both is Sabbath desecration. The hope was indulged that greater effort would be made to keep holy this sacred day. How to transfer children from the Sunday-school to the Church without much loss was the phase of the Sunday-school question that received the greatest attention; and it was decided that pastors, Sunday-school officers and teachers and parents should give more attention to this feature of the work of the Sunday-school. That part of the report on missions to which the speeches were addressed was a section recommending that our present plan of missionary work in the city of Fort Worth, which makes a separate charge of each mission point, be substituted by one in which all the missions that now are and should be in the city, are placed under one experienced man with as many assistants as may be deemed necessary to do the work effectively. The city pastors were about equally divided in their support of the measure, and the conference was equally divided in the vote. The presiding elder listened attentively, and looked wise, and will, no doubt, make the proper recommendation at the next conference. Out of a class of eight applicants three were granted license to preach. Three brethren were recommended for admission on trial into the Annual Conference. George Mulkey, J. K. Bowman, Rev. J. G. Adams and J. J. Mickle were elected delegates to the Annual Conference; Rev. E. P. Williams and W. E. Hawkins as alternates. Joshua was easy winner in the race for the next session of the conference. The usual visiting brethren and sisters were on hand and time was given to represent the Texas Christian Advocate, the Publishing House at Dallas, the Methodist Orphanage, Southwestern University, Polytechnic College, Whitten Institute and the various departments of the woman's work. During the session of the District Conference and on the Sunday following, all the visiting brethren who remained over had an opportunity to preach. Not enough of the preachers outside of the city remained; so the town preachers were exchanged. Fear has been expressed that from this experiment dissatisfaction may arise. The visiting brethren preached magnificent sermons and each Church thinks the other has "such a good preacher." The conference adjourned in the usual way, with harmony and good will prevailing, and the pastors went home to different charges praying that they might be permitted to come to the Annual Conference with rejoicing, bringing their sheaves with them.

J. SAM BARCUS.

BEAUMONT DISTRICT CONFERENCE.

The Beaumont District Conference convened in the Methodist Church at Orange, Texas, June 8, 1899, at 8:30 a. m., with a very good membership present. Assisted by W. P. Pledger Bro. Milam, our "beloved," organized the conference. J. M. Perry was elected Sec-

retary, and the regular routine business taken up and transacted with dispatch, but not too hastily.

"Uncle Dick" was with us and conducted the opening service of the conference on Thursday morning with great benefit to us. He also spiced the occasion by his most ringing speeches and the soul-stirring sermon which he preached to us. We all are always glad to have him with us. Bro. V. A. Godbey, presiding elder of Palestine District, was also with us in the interest of Christian education. He preached us a good sermon on the subject Thursday morning. Bro. Milam spared no pains and was very careful in looking specially into the various interests of our Zion in all the pastoral charges in the district. The pastors did not report in glowing colors everything with which they had been having to do; but the facts represented in their several charges were and are such as to justify us in the statement that Beaumont District is coming to the front steadily and surely. Success draws on apace. We feel that victory is ours in the protracted meeting campaign which is just opening up in this district. "For whatsoever is born of God overcometh the world; and this is the victory that overcomes the world, even our faith."

The conference session was a great spiritual uplift to the preachers. It was a source of joy and profit to hear the voices of such young men as Pollard, Pledger, Barton, McClure, and others, ring out the gospel message from earnest hearts.

The fatherly address of Bro. Milam at the close of the conference to his "sons in the gospel" was full of tenderness and love. The great interest which he expressed for the welfare of our Church caused us all to feel that he had a burden too heavy for one man to bear, and we resolved in our hearts that we would help him bear his burden by undertaking great things for God, and by striving, even struggling, to do more to hasten the time when—

Jesus shall reign where'er the sun
Doth his successive journeys run.
SECRETARY.

UNFERMENTED WINE.

We Christians believe Christ's blood is the purest stream that has flowed for a sin-burdened world. To us it is the type of life, purity and peace.

Is it fitting that we should use in our communion, as an emblem of that healing stream, alcoholic wine, the emblem of sorrow, sin and death, of eternal woe, broken hearts, blighted homes and ruined lives?

Is it consistent to deny Church membership to its victim, to the saloon keeper, forbid the renting of our buildings for its use or sale, yet hand it over our sacred altars and call it a "cup of blessing?"

To drive "King Alcohol" from every stronghold he possesses is what every loyal Methodist is pledged to do. Can we fight him elsewhere and yet bless it in our communion cup? We teach our young people to "touch not, taste not, handle not;" teach them "wine is a mocker, strong drink is raging;" pledge them to total abstinence, yet at our most sacred feast our pastor's hand holds out to them, and us, the cup that ruins.

My brothers, ponder these things in your heart. "What would Jesus do?"

"New wine," or the fruit of the vine in its unfermented state, represents purity, peace and strength, has in it no corruption or death, but is full of life and healing. Does this not more fittingly represent the blood of the "Lamb of God that taketh away the sins of the world?"

The Texas, West Texas and Northwest Texas, in last Annual Conference, passed resolutions recommending its use, but many Churches seem not to know this. It is easily obtained, and by its use we will clear Methodism of the last hold the liquor traffic has upon it. Brothers in Christ, will you do this? Remove the block of stumbling from the path of our weaker brother, and the possible temptation from the way of our young, thus showing a taunting, sinful world that Methodism means her strong temperance resolutions. Brother pastors, unitedly let us hurl our strength and prayers against this dire foe of Church, State and home. It lies with the Church of God to strike the last and fatal blow.

MINNIE CARDEN RICHARDSON,
State Superintendent of Unfermented Wine for Texas Woman's Christian Temperance Union.
Ennis, Texas.

