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# TEXAS CHRISTIAN ADVOCATE

Per Annum, \$2.00. OFFICIAL ORGAN OF THE FIVE TEXAS ANNUAL CONFERENCES OF THE METHODIST EPISCOPAL CHURCH, SOUTH. To Preachers, \$1.00

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## EDITORIAL.

### THE EVILS OF THE CARD TABLE.

Cards are universally used as a means of gambling, though they are frequently used as games of recreation and pastime. As used in the former sense, they are condemned by all good people as hurtful and sinful, but as used in the latter sense many respectable Church people claim to see no harm in them. Therefore, you often find in many of our Christian homes the practice of card playing as a source of amusement, and it often happens, in order to impart zest to the social game, prizes are offered, and the participants play with additional eagerness that they may win. Now the question we want to discuss is: Does card playing in this sense come under the head of "such diversions as can not be used in the name of the Lord Jesus?" It seems to us that none other than an affirmative answer can be given to this question. Why do we take this position?

1. It is a waste of time for which there is no adequate return of profit. Card playing is a fascinating game, and it fixes itself upon men and women with wonderful tenacity. They learn to love it as a toper learns to love his drinks, and the more they play the more they want to play. Thus the infatuation leads to an excess of amusement, and much valuable time is wasted that might be put to a better use. Then there is no mental or moral improvement in the game. It makes no one any wiser, and it certainly makes no one any better. On the contrary, it produces idleness and promotes late hours and a loss of rest. Can a conscientious Church member encourage a practice whose effect upon habits and character is of this nature? We think not.

2. The influence of card playing in the home is often bad upon lives of your children. You play for amusement around your fireside and teach it by your example to your children. But have you any guarantee that your boys will not play when they are away from home and under other circumstances? You teach them that there is no harm in it, and if there is no harm in it under your own roof, they can see none in it under the roof of a gambling den. We have known more than one boy in this way taught the habit of gambling by his father and mother and sisters. They never dreamed of the extent of its influence over him and of the extreme to which it would afterwards carry him. They played for recreation, but he went further and played for money. And when the habit is once learned it is hard to break it off. Can Christian parents afford to encourage a habit that is weighted down with dangers to their children? Can they teach them a thing that is open to results of this character?

3. The habit of card playing in the home takes all of the odium of card playing out of cards and removes all idea of danger out of the practice. It bears the same relation to gambling that dram-drinking does to drunkenness. Handling cards becomes common to the household, and the idea

soon obtains that they are a part and parcel of the home circle, and consequently the horror of card playing in all of its forms is eliminated. Like vice, they are endured, then pitied and then embraced. The fear of the card table and of the card game is gone, and when this barrier is removed the current soon sweeps everything before it. Our children ought to be taught that the gravest dangers lurk in the social game of cards, and then they will learn to shun the evils of gambling.

4. Playing cards for prizes in the home is an incipient gambling school. The principle underlying the game is the same that we find in the den of vice. It gives the first lessons in the tricks and devices of gaming. It has in it all of the temptations to lie, to cheat, to take advantage of that you observe in the game of the professional gambler. And when our mothers and daughters gather around a table and play cards for prizes of any sort they are aiding and abetting the principle of gambling. And in doing it they are using the very same methods and terminology employed in the gambling hell. The whole trend and tendency of the social game of cards in the home are toward gambling in the secret resorts of vice and immorality. Therefore, no Christian home can afford for the sake of amusement to indulge in a thing fraught with such fatal results. This is why the Church condemns card playing in all of its forms in our Methodist homes. And since the mania for gambling seems to be so universal in our day, it is high time that this nefarious habit of card playing in Methodist homes should come to an end. For Church people to do such things is an outrage upon their own homes and an open infraction of the laws and usages of the Methodist Church. If you are guilty of this habit, you ought to quit it, and if you do not quit it you are living in utter disregard of your vows as a Christian man and woman.

### A TOUCHING INCIDENT.

Some time ago there was a great excursion into the city, and hundreds of people from the adjacent towns and the rural districts took advantage of it. They were present from everywhere, and among them were all sorts of people. Many of them showed evidences of culture and intelligence, others were in the common walks of life, and still others were poor and had evidently not seen much of the ways of polite society. Of this latter class we noticed an aged couple walking up and down the streets looking at the strange sights and other things of interest. The man was very plainly dressed, and his face was badly sunburned. His hands looked rough, as though they had been long accustomed to hard service; and his form was bent and his step rather awkward and shaky. The woman was even more quaint in her appearance than was her consort, and her clothing was worn, but clean. Her face was wrinkled, and her nose and chin were in very close touch, and her head was covered with a common split bonnet. Her form was also stooped and she had all of the

appearance of a life of toil and hardship. They were evidently in the city for the first time, but they acted as naturally as though they were at home. There were none of the arts of deception about them. They had never been anywhere before and they took no pains to conceal that fact. They were all eyes and ears, and in so far as they were able they took in everything of interest that came under their observation. But the thing in their conduct which made them noticeable to us was their devotion to each other. The old man held the hand of his aged wife as they walked hither and thither. There was no doubt but that he was proud of her and she reciprocated his feelings. They were oblivious to everybody but themselves. They trudged along and pointed out things of interest to each other and chatted pleasantly as they passed by. In his eyes there was an expression of satisfaction as he looked into her withered face and smiled as he pointed out something in the show window and explained it to her. Some of the clerks within looked at them, made a quiet remark, and smiled; but these two old country people took no notice of this—such was their interest in each other. Thus they spent the day, and then doubtless returned to their frugal home. We thought of these two old, simple-hearted people, and almost envied them their child-like happiness. And the secret of their satisfaction is in the fact that they loved one another with a perfectly natural love. For many long years no doubt they had toiled and sorrowed together until the one was essential to the other's joy. Hence they lived in each other's lives as they walked the streets of the city and cared nothing as to what others thought of their devotion, though it expressed itself in their own rude and natural way. It made us long for the old times when people had no false ideas of life—when they acted away from home just like they did when all alone and from under the eye of the world. They did not have as much education and wealth as now, but they had love, happiness and genuine hospitality. It is a pity that some of the good old times, with their natural simplicity, have passed away. Our modern methods of life have made no improvement on some of the customs and honesty of those good old days. This aged couple belonged to those times, and their child-like devotion brought up many touching memories. We have lived among those good old country folk, and to see a specimen of them once more awakened an interest in heart and fancy. It was a touching incident.

### CHINESE BOXERS AND AMERICAN BEER.

Dr. H. A. Randle, who was a Baptist missionary in China for twenty years, and is now in Washington as a traveling evangelist, gives the following interesting account of the boxers, whose revolution in China is exciting the civilized world: "The Boxers organized in Western Shantung about fifteen months ago. It is a patriotic organization, similar to the old Know-Nothing party in this country, the avowed purpose of which is to oust the foreigners from China. It first took the name of the Great Sword Society, meaning thereby that

they would use force to expel the so-called 'barbarians' from their country. The name, however, has since been changed to the Fist Fighting Society, which has been rather sarcastically translated Boxers. The aggressive action of Germany in Shantung no doubt had a large influence in its formation, and I believe their first thought was to fight or resist the Germans. Probably, however, they soon recognized that as a task beyond their early powers, and they began to threaten the native Christians and the missionaries and shortly after to attack them, at first destroying their property with a view to their recantation. Subsequently, they began to kill the native Catholic Christians, which stirred up their zeal and increased their numbers. The authorities, both local and central, have done much, though indirectly to encourage them, and they doubtless have the countenance of the Empress Dowager, as well as the sympathy and good wishes of all anti-foreign mandarins and gentry, which certainly includes a vast majority of those influential classes. I consider that there will be no rest in China until the Empress Dowager is removed from power. There is a good element in China desiring reform, but it is not influential. The present government of China is corrupt in the extreme, and has been perpetuated longer than is good for the country or the world. While commercial aggression of European powers is at the bottom of the present troubles, the missionaries, whose position is critical, must suffer for the hatred thus engendered against foreigners, the unprotected positions of many of them making them specially subject to attack."

So far as this government is officially concerned, there has been no change in the situation during this week, except that orders, increasing our naval force in Chinese waters, have been issued. Englishmen, who have been in Washington since the Boxer troubles began, seem to be strongly impressed with the idea that Russia had something to do with starting it, and that it is a part of a movement for the ultimate control of China. One of them—Mr. Charles Burton, of London—said of the published cablegram that the Dowager Empress had asked for Russian protection: "That looks curious to me. Things don't happen by accident there. Doubtless there was an understanding that the lady was to seek Russian protection. My own opinion is, that Russia would not have permitted these troubles to come to a head until the trans-Siberian railroad was completed, were it not for the fact that England is involved in the South African war."

We learn from the Daily News that there is to be a reunion of the students of the late Dr. J. W. P. McKenzie at Clarksville, in connection with the reunion of the Col. Jno. C. Burk Camp, July the 11 and 12. Many of the old students of Dr. McKenzie are members of this ex-Confederate camp and doubtless their joint reunion will prove a happy event. So that it is meet for all of the old students of Dr. McKenzie to make special effort to attend this gathering and take part in its happy exercises. The week following this reunion, we want to bring out a special edition of the Advocate devoted largely to the life and character of Dr. McKenzie. The further we get away from that grand old man the larger he grows and the greater his work appears. If you know any fact or incident in connection with your recollection of him put it in good readable shape and send it to us. We already have a number of fine articles for the special edition and they will be treasured up as valuable literature.



## COMMUNICATIONS.

## MARVIN'S PREACHING.

We first heard him at Waco in 1864, while we were away from the army a few weeks to bring a sick soldier home. The Texas Conference was in session. It was his first visit to Middle Texas. He was then a chaplain in the Confederate Army. His preaching before the conference produced a profound impression—as much or more so than that of any other man we had ever heard in the State. The people were enthralled, and with great reluctance received the benediction and dispersed. The thoughtful man must hear him to fully appreciate the remark of Bishop Foster that the sermons of Marvin "were the finest in the English language." They seem so in reading them, but their profound spirituality is only felt as they were heard from the pulpit. It is said that Theodore Roosevelt's gestures are combative—Marvin's were governed by no rules of declamation, but every motion of the hand, arm, look of the eye, led the mind heavenward. As he spoke his face was illuminated. After the Waco conference was over, we returned to the army together. Marvin in a buggy and I on the hurricane-deck of a mule I had captured from the Yankees in a battle. Marvin preached every night on the way from Waco to Shreveport. We arrived at Fairfield just at sundown, weather dark and rainy. I went out and rang the bell of the little church. A man came and brought one candle. Thus encouraged, I rang the bell again. Ten more men came, mostly soldiers. We lighted the candle and put it on the plain wooden pulpit. Behind the dim candle, to an audience of twelve men, with the rain pouring down outside, Marvin stood and expounded a Psalm—one of the grandest sermons I ever heard from human tongue. Back to the little Confederate home we went. Marvin took out his long-stemmed pipe and smoked cheap, home-made tobacco for an hour. He made no comment upon the size of his audience—looked as though he had preached to ten thousand. We drifted apart in the army. In 1868 he was elected Bishop. I met him next while I was stationed in Indianola, on one of his first trips West in the organization of the Mexican mission work. He came from Galveston on a steamer, walked up to my room, stroking his long beard, and a gentle smile on his face, reminding us of old army days, when we had shared together a corn-hoo-cake. In a few weeks he returned from the West by the same route and rested for a few days in that then pretty sea coast town. Old Orr Chapel, of which I was pastor, was a poor place for a congregation. Dr. Hall, pastor of the Presbyterian Church, asked the Bishop to occupy his pulpit morning and night of Sunday. It was in this little church—which was swept away by the great storm of 1875—that I heard Marvin preach two sermons never to be forgotten. His morning sermon was on the Church as the bride of Christ. For chaste beauty, splendor of diction, deep and melting spirituality, I never heard its equal. The Presbyterians sat entranced. He was a stranger to them all. One old brother said to me: "Who is this man?" "Oh, he's only a Methodist Bishop." "Well, he is one of the saintly elect. He took us right up to the General Assembly of the first born." The whole congregation shook hands with him, and crowds walked along the streets with him. At night about all the town was at church. The people wept under his sermon like their hearts would break. Next day many followed him down to the wharf to see him take shipping—the days of Paul over again. H. G. H.

## METHODIST PROGRESS AND BAPTIST PRINCIPLES.

In a recent editorial, headed "Methodist Progress," the Baptist Standard rejoices at the removal of the time limit to the pastorate by the General Conference of the M. E. Church, because it thinks it sees in that step a triumph for "Baptist principles." Hear it:

"The entire removal of this restriction means the ultimate elimination of the Bishop and presiding elder. The step taken advances Northern Methodism practically to a congregational form of government. We doubt not that the Methodists of the South will soon adopt the same plan and thus come nearer to Baptist ground. A great ado has been made through the passing years about the wisdom of Methodist polity, but an open Bible and the consequent wider dissemination of Baptist principles has helped Northern

Methodists to take a stand that would have brought revolution a dozen years ago. We hope to see these good brethren keep on in the good work until the Bishop, presiding elder, infant baptism and effusion are all done away with."

Does the Standard believe that "Baptist principles" had anything to do with the recent acts of the Northern General Conference, or is it merely joking? It is hard to believe that the above quoted words are set down as the real opinion of a student of present-day affairs, but Church papers do not usually devote half a column to a very poor joke. Does the Standard think that Northern Methodists have been conversant with "Baptist principles" and had an open Bible only for the last dozen years? Its words imply just that. When the Standard says that "the step taken advances Northern Methodism practically to a congregational form of government, it shows that it is not acquainted with Methodist usage. When did the Standard read a Discipline of the M. E. Church, or of any Methodist Church? It thinks that "Methodists of the South will soon adopt the same plan, and thus come nearer to Baptist ground." May be so; but however much the average Southern Methodist may desire to get on "Baptist ground," he can not be sure he is on such ground until our Baptist brethren do some surveying and settle a few boundary line disputes. This writer has always been led by the Baptists he has heard preach to believe that one cornerstone of the Baptist field was marked with the legend: "An unbroken chain of ordinations and baptisms from the baptism of John the Baptist to the present time." But now come Drs. Whittitt and Lofton and declare that they have looked over the ground carefully, and that such a cornerstone never existed, except in the lively imagination of some of their brethren.

We thought another "ancient Baptist landmark" bore the inscription: "No baptism valid unless administered by a regularly ordained Baptist preacher." But now comes Bro. Cranfill with baptism received at the hands of a Primitive Baptist preacher, and the Baptist Church accepts it as valid baptism. Are we to infer that Hardshell Baptist preachers have been "regularly ordained?" If so, it follows that "the Missionary Baptist Church of Jesus Christ" is not "the Church."

What are some of the "Baptist principles?" At the recent Southern Baptist Convention at Hot Springs, Dr. B. H. Carroll delivered an eloquent address on "The Baptists of One Hundred Years Ago." In it he said: "The Philadelphia Confession of Faith, adopted in 1742, and printed by Benjamin Franklin in 1743, is, with some modifications, but a reproduction of the old London Confession adopted in 1689. It is the prevalent standard in 1800." Of "doctrine, discipline and comity of Churches," he said: "In all essential particulars, they were the same as now." It follows that the Philadelphia Confession of Faith is still the "prevalent standard" of Baptist doctrine. What does it teach? Pure Calvinism. I quote article 3: "Those of mankind that are predestined to life, God, before the foundation of the world was laid, according to his eternal and immutable purpose, and the secret counsel and good pleasure of his will, hath chosen in Christ unto his eternal glory, out of his mere free grace and love, without any other thing in the creature as a cause or condition moving him thereto. As God hath appointed the elect unto glory, so he hath, by the eternal and most free purpose of his will, foreordained all the means thereto; wherefore, they who are elected, being fallen in Adam are redeemed in Christ, are effectively called into faith by Christ, by his Spirit working in due season are justified, adopted, sanctified and kept by the power of God, through faith, unto salvation." Article 9 reads: "Those whom God hath predestined unto life he is pleased, in his appointed and accepted time, effectually to call by his Word and Spirit out of that state of sin and death in which they are by nature to grace of salvation by Jesus Christ." Here is predestination, particular redemption and election with emphasis. And the whole Confession is in perfect accord with the articles quoted.