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CURES WHERE ALL ELSE FAILS
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CORONAL INSTITUTE.

This is our oldest Church school now existing west of the Colorado River. Founded thirty-one years ago, and chartered eleven years after, it has been since, without lapse, giving Christian instruction to the youth placed under its care. It was last year conveyed from under the control of the San Marcos District Conference to that of the West Texas Annual Conference.

One of the best lawyers of this section of the State, Judge L. H. Browne, had supervision of the form of the transfer; it was unanimously recommended by the Board of Education and without a dissenting voice accepted by the Annual Conference, and further indorsed by the conference by receiving one-third of the money collected for education by the West Texas Conference this year. Such is its high standing at home that a large patronage comes to it from families living here, though they might send to the public schools without tuition.

The religious status of the school is very fine. In the work of the Church the corps of the teachers and students of Coronal Institute are a strong factor. In the prayer-meeting, Sunday-school, Epworth League and other services of the Church they are punctually present to do all they can.

There is not one of the teachers who is not a consecrated Christian.

In our protracted meeting last April such were the wholesome influences brought to bear on the students of the boarding department that not a girl was left who was not a professor of the Christian religion.

The session just ended has been one of the most prosperous in the history of the school. Large and enthusiastic crowds attended the commencement exercises. The Board of Trustees are planning for more improvements, and we would say to those seeking a place to send their sons and daughters where they may receive an education under positive Christian influence, send them

here. Prof. A. A. Thomas is the principal. M. S. GARDNER, San Marcos, Texas.

CLARENDON COLLEGE.

On last Sunday our District Conference gave us \$1054 for the Clarendon College. The beautiful three-story brick building, now inclosed, will be completed and equipped by the opening of the fall term. Dr. J. W. Adkisson, the President, is now in the field as financial agent, and is meeting with great success.

The commencement exercises were eminently satisfactory. The success of this school has been phenomenal. All indebtedness is amply provided for. G. S. HARDY.



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makes women beautiful and healthy. It strikes at the root of all their trouble. There is no menstrual disorder, ache or pain which it will not cure. It is for the budding girl, the busy wife and the matron approaching the change of life. At every trying crisis in a woman's life it brings health, strength and happiness. It costs \$1.00 of medicine dealers.

For advice in cases requiring special directions, address, giving symptoms, "The Ladies' Advisory Department," The Chattanooga Medicine Co., Chattanooga, Tenn.

MRS. ROZENA LEWIS, of Oenaville, Texas, says:—"I was troubled at monthly intervals with terrible pains in my head and back, but have been entirely relieved by Wine of Cardui."

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WOMAN'S DEPARTMENT.

Address communications to Mrs. Florence E. Howell, 170 Masten St., Dallas, Tex.

TO THE WOMAN'S FOREIGN MISSIONARY SOCIETY OF THE TEXAS CONFERENCE.

Dear Sisters—The following letter has been received since my return from the annual meeting of our Conference Society. I regret very much that it could not be read to us there. As our missionary we love and pray for the writer, Miss Tarrant. We had a letter from her, but it was not addressed to us, though full of sentiments and facts that were pleasant and useful. We also had one from our other missionary, Miss Park, which gladdened and helped us. An account of our meeting will appear very soon. Yours truly,
MRS. S. PHILPOTT,
President W. F. M. S., Texas Conf.

Shanghai, China, May 6, 1899.

My Dear Mrs. Philpott—Your farewell note of interest of February 4 came over on the same steamer with me, but I did not know it until it was handed to me in Shanghai after my arrival. I had a pleasant voyage, on the whole; was sea-sick only a week. My address is simply Shanghai, China, care McTyeire Home. The last, however, is not necessary. I am very busy and very happy.

I hope the inclosed letter to your Conference Society will not be too late for the annual meeting of the society. I hoped to send it last week, but did not have time to write. Yours with much love,
MARY M. TARRANT.

McTyeire Home, Shanghai, May 6, 1899.
To the Members of the W. F. M. Society of the Texas Conference—Greeting:

A letter from your newest missionary will not be unwelcome, I am sure, at the annual meeting. Only two months in China, but I feel quite at home already. Indeed, from the very day of my arrival I have felt as if I belonged here—as, indeed, I do. A very warm welcome was awaiting me, and no reception could have been more cordial than mine.

As you are very well aware, learning the language is about the first duty of a new missionary, and just now is my very pressing occupation. I do not think that I am a very fair judge, so I shall not attempt to tell you of my progress. At first, it seemed to me that every word that was not ss, zz, sz, ts or tsz was sung, tsung, zung or dzung, and to anyone passing the study door I fear my efforts to make these various degrees of hissing sounds would have strongly suggested rattlesnakes, or something of kindred nature! A language of no variety, but endless variation! They say it has its beauties, but I suppose that I have not gotten far enough along as yet to see them.

A few classes in English, of course, have been given me in the school, and I enjoy the work. I am very glad to have the opportunity of thus becoming acquainted with some of the school girls. There are some very lovely Christian girls in McTyeire, and their interest in the salvation of their heathen friends would put to shame many Christians at home. Once a week they have a little prayer-meeting, which they lead and to which all the school comes. I can understand only a few words, but the very earnestness of the leaders is most impressive.