Recently this scribe heard a Baptist D. D., who is prominent in the councils of his Church, ridicule some of his brethren who tremble lest they should lose the doctrine of election. The sermons of C. H. Spurgeon are full of the same doctrine in its rankest form. Of course, then, the position that from all eternity God has "chosen a certain, fixed, unalterable number of the human race" to salvation, and left

the rest to a horrible fate from which there is no means of escape, is included in "Baptist ground." At what date in the next century does the Standard think Southern Methodists will occupy that ground?

But the Standard finds further cause of rejoicing. Hear it again: "General Conferences hereafter will be made up of an equal number of preachers and laymen. This is also another step in the direction of democracy." Indeed! Did the Standard know that its neighbors, the Southern Methodists, took that "step" thirty-four years ago? It sees in that "step" the "passing of the Bishop and presiding elder." During three-fifths of our denominational history, Southern Methodists have had equal lay representation in the General Conference, and there is now less prospect than ever in our history that the offices of Bishop and presiding elder are likely to pass away. The masses of Methodism are well satisfied with our present Church government, and would not exchange it for Baptist polity, even if they could get a few other polities to boot.

The Standard makes one remarkable admission with reference to Bishops and presiding elders. It says: "Many of them are good men." We thank it for publishing that fact. Otherwise, the reading public might have gone on thinking they were all bandits. The Standard further says: "We shall welcome the day when they are relegated to the ranks of the common preachers of their denomination." From which we are left to infer that these peculiar brethren are at present uncommon preachers. Well, every presiding elder does always preach "with his usual power and acceptability;" and as to Bishops, every sermon of theirs is a "great effort." But no Methodist objects to that; for every Methodist boy has the same chance to be presiding elder or Bishop that every Texas boy has to be Governor or President. And when we get to be presiding elders and Bishops, we shall preach with our "usual power and acceptability" and make "great efforts," too.

The Standard dismisses the subject with these words: "May the time speedily come when there will be no religious system left on earth through which men may assume to lord it over God's heritage." After all, then, is Methodism a part of "God's heritage?" If the Standard isn't careful, it will let us into the Church without "burying us beneath the liquid wave." I would add: "May the time speedily come when there will be no religious system left on earth through which Green Briar Church can expel one of its most faithful members for 'using the Lord's money'" because he could not account for fifty cents, after he had given several days of his time to securing money and supplies for his needy pastor.

E. HIGHTOWER.

## THE LEADERSHIP OF THE HOLY SPIRIT IN PERSONAL WORK.

(Read at the recent Fort Worth District League Conference.)

"Great was the day, the joy was great; When the beloved disciples met, And on their heads the Spirit came, And sat like tongues of cloven flame. What gifts, what miracles! He gave the power to kill. He gave the power to save; Furnished their tongues with wondrous words Instead of shields and spears and swords. Thus armed he sent them forth, From East to West, from North to South; Go, assert your Savior's cause, Go spread the mystery of the cross."

The soldiers that were armed upon that memorable day and sent forth to battle have long since passed away, and generation after generation has taken their places, only to bring the cause of Christ to a more glorious victory with the close of each century. Who is this wonderful being that has been a satisfying Comforter, a sure Guide, a perfect Teacher, a correct Leader ever since our Lord's ascension? The Holy Spirit, the third person in the Trinity, the person that is taking the place of our Savior upon the earth, the same Spirit that was promised those beloved disciples when their hearts were almost breaking with grief because they were to be left alone.

The close of this century finds us the champions of this same glorious cause with the same wonderful leader. Now in what attitude must we be toward our leader before he will assist us to do the work assigned? 1. We must know that our sins have been forgiven. Only those who thus know God can understand the dealings of

the Spirit. 2. We must be willing to be led. A great many Leaguers are converted, but I fear are not consecrated. 3. We must obey when He commands. If that still, small voice whispers within you to speak to a certain friend or even enemy of yours to try to lead him to Christ, to visit some poor outcast, to give of your means to Christ in different ways, to administer to the needy and poor, to offer words of sympathy, comfort and cheer, and you refuse to do it, you are disobeying the Holy Spirit in the same way that you would disobey your earthly father.

Now a very natural question presents itself: How am I to know when the Holy Spirit leads me? 1. By your own conscience guided by study, prayer and meditation. 2. By your perfect submission to your leader. Your pastor asks you to do a work. If done in sincerity and truth, then you are to take this as coming from the Holy Spirit. Let us look at I Cor. 2:12, 13 and see how it suits our experience: "Now we have received not the Spirit of the world, but the Spirit which is of God, that we might know the things that are freely given to us of God, which things also we speak not in the words which man's wisdom teacheth, but which the Holy Ghost teacheth, comparing spiritual things with spiritual." If our hearts are filled with a burning desire to do something for our Lord, we may know the Holy Spirit is there. O do not grieve the Holy Spirit by a misuse or by an abuse of the gifts he has given you either in a vain or indifferent way. Rather "let us stir up the gift of God in us, for God hath not given us the spirit of fear, but of power of love and of a sound mind." The Holy Spirit does not lead us to work for mother's sake, for father's sake, nor for any one's sake, but for Christ's sake. It is very hard for us always to do this, and it should call forth every energy of our souls. The President of the Charity and Help Department asks you to help her buy \$2 worth of food for a poor widow. You are a dear friend of that President. You fear she might be offended if you refuse. So you consent, not because you love Christ so much that you cannot bear to see one of his creatures suffer without giving relief, but because of the feelings of that President. I call that working for the sake of the Second Vice-President. We often find ourselves unwilling to undertake a work, but because mother expects us to, or our pastor thinks it our duty, we do it. Perhaps there is a poor forlorn outcast who was once a good friend of yours. Circumstances have conspired to cause her to fall. She has confidence in you. No one can approach her so well as you. The Holy Spirit says, "Go comfort this poor girl. Show her wherein she has erred and that Christ died for her, and is able to forgive the chief of sinners." Christ often, to reach the spiritual, touched first the physical being. If she needs clothes give them to her. If she suffers for food supply her. Necessity may have forced her into the slums. Lift her out. Help her to be a woman. You can do all this, says the Holy Spirit. But you close your heart. You forget that the same loving Father that gave you all that you have and are is her Father, too, "for not a sparrow falls without our Heavenly Father." You forget that her soul is just as precious in the sight of God as yours. Christ was just as much interested in talking to the fallen woman at the well as when talking to Nicodemus, the ruler of the Jews. All this is purposely hidden by the evil spirit, who says there are others who can do it better than you, or she would not appreciate it if you were to go to her. Let us when the Holy Spirit presents our duty lose sight of every one save Christ alone, for he says: "Inasmuch as ye did it unto one of the least of these, my brethren, ye did it unto me." The Holy Spirit does not lead you to give to some poor washerwoman a basket of clothes and tell her nearest neighbor that you were compelled to help her, for she spends all her time tattling and her children are without food and clothes half the time. The Holy Spirit does not lead Epworth Leaguers to card parties, Sunday excursions, Sunday picnics, dances, saloons, gambling balls nor to any place that Christ can not go. "They that are in the flesh can not please God." "Love not the things that are in the world. If any man love the world, the love of the Father is not in him." If we will permit the Holy Spirit to come and take up his abode with us we will be constantly kept by him and led in paths that are right. He will lead us as he led Philip to the eunuch to explain to him the scriptures given by Moses and

the prophets that He will lead us as John in their world road to heaven is flowers all the way come to a desert, in a wilderness, hungry and thirsty, in sight of plenty to discipline our us the more app power and can mo filly show to others temptations and se tend to draw us ne making us purer, l Let us listen for a grand old Apostle trials and hear h having passed thro Jews five times stripes save one, with rods. Once w I suffered shipwre day have I been in neyings often, in perils of robbers, i countrymen, in pei in perils in the ci wilderness, in per perils among false ness and painful often, in hunger at often, in cold a with it all hear none of these thi count I my life de gladly will I glor that the power of me, for when I a strong." Though every hand, yet that light that fi road to Damascus permitted all this a purpose. God anything by chanc in all his dealings; was born in a lo the reign of Herod was reared in the a purpose. He w for a purpose. His rection and ascen cident in his life fill "law and propi dition of things to instance, the great the Samaritan wo was to unite the tionalities that h enmity with each Samaritans. If the us to be sorely a through rugged a member he is onl prepare us for the is to be personal. the masses we mu dical. Now, i world that he ga Son "that whose should not perish ing life," are we something for hi was necessary t sacrifice for the a What more could my mind there greater test of G the world. Then stand in what pe toward God? Do great responsibi realize that he h thing that none o have? Something the wide unive Something that c by intellectual only thing that c us that inherita ruptible and un eth not away? our ears to the t tend we did not until a more con The Holy Spi day to see if we a small way, to p How does he do t says I have giv speech. Use ye young man to Ch ing. Your pastor his soul can onl The Holy Spirit offer a voluntar Spirit says use y tempt in that your hands to fevered brow. you should giv stance to the La port a missionar self. All our effe pend upon the Spirit. Would y be Spirit-filled ar walls before you be cast into the Now, as these ery day, are we t are we closing tl



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second Vice-Presi- urself unwill- rk, but because o, or our pastor e do it. Perhaps orn outcast who id of yours. Cir- nspired to cause onfidence in you. i her so well as t says, "Go com- how her wherein at Christ died for give the chief of en, to reach the t the physical he- thes give them to for food supply have forced her t her out. Help

You can do all Spirit. But you ou forget that the that gave you all re is her Father, row falls without er." You forget as precious in the s. Christ was just in talking to the he well as when s, the ruler of the rposely hidden by o says there are it better than you, appreciate it if you

Let us when the s our duty lose save Christ alone, much as ye did it least of these, my t unto me." The t lead you to give rwoman a basket of r nearest neighbor pelled to help her, her time tattling e without food and e. The Holy Spirit rth Leaguers to y excursions, Sun- saloons, gambling place that Christ hat are in the flesh l." "Love not the world. If any ld, the love of the n." If we will per- t to come and take us and we will be con- and led in paths will lead us as he much to explain to given by Moses and

the prophets that led him to Christ. He will lead us as he led Peter and John in their wonderful ministry. The road to heaven is not bordered with flowers all the way. Sometimes we come to a desert. Sometimes we are in a wilderness. Sometimes we are hungry and thirsty. Sometimes view- ing the promised land, yet "starving in sight of plenty." All this may be to discipline our own souls and make us the more appreciate God's love and power and can more clearly and forc- ibly show to others that these trials, temptations and sore affliction only tend to draw us nearer Christ, thereby making us purer, better and stronger. Let us listen for a few minutes to the grand old Apostle Paul tell of his trials and hear his testimony after having passed through them: "Of the Jews five times received I forty stripes save one. Thrice was I beaten with rods. Once was I stoned. Thrice I suffered shipwreck. A night and a day have I been in the deep. In jour- neyings often, in perils of waters, in perils of robbers, in perils of mine own countrymen, in perils by the heathen, in perils in the city, in perils in the wilderness, in perils in the sea, in perils among false brethren, in weariness and painfulness, in watchings often, in hunger and thirst, in fastings often, in cold and nakedness." Yet with it all hear him exclaim, "But none of these things move me, neither count I my life dear unto me. Most gladly will I glory in my infirmities that the power of God may rest upon me, for when I am weak then I am strong." Though Paul was beset on every hand, yet he followed closely that light that first lighted up that road to Damascus. So we see God permitted all this to come to him for a purpose. God never did nor does anything by chance. He has a purpose in all his dealings with man. Christ was born in a lowly manger and in the reign of Herod for a purpose. He was reared in the city of Nazareth for a purpose. He was baptized by John for a purpose. His death, burial, resur- rection and ascension and every inci- dent in his life came to pass to ful- fill "law and prophecy" and bring con- dition of things to a desired end. For instance, the great purpose of meeting the Samaritan woman at Jacob's well was to unite the two prominent na- tionalities that had so long been at enmity with each other—the Jews and Samaritans. If the Holy Spirit permits us to be sorely afflicted and leads us through rugged and untried paths, re- member he is only doing it to better prepare us for the work. All our work is to be personal. If we wish to reach the masses we must first reach the in- dividual. Now, if "God so loved the world that he gave his only begotten Son "that whosoever believeth in him should not perish, but have everlast- ing life," are we not expected to do something for him? God saw that it was necessary to make so great a sacrifice for the atonement of our sins. What more could he have given? To my mind there could have been no greater test of God's supreme love for the world. Then do we fully under- stand in what position this places us toward God? Do we sensibly feel the great responsibility upon us? Do we realize that he has given to us some- thing that none of our loved ones could have? Something that the coffers of the wide universe could not buy? Something that could not be attained by intellectual acquisitions? The only thing that can possibly secure for us that inheritance, that is "incor- ruptible and undefiled and that fad- eth not away? Yet most of us close our ears to the tender voice and pre- tend we did not hear, or say, "Wait until a more convenient season."

The Holy Spirit is testing us every day to see if we are willing, even in a small way, to prove our love for him. How does he do this? The Holy Spirit says I have given you the gift of speech. Use your lips to lead that young man to Christ during this meet- ing. Your pastor needs your help and his soul can only be reached by you. The Holy Spirit says use your lips to offer a voluntary prayer. The Holy Spirit says use your voice to calm the temptest in that bleeding heart and your hands to bath the throbbing, fevered brow. The Holy Spirit says you should give more of your sub- stance to the Lord. You might sup- port a missionary in the field your- self. All our efforts along any line de- pend upon the presence of the Holy Spirit. Would you be successful, then be Spirit-filled and the enemy will flee, walls before you fall, and mountains be cast into the sea.

Now, as these tests are coming ev- ery day, are we responding to them, or are we closing the door of our hearts,

saying we can live a Christian just as well without the presence of the Holy Spirit? Dr. McClintock says: "By virtue of this endowment prayer is changed from a cold and formal rou- tine to a loving and spontaneous inter- course. Heaven becomes a pleasant reality instead of a dim prospect. Christ dwells in the hearts, and not merely reigns over it. There is a glow, a freedom in all the looks and acts of the possessor of this gift that shows that he has found peace, rest and sat- isfaction. Do not we, dear Leaguers, need this great influence in our lives? Let us present ourselves before our Lord well armed for the warfare, and say, "Lord, we are ready to do thy bidding; ready to say thy will be done, not mine; ready to be used as the clay in the potter's hand." Let us say with Paul, "I am ready, not to be bound only, but die, if needs be, for the sake of the Lord Jesus."

MRS. E. V. COX.  
Joshua, Texas.

**HOW DO YOU PREPARE THE BREAD FOR OUR LORD'S SUPPER?**

Light-bread, crackers and other bread have often been used, to the great dissatisfaction of the communicant. To our elect women, who must prepare it and know not how, I wish to say: Follow strictly the directions below, and you will always have an easy time preparing the best bread for that purpose:

Take some good flour and enough water to make a thin batter. Then put a clean, hot flat-iron in any secure place with the face up. Pour upon it a large spoonful of the batter. With another hot iron press upon the batter until it covers the lower iron and un- til as much as possible has been pressed out from between the irons. When the loaf is cooked to a light brown remove it at once and cut it into strips the width of your finger. Repeat until you have enough, always greasing the faces of the irons to pre- vent the batter from sticking to them. Then put these strips on a plate, to be broken by the minister when he offers it to the communicant. Give the above a fair trial and you will be perfectly delighted with the results.