Soon after I came, Miss Waters and I spent a few days in Soochow. It was a very great pleasure to see my dear friend of Training School days, Miss Williams, again, but besides this I was thoroughly delighted to see the school work in which she and Miss Atkinson are engaged. Sunday morning the little chapel was crowded and heathen standing outside at the windows. There are thirty members in the little Church and Miss Williams and Miss Atkinson are begging for a larger building; and surely it is sorely needed. Miss Williams has a class of boys in Sunday-school who speak English. She insisted upon my teaching this class, and no American boys could have been more attentive or more interested than these Chinese boys were. Miss Atkinson says it is wonderful what a change has come over Soochow in the last few years. People who wouldn't listen to the gospel a few years ago are now eager to hear. And not only in Soochow, but all over China there seems to be the same interest in Christianity. I have heard several missionaries of many years' work remark the same

change in the people. Recently, in the interior, at the close of a series of services led by a native worker, there were a thousand applicants for baptism! And a teacher said the other day, "These people are fairly throwing their children into the laps of the missionaries." Certainly it is a time of great opportunity for work in China.

I can not tell you how glad I am to be permitted to have a share in the work on the field. Do not forget to pray for me that I may soon be able to work actively among these spiritually benighted people.

Praying that this annual meeting may be a source of great blessing to all present, I am, faithfully yours,
MARY M. TARRANT.

(The above will be of particular interest to the members of the W. F. M. Society, North Texas Conference, in view of the fact the writer of it, Miss Tarrant, was at one time the beneficiary of the scholarship of that Conference Society in the Scarritt Bible and Training School, Kansas City, Mo. The members of that society feel that they have aided thus somewhat in preparing this young sister for her work as missionary in a foreign field.—Ed. Woman's Department.)

W. F. M. SOCIETY.

The Friday morning session of Dallas District Conference was given over to the W. F. M. Society of the district. Mrs. R. W. Thompson, District Secretary of W. F. M. Society, presided. There were only a few auxiliaries represented, but with such women present as our earnest Secretary just mentioned, Mrs. Howell, Mrs. Searey, Mrs. Ragsdale, and others, the meeting could not but be a time for re-consecration and more determination to spread the gospel to the ends of the earth. When we see how God hath used the women of our Church we exclaim, with David, "The Lord hath done great things for us; whereof we are glad." Although the reports from most of the Churches were good, yet we must note with sadness that two auxiliaries in Dallas District were reported dead. Can we not pray, believing that these two will be revived in the next year, that our zeal will be greatly increased and that our collections may be doubled? Let Dallas District's motto be for the coming year, "Study—Pray—Give."

(MISS) NORWOOD WYNN,

Secretary Pro Tem.

Dallas, Texas.

To the W. H. M. Societies of the Sulphur Springs District: The district meeting of the W. H. M. Society will be held at Sulphur Springs Friday and Saturday, July 7 and 8, during the District Conference. Each society is expected to send two delegates. All the Home Mission workers in the district are urged to attend. Those desiring entertainment will please send their names to Mrs. John S. Stephens, who will see that homes are provided.

MRS. H. A. EVANS,

District Secretary W. H. M. Society.

DISTRICT SECRETARIES W. F. M. SOCIETY, N. T. CONFERENCE.

Dallas District, Mrs. R. W. Thompson, Dallas; Terrell District, Mrs. M. H. Neely, Terrell; Bonham District, to be appointed; Sherman District, Mrs. C. O. Mathews, Denison; Paris District, Mrs. A. P. Boyd, Paris; Sulphur Springs District, Mrs. J. H. Dinsmore, Sulphur Springs; Greenville District, Mrs. E. Adams, Greenville; Gainesville District, Mrs. A. M. Covert, Pilot Point; Bowie District, Miss Sallie Donald, Decatur.

KOREA.

(We call the especial attention of our members to this article, which is full of encouraging facts.—Ed. Woman's Department.)

I begin this sketch with a quotation from the Missionary Review of the World: "Korea is a peninsular kingdom hanging down the southeastern border of Manchuria, but separated from China proper by the Yellow Sea. The Strait of Korea, one hundred and twenty miles wide, intervenes between its southern extremity and Japan, while in the extreme northeast only the Tumen River separates Korea from Russian Siberia. The whole peninsula is exceedingly mountainous, a range, indeed, the backbone of which for over four hundred miles follows the east coast, then, striking across the country, terminates in the ocean on the southeast, its unsubmerged peaks forming the Korean archipelago. Its territorial area of ninety thousand square miles is a little more than half that of

the empire of the island of Great Britain, being six hundred miles in length and from one hundred and twenty to two hundred miles wide. The population in Korea is estimated at from twelve to fifteen millions."

The above extract brings vividly to mind the location of one of our most important mission fields, as it comes now gloriously to the front, both spiritually and financially, and "now is the time for a great forward movement in Korea." The influential officials have become thoroughly aroused on the subject of the introduction of Western civilization for their own benefit, as well as the future prosperity of their country. Old things seem rapidly passing away, while deliverance from long and cruel oppression is joyfully welcomed by this grateful people. May this glorious transition, so richly begun, soon terminate in complete victory for Christ. An urgent call is now made for "pastors, evangelists and teachers;" also for medical missionaries, both men and women.

Bishop Wilson's visit to Korea was highly appreciated and fruitful of good. The first Quarterly Conference was recently held in Seoul, proving a great success. "The ten officials present represented six organized societies, four having their own houses of worship, and a membership of one hundred and thirty baptized persons. Over sixty dollars collected during the quarter; twenty-four baptisms reported and seven more were baptized the following day." To the Korean Mission of the M. E. Church, South, Gen. Yun gave \$1000 for the express purpose of establishing an industrial school at Songdo, under the control of the mission. His son, T. H. Yun, generously added to the gift of his father, a gift which is already valuable, and is likely to be far more valuable than the estimate placed upon it by Mr. Yun, as "it is located in the best part of the city, and surrounded on all but the street side by the grounds of the German Consulate."