W. H. EVANS.  
Jackson, Tenn.

**A WEeping CHRIST.**

Clustering around the child-life of our Lord are many mysteries, and, as if kept in seclusion, the inspired au- thor has held from human considera- tion much concerning the desires of heart and emotions of soul of his early career.

How the "star" appeared, the shep- herds left their feeding flocks on Ju- dean hills, and how the "wise men" from the East came to do homage to the "Child born," are familiar topics in relation to his birth. Aside from one or two references to his life inter- vening this and the beginning of his ministry nothing else is given, and we are left to draw conclusions from the later life written.

Suffice to say that, since he was hu- man as well as divine, his nature was not different to that common to hu- manity in all ages.

One assertion, at the age of twelve, gives us an insight to the principle that, doubtless, through after life, was the controlling factor in all efforts in the accomplishment of his life's work.

When his parents came to him in the temple and "sought him," his an- swer was, "Wist ye not that I must be about my Father's business?" This was demonstrated, during his min- istry, in every assertion and verified in every action.

In every effort to do the "will of the Father," little of emotion and senti- ment entered into the action. That is a manly life that lets principle con- trol; and the Christ of God set the ex- ample in that that he held higher ideals and nobler purposes than to merely gratify the emotional natures of individuals.

There may be consolation in the contemplation of divine emotion and sympathy, but as a fleeting shadow it passes away, and if we get nothing higher than that from a consideration of God's word, then we, after all, are left with "an aching void."

The little of emotion and sentiment found in the Christ-life was caused by the faithlessness on the part of those from whom he expected fidelity.

Over Jerusalem and at the grave of Lazarus are the only recorded in- stances in which our Lord shed tears.

Much has been said and written along this line, and authors have uti- lized these recorded facts in evidences that the Christ sentiment coalesced with and that his sympathy reached

**DR. PIERCE'S**  
*Favorite*  
**Prescription**

"I am so grateful to you for your ad- vice," says Mrs. Sidney B. Oakes, of Whitmell, Pittsylvania Co., Va. "When I commenced your medicines I had been treated by different doctors for three months or more, but would only receive partial relief for a short while and then would be worse than before. Was con- fined to my bed most of the time. At the time I commenced your treatment my left side was completely paralyzed. Had no desire to eat anything; bowels costive all the time. Nerves were all unstrung, so I could not bear the least noise. I also suffered from diseased ovaries and female weakness. But thanks to my Maker and you, after following your advice, I am able to do all my wash- ing, sewing and house work in general. I haven't had a spasm in two months. Left off medicines about one month ago. Didn't think it necessary to con- tinue them longer. I have taken about seven bottles of Dr. Pierce's Favorite Prescription, seven of the 'Golden Medical Discovery,' and two vials of 'Pleasant Pellets.' I heartily recommend those medicines to all suffering as I was."

*makes*  
*weak women*  
**STRONG,**  
*sick women*  
**WELL.**

down after the fashion of the fleshy type.

One of the standard commentators (Ellicott), speaking of these occur- rences, says: "It is significant that in the one case they flow from the in- tensity of personal friendship, in the other from that of the intense love of country which we know as patriot- ism."

There are diversity of opinions. If patriotism caused the Lord to weep, may we not conclude that, in a way, he was narrow and provincial? Did not he teach a different doctrine?

Christ was a universalist in the sense that his love knew no boundary lines, and that Jew and Gentile alike were to be the beneficiaries of his sacri- fice.

A Jew may be provincial concerning his creed; a Roman with reference to his country. A Christ provincial? Never!

In dark hours of sorrow; in anxiety of mind; in distress of soul, it may be a source of consolation and help to be- lieve that Jesus sympathizes with us, and that he "weeps with those that weep," but we believe that something of more vital import caused those tears to flow on the occasion mentioned.

"He came to his own" Recognizing not the divinity of his being, they "re- ceived him not."

The greatest efforts of his life— curing the sick, making the blind to see, raising the dead, and preaching the gospel—cluster around Jerusalem.

The midnight oil of physical endur- ance was exhausted to convince them that he was the Christ, the Son of God, but, with disbelief, they either turned aside or sought to bring him to the cross.

In that home at Bethany, where Jesus ofttimes went, were inmates lov- ing in disposition and beloved of the Lord. When he came, sunshine beamed in and love supreme con- trolled.

He could not always remain in that home—he must be about his Father's business!

In his absence came sickness and finally death. To the disciples he said: "I am glad for your sakes that I was not there!" Doubtless, the dis- ciples asked: "Why, Lord? You love Lazarus and his sisters, and is it pos- sible that you are glad?" Ah! "To the intent ye may believe." He meets Martha on his return, who would give expression to her doubts thus: "I know that he shall rise again in the resurrec- tion at the last day."

"I believe that thou art the Christ, the Son of God, which should come into the world." Not a present Christ, but a future Lord! "I do not believe that you can bring to life my brother." Seeing their unbelief—even of those with whom he had so closely asso-

ciated—caused the tears to flow and the soul to be troubled.

Christ wept because of their unbel- ief, and if the Lord weeps in glory to- day, it is because of the unbelief of his professed followers!

RUFUS E. NUNN,  
Eagle Lake, Texas.

**SOME OF MR. MOODY'S SAYINGS.**

God has no use for a man who has no hope.

If only the worthy people were saved heaven would be empty. Some high- toned people asked Jesus how they could be saved. Did He tell 'em to en- dow colleges or start religious news- papers? Not a bit of it. His answer was, "This is the work of God, that you believe in Him whom He has sent. Get salvation and then work it out." You must have it first. It is always represented as a gift.

I am not nearly so anxious for a re- vival of trade in this country as for a revival of righteousness.

I prefer sensation to stagnation every time. A seaman does not fear a storm as much as a fog. I will tell you where there is no excitement—in a graveyard. A man lies there where they put him. But I think there will be a stir on the resurrection morning. Where there is life there will always be a stir, and what we need in our churches is a fresh breath of life from the Spirit of God. They talk of the church of the twentieth century. I stand by the church of the first century.

It is a false idea that people want a new gospel. What we must do is to cry down sin and exalt Jesus Christ. Let us get back to the Bible, and cease splitting hairs and magnifying our dif- ferences.

The way to start a revival is to get on fire ourselves.

One reason why there is not more good being done is because so many people want to wait until to-morrow to begin.—Ram's Horn.

It is the privilege of every Christian to have a mountain-moving faith, and yet how many grow faint at the sight of a mole hill.—Ram's Horn.

**HARD TO STAY GREAT.**

**Forces in Nature Intended to Level Those who Push Ahead of the Man.**

By brains, hard work and self-denial a man reaches a position of wealth and greatness.

Right then, by a natural law, the contrary forces set to work to tear him down, to prevent his getting too far ahead of the regular evolutionary development.

Think it over and you will remem- ber your own and your friends' expe- rience.

When fortune's face begins to smile, misfortune's iron hand appears, for the man yields to some or many of the "tearing down" forces, anxiety, worry, whisky, tobacco, lust, coffee, etc., etc. Health begins to leave and the man is unable to hold his lofty position.

Only the grim, determined fellows, who recognize the devils that would rob and slay him, and who sturdily and steadily refuse to allow them to work on him, are able to "stay great."

Is it worth while? You are your own master and judge. You can kill them or you can yield, and they will down you.

A man says, "I can't quit." There is but one answer, "Get down then to the lower place that the big crowd of 'commons' occupy."

It is only the "masters" who can re- main masters.

Coffee is one of the most dangerous sluggers in the list, for it is veiled and seemingly harmless, but its mission is to weaken heart, kidneys, and diges- tion, then slowly follows weakness of purpose and inability, and the victim all unconscious of the reason, steps backward and downward from his hard-earned place among the great ones.

It is easy to shift the coffee habit by taking on Postum Food coffee, a dis- tinct and scientific "anti" for coffee.

Postum (well-made) satisfies the coffee taste, and instead of breaking down the heart and nerve centres, builds them up in a remarkable man- ner as the result of the action of the ingredients carefully and expertly se- lected from nature's store-house of sustaining and rebuilding food ele- ments.

You can be great and stay great if you have sturdy determination and make use of the discoveries of modern science and research. Postum Food Coffee is made at the famous pure food factories of the Postum Co., at Battle Creek, Mich.



Secular News Items.

A passenger train on the Macon branch of the Southern Railway ran into a wash-out...

Lloyd C. Griscom, United States Charge d'Affaires at Constantinople, has presented a fresh note to the Ottoman Government...

On the Pecos River, six miles below Bartons, Texas, W. H. L'pchurch stumbled and fell with dynamite in his hand...

The transport McPherson left Santiago the other day, carrying 125 Cuban teachers for Boston to take advantage of the summer school educational facilities offered by Harvard University...

Now that interest is centered in the Orient, it is interesting to compare the military condition of the two rivals, Russia and Japan. The czar of Russia has overwhelmingly great armies and navies with which to threaten the little island of Japan...

Four thousand five hundred men under the command of Brig. Gen. R. H. Hall and 500 marines under the command of Rear Admiral Kenniff will comprise the American force to protect Americans in China.

A prehistoric city, covering several hundred acres, has been discovered in Mexico. The ruins were covered with earth, but the excavations already made show that the discovery is one of great importance from an archaeological point of view.

Arlington claims the biggest and best yield of wheat in Texas. Cyrus Lowe, three miles south of town, threshed seven acres of smooth-head May wheat that yielded forty-eight bushels per acre.

Li Hung Chang, the Chinese multi-millionaire, maintains at his own well-equipped force of about 5000 soldiers, all devoted to their venerable chief and ready to do his behest, be the same what it may.

The Republican Convention, held in Philadelphia, adjourned last Thursday. President McKinley was unanimously re-nominated for President of the United States, and Gov. Theodore Roosevelt of New York, was unanimously selected to stand beside him in the coming battle.

Interesting statistics concerning foreigners in China are contained in a report on trade relations between China and the United States just received at the State Department from Consul Fowler at Chefoo, dated May 7 last.

The Filipino amnesty proclamation has been issued by Gen. MacArthur, and was done by the direction of the President. The proclamation gives a free pardon to all Filipinos who have participated in the rebellion against the United States...

It is thought that the time is opportune for pardon to all those Filipinos who have borne arms against the authority of the United States and have not used their hostility as a mere cloak for the commission of robbery, murder and other crimes.

Mrs. Joseph Coates, sixty-eight years of age, was brutally assaulted and murdered at her residence near Springfield, La., last Saturday, by a white man named Frank Gilmore.

Lake Surprise, a beautiful artificial lake situated about one mile north of Henrietta, Texas, broke loose last week and covered about twenty-five acres, and was one of the most delightful pleasure resorts in the State.

E. D. Grafton, a water-color artist of national reputation, died in Cincinnati last week. He was eighty-eight years of age.

The Americans and British entered Tien Tsin June 23, first silencing the guns of the arsenal and breaking through the Chinese lines. The foreigners were close behind. The Russians lost four killed and thirty wounded.

W. S. Taylor, of Kentucky, has gone to Niagara Falls. He was accompanied by Mrs. Taylor, and four detectives followed close at their heels. Two of the officers represented the State of Kentucky and bear warrants for the arrest of Mr. Taylor upon charges growing out of the assassination of Gov. Goebel.

The bubonic plague is gradually spreading in Rio Janeiro. Twenty-five new cases have been officially reported, and there have been twelve deaths from this week.

A fresh phase of the ebullition in China is the probability of immediate outbreak in the southern provinces. The population there is daily assuming a more hostile attitude toward foreigners, and the latter perceive symptoms of a general uprising.

The purpose of our Government to place an adequate military force in China is made perfectly clear, as orders have been issued to Brig. Gen. A. R. Chaffee to take command of the forces in China and to proceed at once to assume his new duties.

The record of Hood's Sarsaparilla is literally written in the blood of millions of people to whom it has given good health. It is all the time curing diseases of the stomach, nerves, kidneys and blood, and it is doing good every day to thousands who are taking it for poor appetite, tired feeling and general debility.

Hood's Pills are non-irritating. Price 25 cents.

When the devil was cast out of heaven he stole an angel's robe with which to hide his cloven hoof.—Ram's Horn.

CHEAP NEWSPAPERS. Until September 1, The Atlanta Constitution, Kansas City Star and Dallas Democrat, all weekly newspapers, sent one year, and late railroad wall map of Texas, all for \$1.25.

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

We have a splendid Square Piano, in good condition, at \$125. Will give terms if party desires. This is a bargain. Address WATKIN MUSIC CO., Dallas, Tex.

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.

Riches on the heart are a burden; under the feet, a blessing.

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.

Little men can never do great things

SOUTHWESTERN UNIVERSITY.

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Courses of study leading to the Degrees B. S., B. Ph., A. B. Post-Graduate courses for Master of Science and Master of Arts.

Instruction in Music, Art and Elocution. Next Session opens September 12, 1900.

For Catalogues and Illustrations of Building, Faculty, Classes, etc., address R. S. HYER Georgetown, Texas.

It will hurt you more to live a day without prayer than to live it without bread.—Ram's Horn.

EDUCATIONAL.

The Music of Our Churches would be greatly improved if more organists and singers knew our methods. We will send to any one interested our handsome illustrated pamphlet and all particulars that may be desired.

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Wills 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.

Queen City Business College. The greatest opportunity of your life is now before you. Scholarships in business or shorthand cost from \$50 to \$100 for next 30 days. Expert accountants in faculty of wide office experience. Be sure to write us before deciding to go elsewhere. Ad. QUINN CITY BUSINESS COLLEGE, Dallas, Texas.

WEATHERFORD COLLEGE.

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.

The MOONEY SCHOOL, FRANKLIN, TENN. Its boys enter Van'erbilt and nine other universities on certificate. All the surroundings are of the best. Discipline firm. Expenses moderate. Send for catalogue.

VIRGINIA COLLEGE FOR YOUNG LADIES. ROANOKE, VIRGINIA. Opens Sept. 18, 1900. One of the leading Schools for Young Ladies in the South. Magnificent Buildings, with all modern improvements.



Hollins Institute

Will open its 58th session on the 19th of September, with its accommodations increased from 175 to 225 boarders. This is a school for girls and young ladies in which all the solicitude, watch-care, supervision and inspiration of a cultured Virginia family prevail.

WHITE ROCK! R. E. Porter, June Children's Day at L.I. had a beautiful day. With our program before did real well with pastor, Bro. Wright, dress. We took out amounting to \$8.25. The and there was more of the people. There were seven hundred people that many had a very course it was some 1 to prepare for this knows but what it m saying some soul. It but little to reap su. We are praying for a country this year. I make a clean sweep and presiding elder at the Annual Conference to think of giving the will follow them who when their great life feel assured that the resting place at the our Father.

WHITEW M. H. Neely, June 2 from this place the good people here nition. In the first p excellent meeting here suited in a number of quickening of the sp Church members. Thi ing, held by Rev. M. Cumberland Presbyt myself. The meeting a while at the C. I moved to the Meth six weeks. There w conversions and thir the Methodist Church number to the C. P. was religiously stirre- completed. After th good people determin parsonage. They so and moved it away. Beautiful homes in it ing cost about \$150, a paid for. Myself and the luxury of living ventilated and nicely. Now, I did not build not set myself up a builder simply becau my pastorate. The i the work, and there church boys to say it ed just yet. They n they united and put and noble people ar Whitewright. The quite 250, and yet th \$250 for Church pu date, or at least \$10 am afraid to say I well-preachers are Now let no one thi for being returned, and belong to the co say that the work is ly and I think pros- tions good, the pray tended and full of day-school prosperin aged.