This generous gift to the mission was accompanied by the following note to Dr. Reid, who is in charge of the mission: "In token of our gratitude to the Church, my wife and I hereby transfer to the mission our Chong-dong lot, which is now worth between \$1000 and \$1200." He is anxious for the Church in America to start the work as soon as possible, believing an industrial school of the right kind will, if properly manned and managed, prove a great help to missions, as well as a rich blessing to the people. Satan can not reach those whom our Father hides under the shadow of his almighty wings. "He will regard the prayer of the destitute, and not despise their prayer. This shall be written for the generation to come; and the people which shall be created shall praise the Lord."—Ps. 102:17, 18.

"The entrance of thy words giveth light; it giveth understanding unto the simple."—Ps. 119:130.

"Zion stands by hills surrounded,

Zion kept by power Divine;

All her foes shall be confounded,

Though the world in arms combine.

Happy Zion!

What a favored lot is thine."

MRS. MARY M. DAVIDSON,
Georgetown, Texas.

Summary of the report of Treasurer of the Woman's Home Mission Society, Northwest Texas Conference, for the quarter ending June 29, 1899: Dues, \$265.17; Lucinda B. Helm Loan Fund, \$1.60; Educational Loan Fund, \$20; baby mite-boxes, \$4.04; baby roll membership, \$1.25; Mission Home, current expense, \$68.15; contingent, \$17. Total, \$377.21. To General Treasurer, \$358.96; to superintendent baby roll, \$1.25; conference expense, \$29.59. Total, \$389.71. Balance from last quarter, \$211.42; receipts for quarter, \$377.21. Total, \$588.63. Disbursements, \$389.71; cash in bank, \$70.70; in general treasury, \$132.58. Total cash, \$203.28. Expended on local work: Station parsonage, \$515.90; circuit parsonage, \$44.60; local Church work, \$376.30; local mission work, \$14; supplies given locally, \$59; salary city missionaries, \$77.50; relief of needy, \$123.05. Total, \$1210.35.

MRS. H. W. LOWE,

Treasurer Conference Society,
Fort Worth, Texas.

"Circumstances Alter Cases."

In cases of dyspepsia, nervousness, catarrh, rheumatism, eruptions, etc., the circumstances may be altered by purifying and enriching the blood with Hood's Sarsaparilla. Good appetite and good digestion, strong nerves and perfect health take the place of these diseases. Hood's Sarsaparilla is America's Greatest Medicine and the best that money can buy.

HOOD'S PILLS cure biliousness, sick headache.

MARRIAGE NOTICES.

At the parsonage, Minden, Texas, at 11 a. m., Mr. J. P. Heath, of Glenfawn, and Mrs. Joe Steagall, of Mt. Enterprise, Rev. J. D. Burke officiating.

June 15, 1899, at the residence of the bride's mother, near Canton, Van Zandt County, Texas, Rev. J. G. Pollard, of the East Texas Conference, and Miss Lora Morlar, Rev. P. R. White officiating.

At the residence of the bride's parents, in Crowell, Texas, Rev. Luther Roberts, of Terral, Oklahoma, to Miss Lizzie Beverly, Rev. C. E. Lindsey officiating, at 1 p. m., June 21, 1899.

"One good turn deserves another." Those who have been cured by Hood's Sarsaparilla are glad to tell others about it.

The world is generally willing to pay more for what it wants, than for what it needs.

When you go to Eureka Springs, Ark., stop at Southern Hotel. Rates are reasonable.

"The Law of Missions"—This little volume is a call to the Church to "awake out of sleep." Pregnant with thought, information, suggestion. Abreast of the age; grappling itself into personal life and experience. To read it is to feel that the work of missions is not a thing aside from, but a mighty factor in, the world's wisest economy. Its reading will produce that essential unrest which impels to better life and nobler effort to bring our race back to Christ.—Bishop H. C. Morrison.

B. Y. P. U. INTERNATIONAL CONVENTION TO BE HELD AT RICHMOND, VA.

For this occasion round trip tickets will be sold to Richmond on July 9th and 10th.

Rate ONE FARE plus \$2 for the round trip.

Tickets good to return until July 31, or by depositing them in Richmond a further extension will be given until August 15th, 1899.

THE OFFICIAL ROUTE

Will be from Texas via:

COTTON BELT TO MEMPHIS,
ILLINOIS CENTRAL TO LOUISVILLE,
AND CHESAPEAKE AND OHIO RAILWAY TO RICHMOND.

Pullman Sleepers and Through Vestibule Chair Cars from Texas, with polite and attentive porters in charge.

For more definite information, address
R. H. COLEMAN, Pres., Plano, Tex.

The misery of poverty is nothing compared with the misery of envy.—Ram's Horn.

A CHANCE TO MAKE MONEY.

I have berries, grapes and peaches, a year old, fresh as when picked. I use the California Cold Process, do not heat or seal the fruit, just put it up cold, keeps perfectly fresh, and costs almost nothing; can put up a bushel in ten minutes. Last week I sold directions to over 130 families; any one will pay a dollar for directions when they see the beautiful samples of fruit. As there are many people poor like myself, I consider it my duty to give my experience to such, and feel confident any one can make one or two hundred dollars around home in a few days. I will mail sample of fruit and complete directions to any of your readers for nineteen (19) two-cent stamps, which is only the actual cost of the samples, postage, etc., to me, MISS A. M. FRITZ, Second and Locust Sts., St. Louis, Mo.



A ROUGH RIDER

is all right, even if he is on "the rocky road to Dublin." If he is driving in one of our well-built, light and easy-running carriages. We are displaying a superb line of phaetons, buggies, carts, road wagons and surreys that are in all the newest and hand-somest designs and latest upholstering and trimmings.

Write for our new Vehicle Catalogue, which will be sent free of charge.