COUNTY LI C. R. Gray. Our se ference was held at before the third Su Fladger could not be ing service, so Bro. I filled the pulpit. His of thought and the H all built up and str ministry. Happy th him for a pastor. J dies spread dinner u we all feasted the n by Conference conven day was our big day set to dedicate our crowd began to gat and long before prea was packed. They (rection and in every church would not at the crowd. Every a cuped with chairs, b room. Bro. Fladger derful sermon on "I prepared our hearts dedication which f sentence was pronou the house from all ered uses, we all God for grace and k Keep it thus. Truly us. We had a powerf one left the church good to have been t due the Jardin peo Bro. Stovall, withou energy and sacrifice.

Itch! Itch! Awful Itching Dreadful Psoriasis CURED BY CUTICURA SOAP, t crusts and scales, Cu ally itching, and s CUTICURA RESOLVES the blood, make the speedy cure treatme figuring humors, ra with loss of hair, whi of the best physical die, a single sea bel cure the most obstin CUTICURA T Or. Soap, 25c. Ointment, every where. PUTTER D. A. RED ROUGH MAN



Notes From the Field.

NORTH TEXAS CONFERENCE.

WHITE ROCK AND MCKENZIE. R. E. Porter, June 12: We observed Children's Day at Liberty June 19. We had a beautiful day. We went through with our program before noon. The children did real well with their part. Our pastor, Bro. Wright, gave us a brief address. We took our collection, which amounted to \$8.25. The dinner was spread, and there was more than enough to feed the people. There must have been six or seven hundred people, and I think about that many had a very pleasant time. Of course it was a some trouble and expense to prepare for this occasion, but who knows but what it may be the means of saving some soul. If so, we have done but little to reap such a great reward. We are praying for a revival all over this country this year. Our time limit will make a clean sweep of both our pastor and presiding elder at the next session of the Annual Conference. It makes us sad to think of giving them up. Our prayers will follow them wherever they go, and when their great life-work is ended we feel assured that they will find a sweet resting place at the right hand of God our Father.

WHITEWRIGHT.

M. H. Neely, June 23: I send you a few items from this place because I feel that the good people here deserve such recognition. In the first place, we had an excellent meeting here in April, which resulted in a number of conversions and the quickening of the spiritual life of many Church members. This was a union meeting, held by Rev. M. C. Johnson, of the Cumberland Presbyterian Church, and myself. The meeting was carried on for a while at the C. P. Church and then moved to the Methodist, lasting in all six weeks. There were about a hundred conversions and thirty-seven additions to the Methodist Church and near the same number to the C. P. Church. The town was religiously stirred and much good accomplished. After the meeting closed the good people determined to build us a new parsonage. They sold the old structure and moved it away, building a new and beautiful house in its place. The building cost about \$1500, and it is complete and paid for. Myself and family are enjoying the luxury of living in an elegant, well-ventilated and nicely furnished parsonage. Now I did not build this house, and do not set myself up as a great parsonage builder simply because it was built under my pastorate. The people had a mind to the work, and there was no disgruntled church boss to say it should not be builded just yet. They needed the house, and they united and put it up. A right loyal and noble people are the Methodists of Whitewright. The membership is not quite 250, and yet they have paid about \$2500 for Church purposes this year to date, or at least \$10 per member. But I am afraid to say too much, because well-preachers are moved sometimes. Now let no one think that this is a bid for being returned. I am an itinerant, and belong to the conference. But I may say that the work is moving on pleasantly and I think prosperously. Congregations good, the prayer-meetings well attended and full of interest, and the Sunday-school prospering. We are encouraged.

COUNTY LINE MISSION.

C. R. Gray: Our second Quarterly Conference was held at Jardin on Saturday before the third Sunday in June. Bro. Fladger could not be with us at the morning service, so Bro. Beckham, of Fairlee, filled the pulpit. His sermon was brimful of thought and the Holy Spirit. We were all built up and strengthened under his ministry. Happy the people who have him for a pastor. After service the ladies spread dinner under the arbor, and we all feasted the natural man. Quarterly Conference convened at 3 o'clock. Sunday was our big day, for it was the time set to dedicate our new church. The crowd began to gather before 10 o'clock, and long before preaching time the house was packed. They came from every direction and in every kind of vehicle. The church would not accommodate one-half the crowd. Every available space was occupied with chairs, but still there was no room. Bro. Fladger preached his wonderful sermon on "Regeneration," which prepared our hearts and minds for the dedication, which followed. When the sentence was pronounced which set apart the house from all unhallowed or unsecured uses, we all breathed a prayer to God for grace and strength that we might keep it thus. Truly, the Spirit was with us. We had a powerful service, and every one left the church feeling that it was good to have been there. Much credit is due the Jardin people, and especially Bro. Stovall, without whose consecrated energy and sacrifice the house could not

have been built. The ladies, under the intelligent and systematic leadership of Sister Walden, bought the seats and paid some on the lights. Miss Ownby presented the Church with a beautiful hand-painted scarf for the Bible stand, and Miss Evans a handsome pair of vases. May God reward them all. We now have one of the prettiest country churches in North Texas. Our church at Bethany is also free from debt and ready for dedication. We serve a good people, who show us many kindnesses. May the blessings of God abide with them.

EAST TEXAS CONFERENCE.

PITTSBURG STATION.

Jas. W. Downs, June 25: We are in the struggle for an overturning and far-reaching revival. Rev. A. L. Prewett, of Nashville, is doing the preaching. More than eighty conversions and re-claimations to date. Brethren will please pray for us this week. Ours is a great need.

ORANGE.

Jas. E. Crutchefield, June 25: We are in the line of progress here. Additions since conference, fifty-two. Good congregations. Splendid prayer-meetings. Appreciative people. Have expended about \$300 in repairs, incidentals, etc., since conference. The preacher's salary paid up to date, and the collections well in hand. Have opened up a free reading-room in connection with the Church, and all of us are hard at work.

BURKEVILLE CIRCUIT.

M. L. Brown, June 20: We observed Children's Day at Farr's Chapel last Sunday. Used the program sent out by our Publishing House, with small addition. The service was inspiring. The collection amounted to \$250. We have labored under tremendous difficulties this year, but hope to pull through and reach a good degree of success, notwithstanding. We will begin our round of protracted meetings soon. Oh, how we do need a revival all over the circuit! Will the Christians breathe a prayer for us?

WEST TEXAS CONFERENCE.

MOORE.

M. T. Allen, June 21: On the 19th of this month we closed a good meeting in Batesville. While there was no great "stir," still much good was done. Two accessions to the Church, one by certificate and one by ritual. Many Church members started on a better life. Rev. E. R. Galloway, of Amphion charge, did most of the preaching. Bro. Galloway is a good, strong, earnest preacher. We thank God for the meeting.

NORTHWEST TEXAS CONFERENCE.

SEYMOUR.

J. T. Griswold: Our Seymour charge is advancing splendidly. The revival was a good one. The Sunday-school is hardly equaled in many of its points of virtue. We have a fine Home Mission Society. The League are both doing well. The salary is about paid up to date. Conference collections are secured; and the thing that Seymour Methodism is delighted with, and the town is proud of, is that, with a membership of 200, six men paid \$550 on the Twentieth Century Fund. Without doubt it would have gone to \$600 or \$1200, but the pastor called down Bro. Sinex, thinking that the collection would injure the new church enterprise. The men are now at work on a \$200 or \$2500 improvement to our church. We thank God, and are encouraged.

PEORIA.

N. B. Read, June 25: Our third Quarterly Conference has just closed. The occasion was fraught with pleasure, and left an abiding influence for good upon the charge. While the past months have been marked by no great happenings, and we have failed to accomplish all we anticipated, yet the future looks brighter and our faith is strengthened. Bro. Sam P. Wright, presiding elder, was present, and in his own good way looked with painstaking care after every interest of the Church. What preacher and Board of Stewards would not be encouraged by his presence and words? His two sermons are worthy of special mention. They were by the Holy Spirit impressed upon many minds and hearts, and furnished wholesome food for thought. This is particularly true of his sermon at 11 a. m. on "Christian Liberty." Such preaching is needed everywhere among us. Bro. U. N. Ferguson, of Abbott, added to the interest of the meeting by preaching a most helpful sermon. All in all, the prospects are brightening on Peoria Circuit. We thank God and press on.

GRAHAM.

S. A. Barnes: We have just closed one of the most gracious revivals in the history of our town. There were about twenty-five conversions and the most universal move in all of the Churches that I have ever known. I know of no member in the Baptist, Presbyterian or Methodist Church that was not brought under the influence of the meeting. The Methodist Church has and will receive about fifteen members. The Lord was with us in great power. The preaching was done by Rev. G. S. Wyatt, and it was well done, as he turned his gospel gun upon every phase of sin and urged the professing Christians to the enjoyment and practice of the highest religious life. I want no better preacher or revivalist to assist me in a meeting than he. Bro. O. P. Kiker led the singing. He is a good organizer and a splendid leader. He is exceedingly fine in selecting the right song in the right place. We also had with us Bro. George Gresham, from Temple, who added much to the music by his masterly manipulation of the violin. Bro. Hucksabee was also with us a few days, and rendered much help by his personal efforts to lead men to Christ. We are grateful, and give all glory and honor to God. I will add that our Church

is in fine condition. We have raised about \$250 on the Twentieth Century Fund. All the collections ordered by the Annual Conference, and more, are in hand in good subscriptions and cash, an old Church debt of seven years' standing of \$250 has been paid, and the church dedicated by Rev. J. R. Morris, P. E. of Weatherford District, who preached a magnificent sermon, and all departments of Church work in fine running order. No preacher ever served a kinder and more generous people. Something nice is always finding its way to the parsonage, and my friends never seem to tire. God bless the good people of Graham.

FORT WORTH CITY MISSION.

I. Z. T. Morris, June 22: We have had two conversions this week father and son. Four children have been rescued and placed in good homes. Have had six homes opened for other children. The Mulkey League has had this as their week at the Mission. We are asking each League in the city to take a week helping us with the service. They don't come in as large crowds as to a League Conference when they have free entertainment and their expenses paid by the League, but still they have helped us some. I was at a District Conference where Bishop Key held once, and he raised the question, What are the difficulties in the way of the gospel in the district? It has helped me in my work since. I now ask, What are my difficulties in my field now? Here they are: the licensed saloon, the unlicensed gambling house and the cocaine drug store—three formidable foes. Which is the greatest? I can't answer. Who can break these down? None but God. He can do all things. How I do feel that he alone can enable me to succeed. I need help from all who are interested in uplifting poor, fallen men and women. I need \$25 to buy some good tracts and other literature.

SOUTHERN LEAGUE CONFERENCE.

ATTENTION, TEXAS LEAGUERS.

At the request of Dr. DuBose, we have been acting as a committee to secure rates from the railroads to the Southern League Conference at Atlanta, Ga. We can now announce that a rate of one fare plus \$2 for the round trip is assured. Fuller information as to date of sale and limit of ticket will be published soon.

Let the Leaguers make their arrangements to go. Begin at once. Let Texas, as heretofore, lead in League matters. We will take pleasure in giving any assistance or information we can. W. L. NEILMS, Chairman. A. K. RAGSDALE, FRANK REEDY.

To the Epworth Leaguers of the M. E. Church, South:

Dear Fellow-Workers—I have pleasure in announcing to you that the interest in the coming Southern League Conference at Atlanta is almost unprecedented in our work. The signs point to a very large attendance, and to several days of active and profitable work. Nearly all the arrangements for the great meeting have been completed, or are in course. The rate of one fare for the round trip has been secured on all railroads in our territory. The program is one of the most practical character. The discussion of topics is to be led by active and experienced League workers. Great profit as well as great pleasure is in store for all who attend this conference. Atlanta extends us the most cordial welcome, and will do everything possible to make our stay pleasant and to help us on in our work. The conference is not to be a delegated but a popular meeting. You will, however, do well to send an official representative from each of your chapters, and particularly if you have a message or memorial, send it by the hand of a duly authorized messenger. League chapters can do no wiser nor better thing than to send, in addition to their official representative, their pastor, making him a present of the expenses of the journey. The Atlanta meeting is for the purpose of conference and for planning for the future of our work. We shall be glad to furnish any information concerning the meeting, the program or other matters, on request of any League or individual League member. Begin now to make your plans to attend the Southern League Conference at Atlanta July 25-29. See our H. M. DUBOSE, Secretary-Editor, Nashville, Tenn.

The stilts of pride do not help in the walk with God.

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We, the undersigned, personally know the above named Institution to be thoroughly reliable, and we heartily recommend it.

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Table with columns: Location, Date, Name. Rows include Beoville District-Fourth Round, Blononia, Gollad, Floresville, Lavernia, Stockdale, Helena, Beoville, Kennedy, Oakville, Laredo, Alice, Wade, Corpus, Rockport.

UNANSWERED LETTERS.

June 21-G. M. Gardner, sub. M. S. Gardner, sub. J. W. R. Bushman, sub. J. A. Phillips, has attention. W. H. May, sub. E. Hightower, sub. M. H. Major, has attention. R. A. Walker, change. E. Gallagher, sub. June 22-Jas. A. Walker, sub. Chas. E. Lamb, sub. June 23-E. W. Solomon, sub. J. T. H. Miller, sub. J. M. Adams, sub. C. H. Cross, sub. J. M. Sweeton, sub. June 25-P. B. Buchanan, sub. June 26-C. B. Carter, sub. Sam H. Hay, sub. W. K. Rucker, sub. E. M. Morris, change made. June 27-S. M. Thompson, sub. G. M. Fletcher, sub.

HIS SIGHT RESTORED.

Almost Blind 15 Years With Granulated Sore Eyes.

This is a copy of a letter written by Rev. F. N. Smith, Colorado Springs, Col., to a gentleman who wrote him concerning Dr. J. Moore Moore, the author of "Sore Eyes," etc., etc.

Dear Sir: When I went to Dr. Moore I was suffering with sore eyes on my eyes, the result of granulations, which I had had for fifteen years. I had been treated by several of the best doctors in the United States all of whom pronounced me incurable. I had not been able to do any ordinary reading for two years. After two months' treatment from Dr. Moore, I could do all my own ordinary writing and have continued to do it up to the present time and have had no trouble with my eyes since I went to Dr. Moore, nearly fifteen years ago. I saw every prospect of being cured, but my marvelous indeed. In all my dealings with him, I never found him to be a conscientious, dishonest gentleman. He did everything in his power to promote my cure. Very truly yours, F. N. SMITH, Colorado Springs, Texas.

If you or any of your friends have sore eyes, write with the case to Dr. Moore at once.

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Awful Itching of Eczema Dreadful Scaling of Psoriasis

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Dr. SOAP, 25c; OINTMENT, 50c; RESOLVENT, 50c. Sold everywhere. POTTER D. AND C. COFF. Props., Boston. RED ROUGH HANDS Softened and Beautified by CUTICURA SOAP.



Our Young Folks

A GEORGE WASHINGTON STORY.

"Guess I'll beat Peter," said Bobby, gayly. The two little boys were going down to the church to help Mr. Shaw ring the bell on this cold Washington's Birthday morning. But just as Bobby reached the gate, Peter came around the corner.

"I'll surprise him," laughed Bobby, as he stooped down behind a snowdrift and made a big round snowball, swiftly and silently.

Crunch, crunch, crunch, went the snow, nearer and nearer. Up popped Bobby and away flew the snowball.

"Oh," said Peter, as he stopped suddenly.

"Oh!" exclaimed Bobby, woefully, as he heard a crash and saw Miss Bentley's front window cracked and broken.