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Plating. Get and Latex at home or traveling, taking orders, using and selling Prof. Gray's Plating, Plates Washers, Jewelry, Tailors, Bicycles, and all metal goods. No experience, heavy plate, modern methods. We do plating, manufacture outfits, all sizes. Guaranteed. Only outfits complete, all tools, lathes, materials, etc., ready for work. We teach you the art, furnish secrets and formulas FREE. Write today. Testimonials, samples, etc. FREE. C. GRAY & CO., PLATING WORKS, 8, Cincinnati, O.

DISTRICT CONFERENCE NOTICES.

DISTRICT CONFERENCES.

Sherman, Pottaboro June 28
Greenville, Farmersville June 29
Tyler, Lindale June 29
Sulphur Springs, Sulphur Springs July 6
Marshall, Kilgore July 6
Palestine, Grapeland July 7
Brownwood, Ballinger July 28

TEXAS CONFERENCE.

Will the Secretaries of the District Conferences of the Texas Conference send me the names of the lay delegates to the Annual Conference, local preachers coming up for deacon's or elder's orders, for admission on trial and for readmission, with their postoffice addresses. I want these names now, brethren. W. WOOTTON, Marlin, Texas.

Pastors in the Brownwood District will please send me the names and addresses of all who will attend our District Conference from their respective charges at once. W. M. LANE, P. C.

PREACHER EMPLOYED.

To the many who answered my call of last week for a preacher, I wish to say Rev. C. L. Brooks, of Gainesville, has been employed and now has charge of the work. C. F. ROBERTS, Ardmore, I. T.

PLAN OF MEETINGS FOR M'GEE CIRCUIT, WYNNEWOOD DISTRICT, INDIAN MISSION CONFERENCE.

McGee June 17 to July 2
Johnson July 9 to 25
Third Quarterly Conference at Johnson July 19 and 20
Hart July 23 to 29
Center August 12 to 21
Summers Chapel August 20 to 29
Prairie Grove Sept. 1 to 10
McGee Sept. 16 to 25
F. M. SHERWOOD.

SANTA FE SPECIAL RATES.

Richmond, Va., July 9, 10-International Convention Baptist Young Peoples' Union of America. One fare for the round trip, plus \$2; limited to August 3. Extension of limit may be obtained to leave Richmond not later than August 5. See Santa Fe Agents relative to this extension.
Paris, Texas, July 19, 20-State Baptist Sunday-school and Colportage Convention. One fare for the round trip. Tickets limited to July 25 for return.
Houston, Texas, July 18 to 22-Masonic convalesce, colored. One and one-third fares for the round trip on the certificate plan.
Temple, Texas, August 1 to 3-Grand Lodge Knights of Honor. One and one-third fares for the round trip on the certificate plan.
Milano, Texas, July 20 and 21-Central Texas Bee Keepers' Association. Rate of one and one-third fares for the round trip on the certificate plan.
Excursion rates to Galveston, San Angelo, Fort Lavaca, Wooten Wells, Marlin, Corpus Christi, Rockport and Eureka Springs. Tickets on sale June 1st to September 30th. See Santa Fe Agents relative to rates.

The devil in the Church is far more troublesome than the one outside.

SPECIAL RATES VIA COTTON BELT ROUTE.

Richmond, Va., International Convention Baptist Young Peoples' Union one fare plus \$2. Sell July 9 and 10. Limit to July 31 with privilege of extension to August 15.
Indianapolis, Ind., International Convention Epworth League one fare plus \$2.

St. Louis Mo., Fall Meeting Interstate Merchants' Association one and one-fifth fare. Sell July 22 to August 2. Limit to August 12. Also August 5 to 16; limit to August 26. Also August 19 to 30; limit to September 9. Also September 2 to 15; limit to September 25.
S. G. WARNER, G. P. & T. A.

The difference between "saying prayers" and praying, is the difference between superstition and Christianity.

A TEXAS WONDER.

HALL'S GREAT DISCOVERY.

One small bottle of Hall's Great Discovery cures all kidney and bladder troubles, removes gravel, cures diabetes, seminal emission, weak and lame back, rheumatism and all irregularities of the kidneys and bladder in both men and women. Regulates bladder trouble in children. If not sold by your druggist, will be sent by mail on receipt of \$1. One small bottle is two months' treatment, and will cure any case above mentioned. E. W. Hall, sole manufacturer, St. Louis, Mo. Send for Texas testimonials. Sold by all druggists.

READ THIS.

Weatherford, Texas, June 23, 1895.-For seven years I was suffering with kidney trouble, and found no permanent relief. After using dozens of bottles of different kinds of kidney medicine, had come to the conclusion there was no cure for it. I was induced to try Hall's Great Discovery, and find that I am cured by the use of only one bottle. J. C. McCONNELL.

RESOLUTIONS OF RESPECT.

Resolutions in regard to the death of C. Osborn, adopted June 21, 1899, by the third Quarterly Conference, Webberville Circuit, Austin District, Texas Conference:

We are again called upon to mourn the loss of a member of this Quarterly Conference. Bro. Claiborne Osborn died March 7, 1899, in his seventy-fourth year, leaving a wife, five sons, four daughters and several grandchildren.

He was one of the early pioneers of this part of the country, having been scalped and left for dead by the Indians during the days of the Republic of Texas. He was devoted and loving as husband and father, sincere and devout as a Christian, kind and obliging as neighbor and friend, honorable and upright as a citizen. He will be greatly missed by loved ones, by the Church and by a large circle of friends and acquaintances. He was loved and respected by all who knew him, leaving a sweet and lasting influence for good. He is not dead, but gone to be with the Redeemer he served and loved so well.

Resolved, 1. That we tender the family of our deceased brother our sincere and heartfelt sympathy in this their sad loss and sore bereavement.