"They always do it, always," declared Peter soberly. If there's a window anywhere around, a snowball's sure to hit it! I broke a window last night, and I had to open my bank and take out every bit of my money to pay Mr. Black for it this morning. Hear!" he said, as he jingled the coppers and dimes around in the end of his woolen mit.

"Umph!" exclaimed Bobby. "I sha'n't pay. Miss Bentley did not see me! She will never know!"

"Phev!" whistled Peter. "You ain't much like George Washington, are you?"

"Why?" asked Bobby, crossly.

"Don't you remember the cherry tree?" said Peter. "And then there's another story about a colt. One day George Washington rode on the back of his mother's favorite colt. The colt didn't like it, so he ran and jumped and kicked up, and—and—everything, until after awhile he burst a blood vessel and died! Marjory told me that story last night. And George Washington told his mother all about it, every word; and Mrs. Washington was glad, because she always wanted him to tell the truth."

"Umph!" said Bobby again, as they went quickly down the street.

But what do you think? That very morning Bobby unlocked his bank and trudged over to Miss Bentley's and told her a George Washington story, which is the truth and the very best kind of a story to tell at all times. Because why? Because it will be a true one every time.—Companion.

NICE TO HAVE AROUND.

Among the summer visitors that thronged Primrose farm, none were so popular as a maiden of fourteen.

"It is strange what make everybody like May Stultz so; I am just as good as she is," said Jennie Dine, enviously.

There was a smile in the eyes of the farmer's wife, as she replied: "May is such a nice little body to have around."

"And why ain't I, too?" inquired Jennie, in an injured tone.

"Why, you are, certainly," smiled the farmer's wife; "but then May is extra nice. I am always sorry to see her go home. I miss her for months."

"She has such helpful little ways," spoke up grandma.

"And don't I help, too?" asked Jennie.

"Why, yes, you are good, too," said grandma; "but there is a difference. Watch May, and see how it is."

So Jennie determined to study May, and when she awoke the next morning and saw her friend standing before the glass putting the finishing touches to a bit of lace about her throat, it was the first thing she thought of.

"What are you doing up so early?" she asked. "Isn't breakfast an hour later on Sunday morning?"

"Yes, I know it is, but I don't like to be in a hurry on God's day. Now I shall have time to bring in a few flowers for the table, and some peppermint all wet with dew for poor Mrs. Melvil who has the dyspepsia so, and not keep everybody waiting, either," and she glided out of the room.

Two hours later, a half dozen guests or more were flitting about the cool, airy bed-rooms, getting ready for church.

There was quite a flutter for brushes, combs, shoes, books, and glove buttoners.

One young lady said her back hair looked like a fright; another was in such a hurry that two or three buttons broke from her shoes and went rolling off to one corner, and another was doing her best to draw on a pair of kid gloves.

May stultz was ready and waiting, but as one after another made some complaint, she went about in a quiet way, helping all she could.

With another hairpin or two she

HEALTHY OLD AGE SSS



The majority of persons upon reaching middle age and past find their blood becomes weak and thin, and diseases that were easily controlled in earlier life begin to affect the constitution.

Those predisposed to Scrofula, Cancer, Rheumatism, Gout and other hereditary troubles may escape till then, but as they age the blood, so long tainted and weakened by accumulated waste matters, is no longer able to properly nourish the body, and it becomes an easy mark for disease. At this critical period of life the blood must be re-enforced before it can perform its legitimate functions and rid the system of these poisons, and nothing so surely and effectually does this as S. S. S.

S. S. S. strengthens and enriches the blood, improves the appetite, and builds up the general constitution. It is not only the best blood purifier, but the best tonic for old people. It warms the blood, tones up the nerves, removes all taint from the blood, and prevents the development of disease.

S. S. S. is the only purely vegetable blood medicine known. Not one particle of mercury, potash or other mineral poison can be found in it, and it may be taken for any length of time without harm.

S. S. S. is the only remedy that reaches deep-seated blood troubles like Scrofula, Cancer, Rheumatism, Eczema, Tetter, etc. It purifies and restores the blood to a healthy, normal condition, and makes it impossible for any poisonous waste materials to accumulate.

If you have an old running sore or an obstinate ulcer that refuses to heal, or are troubled with boils and carbuncles, try S. S. S. It never fails to make a quick and permanent cure of these pests. If your system is run down and you feel the need of a tonic, S. S. S. will strengthen and help you as it has many others to a happy, healthy old age.

S. S. S. cured Mr. H. Borden of Saumsville, Va., of a case of Eczema of thirty-five years standing after the best physicians in the surrounding country had failed. This was seven years ago, and there has been no return of the disease.

Mrs. D. E. Johnson, of Blackshear, Ga., was for years afflicted with a severe type of rheumatism, and had used every remedy known and recommended as a cure without receiving any benefit. S. S. S. promptly reached the seat of the disease and made a complete and permanent cure.



If you are in doubt about your disease, and will send us a statement of your case, our physician will give you any information or advice wanted, for which we make no charge. Book on Blood and Skin Diseases sent to any desiring it. Address Swift Specific Co., Atlanta, Ga.

S. S. S. IS THE IDEAL TONIC AND BLOOD PURIFIER FOR OLD PEOPLE.

gave another look to Stella Wharton's back hair; she hunted up the lost buttons and brought out some patent fasteners for them; she arranged a lady's lace veil; she fastened up a skirt that was too long; she buttoned grandma's glove and then left a kiss on the withered cheek, while a girl of twenty cried:

"It is too bad to make such a lady's maid of May."

"Oh, I like it!" smiled May. "It is such a comfort to see everybody contented."

"We couldn't any of us get along without you," said the farmer's wife, with a meaning smile over to Jennie.

Jennie blushed, for she now understood what made May so popular. No wonder everybody liked to have her around!—Mrs. A. E. C. Maskell, in Christian Work.

BETH'S INVITATION.

Every child can do something to show his love for Jesus, if it be only the little thing which Beth Clark did.

Mr. Marvin had arrived to spend a few days at his sister's home. The next morning when he came down to breakfast he found his niece Beth awaiting him at the foot of the stairs.

"Good-morning, little woman," he said smilingly as he caught sight of her.

"Good-mornin', Uncle Jack," she responded half shyly.

She hardly knew whether to be afraid of him or not, he was such a big Uncle Jack. But his voice and eyes were kind, so, reassured, she held out her hand and led him into the dining-room.

"And what are you going to do with yourself to-day, dear?" Mr. Marvin asked as he settled himself in an easy-chair and placed Beth upon his knee.

"It's God's day, and I'm goin' to Sunday-school," she replied gravely; adding after a moment's thought:

"God likes everybody to come. Will you come too, Uncle Jack?"

Mr. Marvin laughed. "Of course I will, little woman, if they take such a big boy," he responded warmly.

So the two went to Sunday-school together, and Beth proudly led the way straight to the infant-class. Mrs. Baker, the teacher, smiled when she saw her new and old pupil walking hand in hand down the aisle. And very much pleased was she when a little later Mr. Marvin offered to take the place of the absent organist.

"Jesus loves to hear little children sing," Beth sang when school opened, and very, very happy was she as she looked at her uncle.—Franc Eastman, in Happy Hours.

TRANSLATION TOO LITERAL.

A Cincinnati man, who has just returned from a trip abroad that combined several months of professional study, with a number of weeks of sight-seeing, tells a funny story of a German medical student who was inordinately proud of his knowledge of the English language. It occurred during a recitation hour in a well-known college in Berlin, and the lesson had just been interrupted by the arrival of several prominent Germans, accompanying a distinguished American traveler. The professor in charge of the recitation saw his opportunity to please the noted visitor, and immediately proposed to his linguistic pupil to translate a verse

of the German Bible into English. The guest expressed his anticipatory pleasure, the Bible was opened, a verse chosen at random, and the proud student stood up and assumed an important air.

The lines selected were from the story of the apostles' sleep in the Garden of Gethsemane. "The spirit indeed is willing, but the flesh is weak," which the medical student treated in the free and easy manner of "The ghost indeed is ready, but the meat is poor."

CROMWELL'S HEAD.

In the cabinet of an antiquary at Sevenoaks, in Kent, there is what is said to be the veritable head of Oliver Cromwell. The history of this gruesome relic may be thus briefly related: Cromwell died on September 3, 1658. After lying in state for a time in Somerset House, the body was embalmed and buried in regal form in Westminster Abbey. After the restoration of the monarchy, Charles II. commemorated the day of his father's execution by having the bodies of Cromwell, Ireton, and Bradshaw exhumed and hung at Tyburn. In the evening of that day the bodies were beheaded, and the heads were stuck on spikes upon the top of Westminster Hall.

Cromwell's head remained there twenty-five years, but was blown down one stormy night; it was picked up by a sentinel on guard, who took it home and concealed it. After the death of this man the family sold "the head" to one of the Cambridgeshire Russells, who were related to Cromwell. One of this family exhibited "the head" in London, at a place in the vicinity of Clare market, and he eventually sold it to the keeper of a museum. After it had had "its day" as an attraction there, three men clubbed together and purchased it for £250, and proceeded to exhibit it.

Each of these three men, so the story goes, died a sudden death, and the representatives of the last of these ill-fated proprietors sold "the relic" to Mr. J. Wilkinson of Seabrooke, near Folkstone, who set much store by it. He bequeathed it to his son, and as an heirloom it still remains in the family. Mr. Wilkinson of Sevenoaks, its present possessor, prizes it as the veritable head of Cromwell.

SEEN IN PARIS.

One of the attractions of the Paris Exposition is that known as the "Globe Celeste," consisting of an immense sphere of forty-six meters in diameter, supported by four ornamental masonry pillars, the top of the foundation being surrounded by a terrace which has a height of about forty meters from the ground.

On the outside of the sphere are represented the constellations in their appropriate order, with the mythological figures proper to each, the whole being illuminated. The interior is reached by a stairway or electric elevators, and the spectator finds himself in the center of a second sphere thirty-five meters in diameter. In an artificial firmament are represented the sun, planets, nebulae, etc., by means of electric bulbs of greater or less intensity and of various colors, says the Scientific American.

In the center an earth of eight meters in diameter turns on its axis and will accommodate 100 spectators. By this ro-

tation the sun and planet take the required movement; the moon revolves around the earth and changes its phases, and eclipses are also represented. Although these movements must be relatively rapid, they are proportionately exact.

A great organ has been installed in the sphere, and space has been arranged for an audience of 2000. In this will be given a series of organ recitals by celebrated composers. The exterior of the sphere is surrounded by an oblique circle representing the zodiac; this is arranged to form a staircase by which the visitors may circulate around the globe and obtain the view from the top.

HE WAS PUZZLED.

A man stopped his wagon in front of a Michigan City electric light plant and asked a bystander:

"What is that air buildin', a factory?"

"No, a plant," came the answer.

"What do they raise there?"

"Currents," replied the quick-witted bystander.

"What are they worth a bushel?"

"We sell them by the shock."

The farmer pulled his beard, scratched his head, and drove down town to market his vegetables.

NOT ACQUAINTED WITH HISTORY.

A member of the school board in a Western village was visiting the school one day, and the teacher politely invited him to question the pupils. "I reckon I'll try ye on spellin'," said the man. "John, spell egg - wiped." But John failed, and so did all the others. Great was the astonishment of the scholars, and the amusement of the teacher, when the committeeman spelled the word himself—E-g-y-p-t.

OIL AND GOLD MINES.

Visitors Speaks of the Foods Used.

Major Desborough, writing from Fresno, Calif., says: "I found Grape-Nuts food 45 miles in the mountains in an old oil camp, where the whole crowd, 10 men, eat it for breakfast every day and every Sunday have it in a pudding for dinner."

General E. C. Machen, an old Confederate soldier, has just returned from an extended trip through the Southwest and along the Mexican border, investigating mining properties. He says: "No matter where I traveled, I always found it possible to get Grape-Nuts and Postum Food Coffee of which I am very fond."

The Grape-Nuts breakfast food is especially valued by campers and frontier people, as it is already cooked and ready for instant service, and being concentrated, furnishes unusual strength and nourishment, in a small quantity. It is believed that a man can travel farther and exercise more continuously on a few teaspoons of Grape-Nuts than on like quantity of any other food known.

The reason for this is that there are selected elements in Grape-Nuts that furnish direct to the brain and nerve centers, the necessary particles to rebuild the delicate gray matter contained in these parts, therefore a man continuously fed on Grape-Nuts is absolutely certain of a good condition of the nervous system, which is really the controller of the entire body.

The Home

ROTTEN AT T

A majestic tree fell on a pleasant evening scarcely a breath of wind was broken off by a 2 was disclosed by its hatchet had been str was a tender sapling been grown over an der exuberant life healed. There at th stayed, a spot of d little farther and dee until at last the through, and fell of when it seemed to be many lives fall wh at their strongest, b fault of youth has and its consequent heart. For many y and life goes on i however, its sad wo his prime the man f

REPEATING

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"Blest be the t Our hearts in C

The baby woke in t the mother slipped she came in.

"I went to commu she said, as she we a tenement house. bring strength and baby was just as g too. I don't know of my taking the b body takes babies somehow I felt sucl Lord, and it seem



# The Home Circle

## ROTTEN AT THE HEART.

A majestic tree fell in its prime—fell on a pleasant evening, when there was scarcely a breath of air stirring. It had withstood a century of storms, and now was broken off by a zephyr. The secret was disclosed by its falling. A boy's hatchet had been struck into it when it was a tender sapling. The wound had been grown over and hidden away under exuberant life, but it had never healed. There at the heart of the tree it stayed, a spot of decay, ever eating a little farther and deeper into the trunk, until at last the tree was rotted through, and fell of its own weight, when it seemed to be at its best. So do many lives fall when they seem to be at their strongest, because some sin or fault of youth has left its winding and its consequent weakness at the heart. For many years it is hidden, and life goes on in strength. At last, however, its sad work is done, and at his prime the man falls.—Selected.

## REPEATING SERMONS.

A sermon may be greatly improved by repetition if it be a memoriter one; and the reading of it may be improved with each time the manuscript is employed, if it be read. George Whitefield delivered some of his famous sermons more than sixty times, and Massillon recited some of his one hundred times. Edward Everett delivered his famous address on Washington all over the United States, Wendell Phillips spoke his "Lost Arts" more than a thousand times. Some sermons should be repeated several times to the same people. Paul ordered that his epistles be read to other Churches than those to which they were originally sent. Stephen Olin, one of the most extraordinary preachers, when president of Wesleyan University, preached a sermon on the text: "Train up a child in the way he should go." A person was so impressed when he first heard it that he followed Dr. Olin three times, and on each occasion he preached the same sermon. After the fourth hearing of it this gentleman called upon Dr. Olin and asked why a man of his ability confined himself to the same sermon. To which the President replied: "If you were to appear once, and only once, and on an important occasion were to shoot at a target, which would you take, a new gun or a trusty one that had never missed fire?" Said the man: "I suppose I should take the trusty gun." Said Dr. Olin: "Train up a child in my trusty gun, and I wish to promote the cause of education."

It is, however, a practice that materially impedes growth, and melancholy instances could be produced of men who, relying on previous preparations, grew feebler as the years passed, and prematurely sank into imbecility.—N. Y. Christian Advocate.

## THE STRANGER.

The young mother stepped into the city church with the baby in her arms and took her seat in the pew by the door. The grand organ was pealing out its notes, and the little one had a frightened look in its wee face; but lifting it up toward the mother's, its little heart was soon assured by her smile that it was all right, and trustingly it nestled in her arms and listened to the singing of the hymn. When the preacher began the sermon it had fallen asleep. It was the first Sunday in the month, and the day that the Lord's Supper was administered. Through the passing of the bread and wine the little one still slept on, and as the mother partook of the sacred emblems a new light came into her face. It was such a comfort to meet once more around the Lord's table with His followers, notwithstanding they were all strangers, and the faces of the Lord's disciples, and when the time came for the closing hymn the preacher gave out that one which suggests so much of Christian love and Christian companionship:

"Blest be the tie that binds  
Our hearts in Christian love."

The baby woke in the last singing, and the mother slipped out as quietly as she came in.

"I went to communion to-day, John," she said, as she went into the room of a tenement house. "I felt as if it would bring strength and comfort to me. The baby was just as good as he could be, too. I don't know what folks thought of my taking the baby to church; nobody takes babies to church. But somehow I felt such a nearness to the Lord, and it seemed as if His real

presence was with me, that I did not feel out of place with baby in the strange church. Commit thy ways unto the Lord, John. That verse came to me so many times to-day. Let us trust Him and things I believe will change to the better."

The father was playing with the baby while the mother talked to him. He was one of those men who are out of work, and times were hard and money almost gone—no bright outlook was before him.

"Ah, what a pity, Mary, that I ever brought you here to this great, heartless city, where no one cares for us!"

"You know, John, I could not let you come without me. Isn't a wife's place with her husband, especially in the days of trouble? If you had only gone with me to the communion to-day you would have got help and cheer, I know."

John shook his head. "I've pretty nearly lost all my faith, Mary," he said, sadly. "Things have gone so wrong with me, and it is so strange when I am willing to work and want work that I cannot get anything to do."

"Maybe to-morrow, John, will bring us better things. We only live by the day, and let us trust in the Lord this beautiful day of His and perhaps you will go to-night with me to the church. The minister seems to be so kind-hearted and said such comforting words this morning. The baby will be sure to sleep through the service."

When the organ pealed forth the anthem of praise John and Mary, with the baby cuddled up close to her breast, slipped into the last pew by the door. There was a look of relief in the motherly face of a lady who sat in one of the side seats, and she whispered to the elderly man next to her. It was something about the father and mother who had come with the baby to church, for they turned their eyes in the direction of John and his wife and the baby sleeping so quietly. When the services were over the lady hurried out of church and touched the young mother on the shoulder.

"I am glad to see you," she said, in a gentle voice. "I hope you will come again. Are you a stranger here?"

The tears came to the young woman's eyes as she said:

"Yes, we are strangers—this is my husband."

And then came a pleasant bit of talk which the good minister saw from his place down by the pulpit, and he came up to the little circle and took the names and address of the strangers in the pew and said he would call on them.

The father and mother passed on out of sight, and as the good child of God walked by the minister's side she said:

"I saw that woman at church this

## A GOOD COMPLEXION

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This is almost an axiom although usually we are apt to think that cosmetics, face powders, lotions, fancy soaps, etc., are the secrets for securing a clear complexion. But all these are simply superficial assistants.

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morning with her baby; I watched her partake of the communion, and there was something so sad about the face that my heart went right out to her. She went out of church before the service was quite ended. When I got home I felt so sorry that I could not have spoken a word to her. I felt that there must be a stress of some kind to bring her to church with her baby. Oh, I am so glad that she came again, for I am sure she needs us in some way!"

The next day the minister and the motherly-faced woman went to see John and Mary. John was out, and to these Christian friends the young wife opened her heart. She told how John was losing faith because of his repeated disappointments and how anxious she felt for him.

"We must find your husband work,"

said the minister. "The members of the household of faith should always be ready to help each other."

The minister sent for John the next afternoon, for a situation had been found for him in a large wholesale store, the proprietor of which was an officer in the church.

The Lord's command had been fulfilled, the stranger had been taken in and Christian love and help had been given.

The next communion season John and Mary banded in their letter from the country church and united with the people of the Lord and found a church home and could sing from their hearts:

"Blest be the tie that binds  
Our hearts in Christian love."

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G. C. RANKIN, D. D., - - - Editor

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L. BLAYLOCK Dallas, Texas.

The editor will be absent for two weeks in the western part of the State, and during that time "Uncle Buck" Hughes will have charge of the office. He has a level head and the editorial work will be well looked after.

Money for the India famine sufferers is coming in every day in response to our little editorial on that subject in an issue or so back. Mr. Blaylock is keeping strict account of the amounts and will see that they go through the proper channels to the aid of those unfortunate people. All of the Methodists in Texas who wish to aid in this work can do so through this Advocate channel.

We have made special arrangements with Rev. Hubert D. Knickerbocker, of Weatherford, who is now in Europe, to write up his observations for the Advocate, the first number of which appears in this issue. He is a wide-awake man, sees things and people in their natural light, and the perusal of this his first letter will convince the readers that they may expect something rare and racy. Letters of this character possess a peculiar interest, and Brother Knickerbocker is the man to write them.

### FUND FOR INDIA SUFFERERS.

The following amounts have been received the past week in response to the appeal in behalf of the starving millions in India which appeared in last issue of the Advocate:

Honey Grove Sunday-school, per Mr. Geo. A. Dalley, superintendent.....	\$ 25 00
Soliciting Committee of Honey Grove S. S., per G. A. Dalley.....	7 35
Mrs. J. T. O'Barry, Ledbetter, Tex., by W. H. M. Society, Abilene, Tex., by Rev. C. E. Brown, pastor.....	5 75
M. E. Church, South, Abilene, Tex., by Rev. C. E. Brown, pastor.....	10 00
Miss Lizzie Bronaugh, Uvalde, Tex. Jones Bethel Church, per Rev. J. T. Gladworth, pastor.....	17 50
Bartlett M. E. Church, South, per Rev. W. L. Nelms.....	18 50
Bethel M. E. Church, South, per Rev. J. W. Clifton, pastor.....	21 25
Mrs. Burwell, Bruceville, Tex., per Rev. A. E. Caraway.....	5 00
Duffin M. E. Church, South, per Rev. W. V. Jones, pastor.....	5 63
Rev. N. B. Road, Peoria, Tex. Methodist Sunday-school, Frost, Tex., per A. R. Shadden, superintendent.....	7 70
Thomaston M. E. C. S. Sunday-school, per J. H. Moore, supt.....	2 00
From Luling, Tex. (name withheld by request).....	5 00
Calvert M. E. C. S. Sunday-school, per J. A. Foster, superintendent.....	25 00
Bellevue M. E. C. S. Sunday-school, per W. F. Mannie, supt.....	14 00
Seventh St. Methodist Church, Temple, Tex., by Rev. S. J. Rucker, pastor.....	8 00
Miss Corine Davis and mother, Eastland, Tex., per Rev. C. S. McCarver.....	2 50
Total.....	\$128 58

L. BLAYLOCK.

### EDITORIAL BIRD-SHOT.

Violence can not win the human heart.

Politeness is the accomplishment of a gentleman.

A man never loses anything by an act of kindness.

The school-house and the Church are the hope of this country.

Zeal without knowledge is fanatical, but knowledge without zeal never does anything for the world.

When a man reaches the point at which he ceases to make progress he at once begins to retrograde.

There is many a time when we seem to run up against a stone wall, but if we trust in God and do our best we will get around or over it in some way.

It is perfectly natural to complain when afflictions and misfortunes come, but would it not be well to express gratitude when the benefits of prosperity are showered upon you?

### TYLER DISTRICT CONFERENCE.

Last week we ran down to Wills Point in company with Bro. W. C. Everett and for a few hours took in the Tyler District Conference. This is in the East Texas Conference, and situated on the line of the T. & P. Railroad, about forty-five miles east of this city. It is a good town and composed of excellent people. Our church there is a good, substantial edifice, which houses a well-to-do Methodist membership. There is about it an air of prosperity, as everything in the way of furniture is clean and in good repair. The pastor, Rev. C. B. Cross, is one of the strong young men of his conference—full of energy and enterprise. He and his people had made special preparation for the reception and entertainment of the preachers and the delegates of the District Conference, and the visitors as well. Rev. J. T. Smith, the presiding elder, was on hand and had the conference going when we arrived. The most of the preachers were present and a good sprinkling of laymen. So far as we heard the reports, the work on the district is in excellent shape for this season of the year. Bro. Smith is a leader among his brethren, both in the pulpit and as an executive. He is a man of decided character, a good judge of human nature, and of brotherly disposition. But he works himself, and he expects everybody connected with him to do likewise. Hence his district evinces the results of industry. We were accorded the freedom of the conference, and we presented the interests of the Advocate to the brethren. They listened patiently and spoke kindly of the influence of the paper throughout their several works. At 11 o'clock Rev. A. Methvin, of Grand Saline, preached a practical and an earnest sermon to a congregation of medium size. There was a good spirit in the service, and the indications pointed to a religious District Conference. We dined with the family of Bro. N. A. Matthews, who are members of our Church. Sister Matthews is the daughter of an itinerant minister, now deceased, of the Mississippi Conference. She was brought up in a parsonage. We were sorry that we could not see more of these good people, but after dinner we had to hurry back home to make ready for another trip to the Panhandle, the account of which is found in another column.

In the Advocate of May 24 there appeared an appeal for the starving millions of India, over the signature of D. F. Sutherland, of Quitman, Texas. In our issue of June 7 we published a list of those who had sent contribu-

tions to him. When the first appeal was printed we supposed that Mr. Sutherland was a Methodist. Some inquiries reaching us with reference to him, a letter was addressed to him at Quitman with the request for such information as would enlighten our readers and enable us to answer all inquiries. To the present time we have had no reply to our letter. As the publisher of the Advocate has consented to receive contributions from the Methodists of Texas and will make the proper disposition of the funds, it will not be necessary for our readers to send through other channels.

### CLARENDON DISTRICT CONFERENCE.

For several months I had been under promise to attend the Clarendon District Conference which was to meet at Amarillo the 21st inst. So last Friday morning at 6 o'clock I boarded the T. & P. for Fort Worth, headed for that new part of Texas. Rev. S. Crutchfield and his good wife were also aboard for their home in Decatur and with them we had pleasant company. At Fort Worth Rev. C. W. Daniel, of Waco, joined us, bound for Vernon. We left Fort Worth at 9:45 over that elegant road, the Fort Worth and Denver. Captain Clark was the conductor. He is a devoted member of our Missouri Avenue charge and a finer man would be hard to meet with. He is intelligent, polite to passengers, devoted to duty and as true as steel. The Fort Worth and Denver is one of the best roads in Texas. The track is in splendid condition, and the service all that one could desire. It runs a dining car through to Denver and good meals are served at reasonable prices. It is a pleasure to travel over such a line and through such a wide stretch of country. In going up the cars are drawn by a double header and the speed is something wonderful.

As far as Quanah the country was not new to me, as I had made that trip the previous week. But from there on, a distance of one hundred and forty-five miles, was a new world to me. It is in the Panhandle proper. The principal town up that way is Clarendon, the site of our university training school. I saw the building as I passed through. It is just beyond the town in a beautiful location, and is an excellent brick structure. Rev. W. B. McKeown, who served the school as President the past term, has tendered his resignation and Prof. St. John has been elected to take his place. Brother McKeown has done a good work there, but prefers the pastorate. Prof. St. John is a trained school man and he has already taken hold of the work. That is a good point for a school and we ought to do well with that character of work. From there I entered the Plains, and such a broad, level country I had never beheld before. No elevations, no trees, no shrubbery, just one unbroken expanse of country covered with grass and cattle. The horizon shuts out the rest of the world and one is made to feel very small and insignificant. I reached Amarillo at 9:30 p. m. after a run of 372 miles. I was driven to the church, where Rev. Jerome Duncan, of Vernon, was preaching. The part of the sermon which I heard was good to the use of edifying. After the service I was taken in hand by Dr. T. F. McGee, under whose hospitable roof W. C. Everett and myself were entertained. Brother Everett was already installed. The members of this household are good Christian people and we had religious communion. At prayers the next morning when the Bible was handed to me, the Doctor said: "Don't forget to pray for our dear boy who is in the mining country far away from home." We mentioned him by name at a throne of grace. How fathers and mothers follow their boys with prayers out into this wicked world!

There is something beautiful in the name of Amarillo. It is the Spanish

for "yellow," and it is applied to this spot on account of the yellow hue cast all over that country by profuse wild flowers of that brilliant color. The name is therefore not only beautiful but significant and appropriate. It has a population of 1200 thrifty people, the most of whom have cattle interests in the vicinity. The temperature is pleasant even in this hot weather, as the locality is 3,700 feet above the sea level. A blanket is comfortable most any night. The next morning we looked in upon the District Conference which was already in session. Rev. G. S. Hardy, the presiding elder, had things well in hand and the preachers generally of the district were present. Quite a number of the laymen were also in attendance. I was permitted to address the conference on the interests of the Advocate. Also Brother Everett represented the Publishing House. At 11 o'clock Rev. T. F. Robeson preached an excellent sermon. He is a local preacher, but supplying a work. He is from Bumcombe County, North Carolina, and a brother of the late Rev. J. H. Robeson, of the Holston Conference. In the afternoon, Rev. Wilbur Park, a young man who will be admitted into the Northwest Texas Conference at its next session, drove me out to the Canyon, which runs within fourteen miles of Amarillo. It is a tremendous gulch, seventy-five miles in length and from one to fifteen miles in width. It is from one hundred to several hundred feet deep. The Red River finds its source in this canyon. How it was formed, nobody seems to know, but it looks like a freak of nature. Cattle find protection in this during the blizzards of the winter. On our return, we stopped at the home of his father and took supper, some seven miles from town. Brother Park is a son of Mrs. S. S. Park, of Galveston, who is known to all Texas Methodism as our great missionary worker. He and his good wife are devoted to the Church. He was superintendent of the Sunday-school in town for seven years and was never known to be tardy, though he lived seven miles in the country. Sister Park has been organist for years. She is always on time and goes into choir practice regularly. Think of that, you young women who think it a hardship to sing in the choir, though you live right in town! It was good to be in their home, and it is not surprising that a boy should enter the ministry from that sort of a household.

At night Rev. J. R. Henson, of Clarendon, preached. He is a man who brings things to pass and he preached an interesting sermon. Sunday was the great day and 11 o'clock was the hour of importance. The day's work began with a sermon by Rev. J. E. Stephens. Love-feast came on at 9, and it was a deeply spiritual service. This put the audience in good frame the rest of the time. They came in from the plains for twenty and thirty miles. A fine congregation filled the house. Rev. C. C. Thompson, one our good local preachers, occupied the 11 o'clock hour with a sermon on "The new heaven and the new earth." This was followed by a collection for the Twentieth Century Movement. At 4 o'clock Rev. Benjamin Hardy preached a good gospel sermon. With the service at night the District Conference closed out its session, and the next morning the preachers and laymen scattered to their several works and homes. Rev. J. A. Whitehurst, the pastor, and his good people looked well after the wants of the delegates. They were all handsomely entertained.

The Clarendon District is simply immense. It covers thirty-eight counties. You can get some idea of its dimensions when you are told that the entire North Texas Conference has only nineteen counties within its territory—just half as many as the Clarendon District! Rev. Wilbur Park, who is sup-

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plying a work, has four counties in his circuit. So that if you want to find Methodism in its heroic stages, the Panhandle country furnishes the opportunity. The brethren in all of that section, from the presiding elder on down, have great responsibilities. They are planting our Church in that sparsely settled region, but one of these days there will be a great outcome. The cattle people are developing the livestock industry to a wonderful degree and it is peculiarly adapted to it. Among these people is the sort of material out of which civilization is made, and one of these days that will become one of the great and prosperous portions of our State. It is productive of rich grasses, and the wind-mill and the barbed wire fence have solved the problems that once confronted the Panhandle. Upon every section of it, these wind-mills can be seen from afar, and the wire has it all inclosed. The State still owns large sections of this land, but it is being bought and leased until nearly all of it is in use. Improved stock is being introduced and the finest beef cattle in the world are beginning to rove over those green acres. The "whitefaced" calf has the right of way, but the short horn and the Polangus are also popular. The men who run this industry are broad-minded fellows and spend their money freely. Methodism is rooting itself in the towns and on the ranches, as it is the Church of the people. Then it is no need for me to say that my trip up there was one of interest to me. No editor of the Advocate ever took in that part of our territory before, and I have no apology for devoting so much of our space to this account. Our work there, according to its membership, is prosperous. We are building and equipping good houses of worship, and the Twentieth Century Movement is in the forefront. Our men are alive on these matters, and if no unforeseen mishap occurs, the Methodism of the Panhandle will take care of itself some of these days. Hurriedly, G. C. R.