2. That these resolutions be inscribed in the minutes of this Quarterly Conference Record, and a copy be presented to the family of our departed brother, and a copy be sent to the Texas Christian Advocate for publication.

J. T. McCOLL,
J. C. LOCKWOOD,
T. B. BANKS,
Committee.

Cheatham's Tasteless Chill Tonic cures the Chills, builds up the system and drives away all ills. It makes strong the weak and fattens the lean. It's the tonic of tonics, the best ever seen. Fifty cents.

Waco District-Third Round.

Whitney June 29
West and Elm Mott, at E. M. July 1, 2
Aquila, at Aquila July 8, 9
Peoria, at Peoria July 15, 16
Bruceville, at Bruceville July 22, 23
Troy, at Oenaville July 24
Bosqueville, at Evergreen July 29, 30
Moody, at Stringtown Aug. 5, 6
Lorena, at Stanford Aug. 12, 13
Morgan, at Kopperl Aug. 19, 20
Morrow Street Aug. 26, 27
Abbott, at Willow Sept. 2, 3
Fifth Street Sept. 9, 10
Elm Street Sept. 16, 17
Mart, at Riesel Sept. 23, 24
Mt. Calm Sept. 30, Oct. 1
Sam'l P. Wright, P. E.

EDUCATIONAL.

The Landon Conservatory

HAS eminent Teachers of national reputation, who use only the best recent methods and ideas in music study. Address for particulars.

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For the higher education of young men and young women: 22 instructors, 426 students. Four years courses of study, largely elective, for the degrees A. B., B. S., and Ph. D. Post graduate courses of one year for A. M. and M. S. Diplomas are given for graduation in the following: Piano Music, 5 grades; Stringed Instruments, three years; Vocal Music, four years; Art, three years; Expression, three years.

COMMERCIAL SCHOOL.

For catalogue address
R. S. HYER, Regent,
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Polytechnic College

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Standard college curriculum. Eight men heads of departments, with usual assistants.

Preparatory, music, elocution, art, and business departments, beside regular college classes.

Board for young men and women in co-operative club, supervised by faculty.

Living expenses less than at any other first-class college. Private board for young men if desired. Enrollment last year 361. Send for catalogue.

W. F. LLOYD,
President.
Fort Worth, Texas.

Lockhart's Tree Coating
For Fruit and Shade Trees.

Prevents Rabbits from barking the fruit trees. Kills all insects and eggs that have been deposited in the tree previous to its application, and which are only waiting to hatch out and destroy the tree. Send stamp for price-list, testimonials, &c. or 50 cents for sample that will coat 100 trees. One coat will last for years. Agents wanted.

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NEWBERN, TENNESSEE.

EDUCATIONAL.

CORONAL INSTITUTE,
SAN MARCOS, TEXAS.

Co-Educational-Under the Supervision and Control of the West Texas Annual Conference.

San Marcos is admitted to be one of the healthiest and most beautiful little cities in Texas. It is also noted for its morality and religious influences. There are ten Churches in San Marcos, but no saloons in the city or county.

Besides full literary and scientific courses, we offer special advantages in Modern Languages, Book-keeping, Music, Art, and Elocution. These departments are under the best teachers to be had. The Elocution teacher can not be excelled in Texas. The Art Teacher is fully up in her work. The Piano and Voice teacher is from the New England Conservatory-a most worthy Methodist woman. All the teachers are up to date.

The girls board in the Institute buildings under the direct supervision of the President. They dress in uniform, thus saving much needless expense in dress. The boys board in private families, with all proper restrictions thrown around them. Board, including fuel, lights and laundry for ten months, \$100. Other rates very reasonable. Send for Catalogue.

A. A. THOMAS, A. M.,
President.

School "Ads." Reach the People THROUGH THE ADVOCATE.

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RANKED by the National Educational Department one of the highest grade exclusively Female Schools in the State. Thorough practical training under competent teachers, and ideal surroundings in the several departments: Literary, Music, Art, Elocution, Physical Culture and Industrial. Gas lights, hot and cold water baths, Jersey milk and butter in abundance. Exercise and study under supervision of teachers. \$200 pays board, laundry, literary and music (or art) tuition; \$150 without music. A limited number of pupils may partly pay expenses by work in Industrial Department. Write for catalogue.

LONDON F. SMITH, Chappel Hill, Texas.

WEATHERFORD COLLEGE. FOR BOTH SEXES

26th year. Regular Courses, Mathematics, English, Latin, Greek, French, German and Spanish. High Curriculum. Specialties: Piano and Stringed Instruments. Violinist from N. E. Conservatory. Elocution, Art and Business by specialists. Healthful location. Best moral influence. Board \$8 to \$12; club, \$6 per month. For free Catalogue, address.

D. S. SWITZER, President, Weatherford, Texas.

VIRGINIA COLLEGE

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Opens Sept. 12, 1899. One of the leading Schools for Young Ladies in the South. Magnificent Buildings, with all modern improvements. Steam heat, electric light. Bath and toilet rooms on every floor. Campus of ten acres. Grand mountain scenery in Valley of Virginia, far-famed for health. Twenty-five American and European teachers. Thorough courses leading to Degrees of B. A., and M. A. Unsurpassed advantages in Music, Art and all branches. Students from 27 States. For catalogue, address MATTIE P. HARRIS, President, Roanoke, Virginia.

Queen City Business College

The greatest opportunity of your life is now before you. Scholarships in business or shorthand cut from \$50 to \$35 for next 30 days. Expert accountants in faculty of wide office experience. Be sure to write us before deciding to go elsewhere. Ad. QUEEN CITY BUSINESS COLLEGE, Dallas, Texas

Hill's Business College

Highest endorsements from merchants, bankers and the business public. High grade and wide reputation. Faculty largest south of Chicago. Methods practical and up-to-date. Largest attendance, lowest expense. \$100 in gold given away. Graduates in highest positions. Ad. R. H. HILL, President, Waco, Tex.