**LETTER FROM ABOUT.**

On Board Steamer St. Paul,  
 Five Hundred Miles Out, June 7, 1900.

"What we want to hear about," said the publisher of the Advocate to me, in talking concerning these letters of travel, "is people who wear a shoe on one foot and have the other bare." Which, being interpreted, means any novel or unusual happenings, sights and insights. So I shall try to follow the directions of Bro. Blaylock. The first "bare-footed" thing I saw was some contrasts between the North and the South. In Arkansas, through the lumber region, they had great carriers at the mills that carried off the lumber trimmings to a big pile, where they were burned, as much as a hundred cords at once. Portable saw-mills had left huge monuments of sawdust scattered throughout the woods. At Detroit, Mich., I saw a self-explanatory sign that had a sermon on thrift in it—exordium, peroration and exhortation all in one sentence. The sign read: "John Blank—Wood and Coal, Sawdust and Shavings for Sale." I also learned that an invention has been perfected for the making of acetylene gas out of sawdust, that has made sawdust a valuable article of commerce in the North. Up in Canada I saw a long row of

petrified devil fish, surrounding a wheat farm. At least, that's what they looked like at first glance. On closer examination, I found it was a fence made of pine stumps with the roots on. Remembering the sight of a one-horse plow meandering past many a stumpy Scylla and Charybdis in the South, I moralized again. The checker-board farms, mathematical in their precision and neatness; the truck gardens on all the vacant lots in the suburbs of the cities; the myriad ways of making a living in the cities, from one-cent oyster stands to million-dollar hotels—all these things impressed me with the effect of climate on the pulse and energy of a people, and also with the fact that life is more strenuous in the North than in the South.

At St. Louis I floated out of the little current of my town experience into the rush and roar of a metropolitan river. The Grand Central depot there is a city in one roof shell. Numbers can't express it better than description. There are three smells (smoke, emigrants and "grub"), 39 railroad tracks, 2000 sights and 30,000 sounds, all going at once! I felt like a tom-tit in a hurricane.

I had six hours in Chicago—long enough to see many things and have an adventure. The cheapness of many things was remarkable. Bed, 10 cents; all dishes, 5 cents; shirt laundered, 5 cents; a drink of whisky and a boiled or raw egg, 5 cents; five bunches of vegetables, 5 cents, etc., etc. I hasten to explain that I didn't try either the 10-cent bed or the 5-cent whisky.

I strolled up State Street about 8 o'clock at night. The wickedness there—blatant, unblushing, raging, rampant—is hardly conceivable by a provincial. Vice dressed and undressed parades in crimson and scarlet. Saloons are huddled against each other, and every saloon has its complement of painted syrens, who sing or smile their seductions to those who "look upon the wine when it is red." Dance halls, beer gardens, vaudeville performances, living pictures, museums, cafes and theaters of all sorts are multiplied. The most open licentiousness of thought and suggestion and seduction prevails. All this is seen from the street. My own adventure was as follows: I was looking for some innocent amusement. I went into Guenther's magnificent confectionery and ordered a soda drink at the fountain. Said to the mixologist: "Fix me up something fancy—something I can't get at home." He proceeded to do so. He put a raw egg in a glass, then some syrup, some milk, some ice, some soda, and something out of a bottle. I didn't like the looks of that bottle, and found on tasting it that he had taken me at my word and fixed me up "something I couldn't get at home." The drink had about a gill of whisky in it, so I set it down, paid 15 cents for it and passed on. Then I saw a mutoscope hall. "Ah," said I to myself, "I'll go in and see the latest scientific wonder." A few turns of the crank after I had dropped my penny in the slot convinced me that that again I was "in the wrong box," so I got out and left my penny behind me. Then I saw a museum. "Now I have it," said I; "here is a place to see curiosities of all sorts," and my mind went back to my boyhood days, when I used to enjoy the "fat woman's convention," the giants and the lilliputians. But the signs outside were enough in this case, and thoroughly disgusted I went on down the street. After a little I heard the sound of singing and stopped at a Salvation Army street meeting. I never was more genuinely thankful for something clean and sweet and religious. There were about twenty "lads and lassies," singing, testifying, beating the drum, shouting and preaching. Several of the young women had refined and spiritual faces, and very sweet voices. Their

songs about "mother" and "prayer" were very effective and affecting. My Methodist soul got happy and my feelings cumulated. They took up four collections, and I gave them a little more each time; then I joined in the singing; then I pulled off my hat, "rolled up my sleeves," so to speak, mounted a chair and preached a sermon to the several hundred in the gathered crowd. We had a good time. A tally-ho party with blowing trumpet, a brass band and wagons galore, passed by, but on we went! Never had a more attentive audience in my life, though it included several drunken men and plenty of "toughs." After it was over I received an ovation. A great many came up to shake hands with me and thank me for the gospel I had given them. One young man said: "I am a stranger, far from home and a praying mother. Last night I made up my mind to be a Christian. You have strengthened and confirmed me in my resolution." One dignified, white-haired gentleman, with tears in his eyes, introduced himself, saying: "I am Judge ——. God bless you. Come to my home with me." With a heart full of thankfulness that I had found "7,000 who had not bowed the knee to Baal," and that God honored his gospel on a Chicago street corner as in the sacred sanctuary, I went to my train and

**ON TO NIAGARA FALLS.**

The first sounds I heard on awaking at Niagara Falls were the cackling of a hen, the singing of a bird and the roar of the falls. They were symbolic of the practical, the beautiful and the grand. Let us take the practical first. The traditions of Niagara are all that it takes a Croesus to stay there, and costs you a dollar every time you catch your breath. It is so yet, if you want to spend the money; but I stopped at a good hotel, and saw it all—the falls, the rapids, the cave of the winds, the whirlpool, Goat Island, Three Sisters' Islands, the Canada view and the gorge—for the munificent sum of \$1.75. My hotel bill was \$1.50, for which I got an elegant room and three good meals. The 25 cents was for crossing the bridge and a street car ride to Whirlpool rapids. The guides and residents will try to convince you that you can't see anything worth while without paying; but it is not so. Many of the impressions—for instance, those received on Goat Island—can not be gotten from a carriage. If you have more cents than sense, you can pay to go down stairs and pay to go up stairs, and pay to move and pay to stop moving, but you need not do it otherwise.

A little dribble of the river has been harnessed by man and compelled to turn some waterwheels. The power of 50,000 horses is the result. Around that power the prettiest and cleanest little city of 25,000 people has built up. I was much surprised at this, as my previous impression had been that Niagara Falls was only a village. The real estate boomers and the statistical fiends have a nice calculation. They take the water power upon which Lowell, Mass. was built up, and calculate that when the 3,000,000 horse power at Niagara is all used, it will result in a city of four million inhabitants. The price of lots is high.

At Niagara I visited the biggest jewel factory in the world. I saw them making diamonds and pearls, not with the slow method of geologic periods, but turning out in one minute more gems than grace the brows of all the kings of earth or rest in Oriental treasuries of "barbaric pearls and gold." There was a great caldron holding a billion gallons of melted, steaming crystal. I stood at its mouth and saw it come pouring out, cooling and congealing as it fell. When it fell, each flashing fragment burst into geysers of diamonds, volcanoes of pearls, translucent lava of crystal rock.

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The factory was one of the smaller rapids and cascades seen from the bridge leading to the Three Sisters' Islands.

I shall not describe Niagara Falls, but give you several of my impressions. The most graceful play of the water is on the American edge of the Horseshoe Falls. Here the water is shallow, and the comb-like teeth of the cataract's edge smooth it as a mother the flaxen hair of her child. Like melted music, it falls in perfect harmony, as fall the golden, rippling star-beams through a clear and cloudless sky; and yonder the great falls, in awful chaos, beat the rock drums of everlasting confusion and growl out the deep bars of perdition's endless roar.

I went and stood almost under the American Falls. The spray wet my clothing and the roar deafened my ears. The impression was that of a fearful battle. There was the roar and boom, the crash and smoke, the blood and rage of a relentless conflict—cruel, implacable, without quarter. Relentless, raging might crushed down the suffocating, submerged, despairing, groaning, shrieking victim, forever, forever, forever! Now it rises and flings its bloody sweat far into the air and seems to beat back its cruel foe; then down, down, with guttural groan—down, down, with shriek and horrid gasp—down, down, forever and forever down—a picture of hell's crushing burdens and eternity's struggling woe! Horseshoe Falls is the name of the principal and grandest plunge of the river. There the molten malachite, the melted jasper and the precious stones of the celestial wall float upon the heaving bosom of a flood that falls through sunlit space, and rages with majestic rage, to find itself compelled to turn the force-generating wheels of the universe.

Its rage and beauty commingled is as though angels had broken the diamond dykes of heaven's crystal sea and turned its cataclysms into the narrow channels of the earth, making wide oceans of melted stars bear the spurned burdens of the world. The elements of the beauty and grandeur of the rapids and falls are simple. The colors are emerald, malachite, crystal, snow-white, melted glass, jasper, purple, sea-green and rainbows. The sounds are ripples, roars, groans, moans, tinkling bells, rumbling thunders. The shapes are spray, water drops, mist, vapor, white-caps, surf-billows, foam, streams, floods. These elements are simple, but God has so mixed them that he might stand an angel on Niagara's edge—an angel of beauty and immortal grace—with a golden mouth and a silver tongue, and let him proclaim above the war and rage the testimony of the rocks and waves in God's eternal name: "All power is given unto me in heaven and in earth!"

I came away from the Falls intoxicated. If you find a mixed metaphor in this record of my impressions, do not wonder. The rapids and falls seem to pour a flood of figures and images into the soul, as grand, as mixed as the waters themselves, and to straighten them out would be like smoothing out the turbulent falls themselves. Mix all figures of grandeur, woe, power, majesty, beauty, music, discord, grace and glory; then pour them out in a tumultuous stream of golden words and silver phrases, sapphire sentences mingling with cloudy clauses of mystery, and "harping hallojuhns" giving place to deep-drawn groans of everlasting despair, while archangelic thoughts battle in the brain and struggle for utterance, like imprisoned seraphs—and that is Niagara.

HUBERT D. KNICKERBOCKER.

Dr. J. Harry Moore, the St. Louis oculist, whose name appears elsewhere in this paper, has been appointed by the Governor of Missouri "Eye Surgeon to the Missouri State School for the Blind," located in St. Louis. This is a high honor, properly bestowed. Dr. Moore will continue his practice just as before.

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# Texas Christian Advocate

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L. BLAYLOCK Dallas, Texas.

The editor will be absent for two weeks in the western part of the State, and during that time "Uncle Buck" Hughes will have charge of the office. He has a level head and the editorial work will be well looked after.

Money for the India famine sufferers is coming in every day in response to our little editorial on that subject in an issue or so back. Mr. Blaylock is keeping strict account of the amounts and will see that they go through the proper channels to the aid of those unfortunate people. All of the Methodists in Texas who wish to aid in this work can do so through this Advocate channel.

We have made special arrangements with Rev. Hubert D. Knickerbocker, of Weatherford, who is now in Europe, to write up his observations for the Advocate, the first number of which appears in this issue. He is a wide-awake man, sees things and people in their natural light, and the perusal of this his first letter will convince the readers that they may expect something rare and racy. Letters of this character possess a peculiar interest, and Brother Knickerbocker is the man to write them.

## FUND FOR INDIA SUFFERERS.

The following amounts have been received the past week in response to the appeal in behalf of the starving millions in India which appeared in last issue of the Advocate:

Honey Grove Sunday-school, per Mr. Geo. A. Dalley, superintendent.....	5 25 00
Soliciting Committee of Honey Grove S. S., per G. A. Dalley.....	7 25
Mrs. J. T. O'Barr, Ledbetter, Tex., by W. H. M. Society, Abilene, Tex., by Rev. C. E. Brown, pastor.....	5 75
M. E. Church, South, Abilene, Tex., by Rev. C. E. Brown, pastor.....	10 00
Miss Lizzie Bronaugh, Uvalde, Tex. Jones Ethel Church, per Rev. J. T. Gladworth, pastor.....	17 50
Bartlett M. E. Church, South, per Rev. W. L. Nelms.....	18 50
Bethel M. E. Church, South, per Rev. J. W. Clifton, pastor.....	21 25
Mrs. Burwell, Bruceville, Tex., per Rev. A. E. Carraway.....	5 00
Duffan M. E. Church, South, per Rev. W. V. Jones, pastor.....	5 63
Rev. N. R. Road, Peoria, Tex. Methodist Sunday-school, Frost, Tex., per A. R. Shadden, superintendent.....	7 75
Thomaston M. E. C. S. Sunday-school, per J. H. Moore, supt.....	3 00
From Luling, Tex. (name withheld by request).....	5 00
Calvert M. E. C. S. Sunday-school, per J. A. Foster, superintendent.....	25 00
Belleue M. E. C. S. Sunday-school, per W. E. Manning, supt.....	14 00
Seventh St. Methodist Church, Temple, Tex., by Rev. S. J. Rucker, pastor.....	8 00
Miss Corine Davis and mother, Eastland, Tex., per Rev. C. S. McCarver.....	2 50
Total.....	\$198 98

L. BLAYLOCK.

## EDITORIAL BIRD-SHOT.

Violence can not win the human heart.

Politeness is the accomplishment of a gentleman.

A man never loses anything by an act of kindness.

The school-house and the Church are the hope of this country.

Zeal without knowledge is fanatical, but knowledge without zeal never does anything for the world.

When a man reaches the point at which he ceases to make progress he at once begins to retrograde.

There is many a time when we seem to run up against a stone wall, but if we trust in God and do our best we will get around or over it in some way.

It is perfectly natural to complain when afflictions and misfortunes come, but would it not be well to express gratitude when the benefits of prosperity are showered upon you?

## TYLER DISTRICT CONFERENCE.

Last week we ran down to Wills Point in company with Bro. W. C. Everett and for a few hours took in the Tyler District Conference. This is in the East Texas Conference, and situated on the line of the T. & P. Railroad, about forty-five miles east of this city. It is a good town and composed of excellent people. Our church there is a good, substantial edifice, which houses a well-to-do Methodist membership. There is about it an air of prosperity, as everything in the way of furniture is clean and in good repair. The pastor, Rev. C. B. Cross, is one of the strong young men of his conference—full of energy and enterprise. He and his people had made special preparation for the reception and entertainment of the preachers and the delegates of the District Conference, and the visitors as well. Rev. J. T. Smith, the presiding elder, was on hand and had the conference going when we arrived. The most of the preachers were present and a good sprinkling of laymen. So far as we heard the reports, the work on the district is in excellent shape for this season of the year. Bro. Smith is a leader among his brethren, both in the pulpit and as an executive. He is a man of decided character, a good judge of human nature, and of brotherly disposition. But he works himself, and he expects everybody connected with him to do likewise. Hence his district evinces the results of industry. We were accorded the freedom of the conference, and we presented the interests of the Advocate to the brethren. They listened patiently and spoke kindly of the influence of the paper throughout their several works. At 11 o'clock Rev. A. Methvin, of Grand Saline, preached a practical and an earnest sermon to a congregation of medium size. There was a good spirit in the service, and the indications pointed to a religious District Conference. We dined with the family of Bro. N. A. Matthews, who are members of our Church. Sister Matthews is the daughter of an itinerant minister, now deceased, of the Mississippi Conference. She was brought up in a parsonage. We were sorry that we could not see more of these good people, but after dinner we had to hurry back home to make ready for another trip to the Panhandle, the account of which is found in another column.