Summer Music School of Weatherford College,
Opens the 19th of June and Continues Six Weeks, Ending the 28th of July.

Students can get instruction in all branches of music. Young teachers and those preparing to teach will be especially benefited by the course. In addition to private lessons on piano, organ, violin, mandolin, guitar, and in voice culture, class lessons will be given daily in harmony, musical history and sight-singing. Competent teachers who are specialists will be employed in all the departments under the direction of Mrs. Switzer, the principal of the Music Department.

For particulars address D. S. SWITZER, Weatherford, Texas.



HOLLINS INSTITUTE

For 175 Young Ladies. The largest and most extensively equipped in Va. Eclectic courses in Ancient and Modern Languages, Literature, Sciences, Music, Art, and Elocution. 30 Officers and Teachers; 8 male Professors. Situated in Valley of Va., on N. & W. R. R., near Roanoke. Mountain Scenery. 1200 feet above sea level. Mineral waters. Pupils can be met at Southern and Western points. 57th session opens Sept. 13, 1899. For illus. Catalogue address CHAS. L. COCKE, Supt., Hollins, Virginia.

Belmont College, Nashville, Tennessee.

Regent-Rev. R. A. YOUNG, D. D., LL.D.

Principals: MISS HOOD, MISS HERON.

"The Ideal College Home of the South."

Suburban and city life combined. Electric cars to north entrance. Attractions of park persuade to outdoor exercise. Eight schools in the hands of skilled specialists. Schools of music, art and elocution, employ methods of best Conservatories in this country and abroad. Diplomas conferred by schools. Lecture courses studiously selected. Best lectures, concerts, recitals, etc., IN CITY, liberally patronized. Christian influences. Students attend church of choice in city. Send for handsomely illustrated blue and bronze catalogue, and other college literature.

A PURE GRAPE CREAM OF TARTAR POWDER

DR. PRICES' CREAM BAKING POWDER

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

IMPORTANT TO EVERY ONE.

Yesterday I drove out to the Orphan's Home. I have done this, as occasion would allow, during the seven months since conference, and have always found Manager Vaughan cheerful, bright and busy, and full of plans. Yesterday he was not "blue," as we say, but most intently in earnest that all of us must rally to his help and aid once.

1. Out of the nearly one hundred orphan children, forty have measles, and a few are quite sick. Because I had once been scourged by this disease, while at the head of a girls' boarding school, I was able to ask with sincere sympathy and concern: "What on earth are you doing?" "Just staying here," was the reply. And night and day Bro. Vaughan and his devoted wife have stayed there these weeks and watched these little ones as the disease made its weary way through the Home.

2. The collection on assessment for this enterprise has not for two months past met current expenses by less than one-half, so that this fund is some \$400 behind. This, to Bro. Vaughan's business mind, is a sore grievance. Heretofore any temporary deficit in this fund has not mattered so much, since the building fund stood ready to supplement such a case, but

3. The great Abe Mulkey building, an absolute necessity now to any comfortable and efficient handling of the large number of children already in the Home, has risen out of its foundation trenches and is five or six feet above the ground. Into this work the building fund is being poured in a stream as broad as trowels and brick and mortar can make for it. So that the building fund itself must be augmented in a very brief space of time or work on the building must cease—a happening dreadful to contemplate in the present crowded condition of the Home.

4. The sickness mentioned has rendered it impossible for the Manager to visit any but a very few District Conferences. The few visited responded to his calls for help with a readiness beyond his hope. But he must continue "just staying there" until all the conferences are past, and the chance to relieve this pressure clean gone.

In conclusion and mainly, I wish to say, all of us can take our collection for the Orphanage next Sunday or the Sunday after, get the full amount—some of us an excess—and send it in immediately. Let's do it. Then let us help on the building. Six dollars and fifty cents will put a thousand brick in the wall. I told Bro. Vaughan that I was so glad that our seven children were not orphans that I wanted to take a thousand brick for each of them. Let us each take at least one thousand. Brother Mulkey is determined to refund every dollar put into the building, but he must have time in which to do it. When the three thousand dollars needed now has been refunded, it will go at once toward a more perfect equipment in and about the Home.

I wish I had time and space to give such a description of the new building as I could, for it is to be a great structure, ample for all needs for years to come. That will be the work of a later letter. The corner-stone will be laid with appropriate ceremonies on the fourth proximo.

I have written this as the presiding elder of the Waco District, for the Orphanage is one of the charges in the district and is supplied by a member of the conference. Please do not lay the paper down until you have determined to do something.

SAM'L P. WRIGHT.
Waco, Texas.

"I AM THE VINE, YE ARE THE BRANCHES."

"Commit thy works unto the Lord, and thy thoughts shall be established."

1.
Jesus Christ, our willing Savior!
He who died upon the cross,
Thus expressed his crucial favor
To redeem our souls from loss.

2.
His teachings, O how precious!
If we'll keep them at his will,
We'll be kings and queens in person,
Over self to cure sin's ills.

3.
Yes, he sends us the Comforter,
To be with us day by day;
Proving there is a Mediator
For all those who will pray.

4.
Holy Ghost! O precious comfort!
Thou art pure and sweet to have;
Thou art what thy Author taught it—
Pure and precious, Holy Love.

5.
Love that doeth all things lovely,
Love that worketh good to all;
Love that stoops to be friendly,
Proves a friend to those who fall.

(Thoughts of Mrs. J. M. Whitney, while about doing her house-work one Christmas-tide.)

ROUNDLAP COTTON BALES.

TO SATISFY THE DEMAND THE ENTIRE CROP WILL EVENTUALLY BE SO BALED.

For once the cotton planter has an ally among the great corporations. For years the cotton tie ring, the bagging combine and the compress people have all lived off the cotton grower. There was no way to fight them and so they grew rich on their enormous profits, which the farmers had to pay. Now the American Cotton Company with its Roundlap bale is in the field and it is so revolutionizing the cotton handling business that many of the old expenses are necessarily wiped out. The farmers must inevitably get a large share of this saving, but the old compress people and the bagging and tie trust are raising a great commotion against the American Cotton Company as though they had always been the friends of the farmer. Unfortunately for them they never played the friendly act before and now the farmers doubt the sincerity of their repentance.

The Roundlap bale is the trade mark name given by the American Cotton Company to its round bale to distinguish it from all other bales. The cotton mills of New England and of Europe are eager buyers of this bale because as compared with all other bales it has many advantages covered by broad patents, which greatly lessen the cost of manufacture to the mill. This Roundlap bale eliminates two or three processes in manufacturing and as the cotton mills of the world are willing to pay more for this cotton than any other, it naturally follows that to secure the highest prices all southern cotton must in time be put up in this Roundlap form. Mr. Wm. C. Lovering, one of the most distinguished cotton mill men of New England, says:

"I do not hesitate to say that the time is coming when the cotton manufacturers all over the world will insist that their cotton shall be delivered to them in the form of a Roundlap bale."

"DERBY RACE" AT WEATHERFORD.

Another "Derby race," as Holmes calls a commencement exercise, is over. The colts and young horses have shown off in "their warming up mile," and some have steadied down to the seventy mile race of life. The trainers have looked on with pleased smiles and the owners have shed tears of joy when a youngster showed signs of a 2:10 gait, and bid fair to win life's goal of success.

To change from figure to fact, the recent exercises of Weatherford College were most pleasant and profitable. On Sunday morning, June 4, Rev. W. E. Boggs, of First Church, Dallas, delivered a stirring, thought-provoking sermon. His text: "And no man gave unto him," taken from the parable of the Prodigal son, was uniquely interpreted and handled. The main idea was the helplessness of man to help man by philosophy or governments, or even the Church, cut off from Divine aid and guidance. Brother Boggs is inclined to be iconoclastic, but does not destroy any idol worth preserving. His discourse stimulated and strengthened his hearers. It was like a well-known tonic, "Beef, Wine and Iron."

At night on Sunday the writer preached to the undergraduates on "Growth."

The literary address was delivered by Hon. R. D. Gage, of Pecos, Texas. His subject was, "Consider the End," and was a fine combination of wit, sentiment and sense. Mr. Gage is a

lawyer, but at times in his address you would have thought him an old-fashioned Methodist preacher. All were charmed with the speaker and his speech and agreed with his wife (as reported by himself) that the "inside of his head and heart were all right."

The performances of the pupils were excellent. Some were in the first stages of college evolution, some further advanced and some in full-blown glory, but not one but that evidenced the influence of environment and the power of education as it is exerted in this school. A remarkable feature of the prize delivery was the turning over of five twenty-dollar gold pieces to Miss Olive West for being the best Bible student in the college. This prize will be offered next year as well, and is a great stimulus in the study of the word. The Bible department has been unusually successful and helpful. The beauty of this competition is that it enriches every competitor and every one wins a prize of fine gold, rich, enduring, eternal.

The work of the school this past year has been satisfactory and successful. Prof. Switzer is a man of such character as inspires "high thinking." His wife is comparable to Susanna Wesley, and his family a truly remarkable one. To be associated with them is an education in refinement, culture and religion. After all the personal element in education is the essential one. Arnold of Rugby, Mark Hopkins, and all successful teachers are successful in the measure that they impart themselves to their pupils. Education is the growth of manhood by the assimilation of men as well as books. The transference of heart impulse and brain power by personal contact is my idea of a teacher's aim. This possibility of personal touch is one of the great compensations of comparative smallness in a school.

The faculty, all, is able, conscientious and consecrated. Nearly all the unconverted students have been converted this session, and go forth with their triune powers laid on the altar of God.

The past holds a record of good things, the future a promise of better for Weatherford College.

HUBERT D. KNICKERBOCKER.

LEAVES OF LIFE.—CHAPTER XX.

At this conference at Chillicothe, I, with ten others, was received on trial into the traveling connection. After being received a brother who had applied for admission, but had not got in, said to me: "If it had not been for what Hatten said, you would not have got in." Perhaps he was correct. My presiding elder knew but little about me, and of course could say but little, but Brother Hatten knew me well. No doubt he is in heaven now. In the last day he will get his reward for being my friend, and the friend of the Lord Jesus Christ. Bishop Early appointed me to the Hydesburg Circuit, Hannibal District. Edwin Robinson was the presiding elder and Willis E. Dockery was the preacher in charge, while I was junior preacher. After the conference closed I returned home, and spent a few days. At the house of Brother Joshua Cameron, who was an exhorter in the Bedford Church, and a special

friend of mine, I met Brother Rush, the presiding elder of the Brunswick District. He was going a trip on his district, and I was going to see my brother, Deel, down in Carroll County. Our road was the same for some distance, and as we rode along together he gave me some good advice. I told him I was going to see my brother, and that he was not religious. Brother Rush said, tell him to "take care, and don't lose your soul!" Before I started to my work a wicked man who knew me well said to my old Sunday-school Superintendent: "He had better not go. He will make a failure, and be a disgrace to the cause." Brother Cameron said to Brother Porter: "Now, you must tell Robert how to do." Porter replied: "He has got sense enough to learn from observation."

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