In the Advocate of May 24 there appeared an appeal for the starving millions of India, over the signature of D. F. Sutherland, of Quitman, Texas. In our issue of June 7 we published a list of those who had sent contribu-

tions to him. When the first appeal was printed we supposed that Mr. Sutherland was a Methodist. Some inquiries reaching us with reference to him, a letter was addressed to him at Quitman with the request for such information as would enlighten our readers and enable us to answer all inquiries. To the present time we have had no reply to our letter. As the publisher of the Advocate has consented to receive contributions from the Methodists of Texas and will make the proper disposition of the funds, it will not be necessary for our readers to send through other channels.

## CLARENDON DISTRICT CONFERENCE.

For several months I had been under promise to attend the Clarendon District Conference which was to meet at Amarillo the 21st inst. So last Friday morning at 6 o'clock I boarded the T. & P. for Fort Worth, headed for that new part of Texas. Rev. S. Crutchfield and his good wife were also aboard for their home in Decatur and with them we had pleasant company. At Fort Worth Rev. C. W. Daniel, of Waco, joined us, bound for Vernon. We left Fort Worth at 9:45 over that elegant road, the Fort Worth and Denver. Captain Clark was the conductor. He is a devoted member of our Missouri Avenue charge and a finer man would be hard to meet with. He is intelligent, polite to passengers, devoted to duty and as true as steel. The Fort Worth and Denver is one of the best roads in Texas. The track is in splendid condition, and the service all that one could desire. It runs a dining car through to Denver and good meals are served at reasonable prices. It is a pleasure to travel over such a line and through such a wide stretch of country. In going up the cars are drawn by a double header and the speed is something wonderful.

As far as Quanah the country was not new to me, as I had made that trip the previous week. But from there on, a distance of one hundred and forty-five miles, was a new world to me. It is in the Panhandle proper. The principal town up that way is Clarendon, the site of our university training school. I saw the building as I passed through. It is just beyond the town in a beautiful location, and is an excellent brick structure. Rev. W. B. McKeown, who served the school as President the past term, has tendered his resignation and Prof. St. John has been elected to take his place. Brother McKeown has done a good work there, but prefers the pastorate. Prof. St. John is a trained school man and he has already taken hold of the work. That is a good point for a school and we ought to do well with that character of work. From there I entered the Plains, and such a broad, level country I had never beheld before. No elevations, no trees, no shrubbery, just one unbroken expanse of country covered with grass and cattle. The horizon shuts out the rest of the world and one is made to feel very small and insignificant. I reached Amarillo at 9:30 p. m. after a run of 372 miles. I was driven to the church, where Rev. Jerome Duncan, of Vernon, was preaching. The part of the sermon which I heard was good to the use of edifying. After the service I was taken in hand by Dr. T. F. McGee, under whose hospitable roof W. C. Everett and myself were entertained. Brother Everett was already installed. The members of this household are good Christian people and we had religious communion. At prayers the next morning when the Bible was handed to me, the Doctor said: "Don't forget to pray for our dear boy who is in the mining country far away from home." We mentioned him by name at a throne of grace. How fathers and mothers follow their boys with prayers out into this wicked world!

There is something beautiful in the name of Amarillo. It is the Spanish

for "yellow," and it is applied to this spot on account of the yellow hue cast all over that country by profuse wild flowers of that brilliant color. The name is therefore not only beautiful but significant and appropriate. It has a population of 1200 thrifty people, the most of whom have cattle interests in the vicinity. The temperature is pleasant even in this hot weather, as the locality is 3,700 feet above the sea level. A blanket is comfortable most any night. The next morning we looked in upon the District Conference which was already in session. Rev. G. S. Hardy, the presiding elder, had things well in hand and the preachers generally of the district were present. Quite a number of the laymen were also in attendance. I was permitted to address the conference on the interests of the Advocate. Also Brother Everett represented the Publishing House. At 11 o'clock Rev. T. F. Robeson preached an excellent sermon. He is a local preacher, but supplying a work. He is from Bumcombe County, North Carolina, and a brother of the late Rev. J. H. Robeson, of the Holston Conference. In the afternoon, Rev. Wilbur Park, a young man who will be admitted into the Northwest Texas Conference at its next session, drove me out to the Canyon, which runs within fourteen miles of Amarillo. It is a tremendous gulch, seventy-five miles in length and from one to fifteen miles in width. It is from one hundred to several hundred feet deep. The Red River finds its source in this canyon. How it was formed, nobody seems to know, but it looks like a freak of nature. Cattle find protection in this during the blizzards of the winter. On our return, we stopped at the home of his father and took supper, some seven miles from town. Brother Park is a son of Mrs. S. S. Park, of Galveston, who is known to all Texas Methodism as our great missionary worker. He and his good wife are devoted to the Church. He was superintendent of the Sunday-school in town for seven years and was never known to be tardy, though he lived seven miles in the country. Sister Park has been organist for years. She is always on time and goes into choir practice regularly. Think of that, you young women who think it a hardship to sing in the choir, though you live right in town! It was good to be in their home, and it is not surprising that a boy should enter the ministry from that sort of a household.

At night Rev. J. R. Henson, of Clarendon, preached. He is a man who brings things to pass and he preached an interesting sermon. Sunday was the great day and 11 o'clock was the hour of importance. The day's work began with a sermon by Rev. J. E. Stephens. Love-feast came on at 9, and it was a deeply spiritual service. This put the audience in good frame the rest of the time. They came in from the plains for twenty and thirty miles. A fine congregation filled the house. Rev. C. C. Thompson, one our good local preachers, occupied the 11 o'clock hour with a sermon on "The new heaven and the new earth." This was followed by a collection for the Twentieth Century Movement. At 4 o'clock Rev. Benjamin Hardy preached a good gospel sermon. With the service at night the District Conference closed out its session, and the next morning the preachers and laymen scattered to their several works and homes. Rev. J. A. Whitehurst, the pastor, and his good people looked well after the wants of the delegates. They were all handsomely entertained.

The Clarendon District is simply immense. It covers thirty-eight counties. You can get some idea of its dimensions when you are told that the entire North Texas Conference has only nineteen counties within its territory—just half as many as the Clarendon District! Rev. Wilbur Park, who is sup-

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plying a work circuit. So the Methodist in Panhandle opportunity. This section, from down, have gro are planting sparsely settle these days the come. The ca ing the livest derful degree adapted to it. the sort of m ilization is ma that will beco prosperous po productive of wind-mill and have solved t confronted the section of it, seen from afa inclosed. The sections of thi bought and le it is in use. introduced an the world are those green calf has the ri horn and the lar. The men broad-minded money freely. self in the tow it is the Chu it is no need trip up there No editor of t that part of o have no spok of our space work there, a ship, is prosp and equipping and the Twer is in the forel on these matt mishap occur Panhandle wi of these days

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LETTER FROM ABOUT.

On Board Steamer St. Paul, Five Hundred Miles Out, June 7, 1900.

"What we want to hear about," said the publisher of the Advocate to me, in talking concerning these letters of travel, "is people who wear a shoe on one foot and have the other bare." Which, being interpreted, means any novel or unusual happenings, sights and insights. So I shall try to follow the directions of Bro. Blaylock. The first "bare-footed" thing I saw was some contrasts between the North and the South. In Arkansas, through the lumber region, they had great carriers at the mills that carried off the lumber trimmings to a big pile, where they were burned, as much as a hundred cords at once. Portable saw-mills had left huge monuments of sawdust scattered throughout the woods. At Detroit, Mich., I saw a self-explanatory sign that had a sermon on thrift in it—exordium, peroration and exhortation all in one sentence. The sign read: "John Blank—Wood and Coal, Sawdust and Shavings for Sale." I also learned that an invention has been perfected for the making of acetylene gas out of sawdust, that has made sawdust a valuable article of commerce in the North. Up in Canada I saw a long row of

petrified devil fish, surrounding a wheat farm. At least, that's what they looked like at first glance. On closer examination, I found it was a fence made of pine stumps with the roots on. Remembering the sight of a one-horse plow meandering past many a stumpy Scylla and Charybdis in the South, I moralized again. The checker-board farms, mathematical in their precision and neatness; the truck gardens on all the vacant lots in the suburbs of the cities; the myriad ways of making a living in the cities, from one-cent oyster stands to million-dollar hotels—all these things impressed me with the effect of climate on the pulse and energy of a people, and also with the fact that life is more strenuous in the North than in the South.

At St. Louis I floated out of the little current of my town experience into the rush and roar of a metropolitan river. The Grand Central depot there is a city in one roof shell. Numbers can express it better than description. There are three smells (smoke, emigrants and "grub"), 30 railroad tracks, 3000 sights and 30,000 sounds, all going at once! I felt like a tom-tit in a hurricane.

I had six hours in Chicago—long enough to see many things and have an adventure. The cheapness of many things was remarkable. Bed, 10 cents; all dishes, 5 cents; shirt laundered, 5 cents; a drink of whisky and a boiled or raw egg, 5 cents; five bunches of vegetables, 5 cents, etc., etc. I hasten to explain that I didn't try either the 10-cent bed or the 5-cent whisky.

I strolled up State Street about 8 o'clock at night. The wickedness there—blatant, unblushing, raging, rampant—is hardly conceivable by a provincial. Vice dressed and undressed parades in crimson and scarlet. Saloons are huddled against each other, and every saloon has its complement of painted syrens, who sing or smile their seductions to those who "look upon the wine when it is red." Dance halls, beer gardens, vaudeville performances, living pictures, museums, cafes and theaters of all sorts are multiplied. The most open licentiousness of thought and suggestion and seduction prevails. All this is seen from the street. My own adventure was as follows: I was looking for some innocent amusement. I went into Guenther's magnificent confectionery and ordered a soda drink at the fountain. Said to the mixologist: "Fix me up something fancy—something I can't get at home." He proceeded to do so. He put a raw egg in a glass, then some syrup, some milk, some ice, some soda, and something out of a bottle. I didn't like the looks of that bottle, and found on tasting it that he had taken me at my word and fixed me up "something I couldn't get at home." The drink had about a gill of whisky in it, so I set it down, paid 15 cents for it and passed on. Then I saw a microscope hall. "Ah," said I to myself, "I'll go in and see the latest scientific wonder." A few turns of the crank after I had dropped my penny in the slot convinced me that again I was "in the wrong box," so I got out and left my penny behind me. Then I saw a museum. "Now I have it," said I; "here is a place to see curiosities of all sorts," and my mind went back to my boyhood days, when I used to enjoy the "fat woman's convention," the giants and the lilliputians. But the signs outside were enough in this case, and thoroughly disgusted I went on down the street. After a little I heard the sound of singing and stopped at a Salvation Army street meeting. I never was more genuinely thankful for something clean and sweet and religious. There were about twenty "lads and lassies," singing, testifying, beating the drum, shouting and preaching. Several of the young women had refined and spiritual faces, and very sweet voices. Their

songs about "mother" and "prayer" were very effective and affecting. My Methodist soul got happy and my feelings cumulated. They took up four collections, and I gave them a little more each time; then I joined in the singing; then I pulled off my hat, "rolled up my sleeves," so to speak, mounted a chair and preached a sermon to the several hundred in the gathered crowd. We had a good time. A tally-ho party with blowing trumpet, a brass band and wagons galore, passed by, but on we went! Never had a more attentive audience in my life, though it included several drunker men and plenty of "toughs." After it was over I received an ovation. A great many came up to shake hands with me and thank me for the gospel I had given them. One young man said: "I am a stranger, far from home and a praying mother. Last night I made up my mind to be a Christian. You have strengthened and confirmed me in my resolution." One dignified, white-haired gentleman, with tears in his eyes, introduced himself, saying: "I am Judge ——. God bless you. Come to my home with me." With a heart full of thankfulness that I had found "900 who had not bowed the knee to Baal," and that God honored his gospel on a Chicago street corner as in the sacred sanctuary, I went to my train and

ON TO NIAGARA FALLS.

The first sounds I heard on awaking at Niagara Falls were the cackling of a hen, the singing of a bird and the roar of the falls. They were symbols of the practical, the beautiful and the grand. Let us take the practical first. The traditions of Niagara are all that it takes a Croesus to stay there, and costs you a dollar every time you catch your breath. It is so yet, if you want to spend the money; but I stopped at a good hotel, and saw it all—the falls, the rapids, the cave of the winds, the whirlpool, Goat Island, Three Sisters' Islands, the Canada view and the gorge—for the munificent sum of \$1.75. My hotel bill was \$1.50, for which I got an elegant room and three good meals. The 25 cents was for crossing the bridge and a street car ride to Whirlpool rapids. The guides and residents will try to convince you that you can't see anything worth while without paying; but it is not so. Many of the impressions—for instance, those received on Goat Island—can not be gotten from a carriage. If you have more cents than sense, you can pay to go down stairs and pay to go up stairs, and pay to move and pay to stop moving, but you need not do it otherwise.

A little dribble of the river has been harnessed by man and compelled to turn some waterwheels. The power of 50,000 horses is the result. Around that power the prettiest and cleanest little city of 25,000 people has built up. I was much surprised at this, as my previous impression had been that Niagara Falls was only a village. The real estate boomers and the statistical fiends have a nice calculation. They take the water power upon which Lowell, Mass., was built up, and calculate that when the 2,000,000 horse power at Niagara is all used, it will result in a city of four million inhabitants. The price of lots is high.

At Niagara I visited the biggest jewel factory in the world. I saw them making diamonds and pearls, not with the slow method of geologic periods, but turning out in one minute more gems than grace the brows of all the kings of earth or rest in Oriental treasuries of "barbaric pearls and gold." There was a great caldron holding a billion gallons of melted, steaming crystal. I stood at its mouth and saw it come pouring out, cooling and congealing as it fell. When it fell, each flashing fragment burst into geysers of diamonds, volcanoes of pearls, translucent lava of crystal rock.

"Better Be Wise Than Rich."

Wise people are also rich when they know a perfect remedy for all annoying diseases of the blood, kidneys, liver and bowels. It is Hood's Sarsaparilla, which is perfect in its action—so regulates the entire system as to bring vigorous health.



The factory was one of the smaller rapids and cascades seen from the bridge leading to the Three Sisters' Islands.

I shall not describe Niagara Falls, but give you several of my impressions. The most graceful play of the water is on the American edge of the Horseshoe Falls. Here the water is shallow, and the comb-like teeth of the cataract's edge smooth it as a mother the flaxen hair of her child. Like melted music, it falls in perfect harmony, as fall the golden, ripping star-beams through a clear and cloudless sky; and yonder the great falls, in awful chaos, beat the rock drums of everlasting confusion and growl out the deep bars of perdition's endless roar.

I went and stood almost under the American Falls. The spray wet my clothing and the roar deafened my ears. The impression was that of a fearful battle. There was the roar and boom, the crash and smoke, the blood and rage of a relentless conflict—cruel, implacable, without quarter. Relentless, raging might crushed down the suffocating, submerged, despairing, groaning, shrieking victim, forever, forever, forever! Now it rises and flings its bloody sweat far into the air and seems to beat back its cruel foe; then down, down, with gurgling groan—down, down, with shriek and horrid gasp—down, down, forever and forever down—a picture of hell's crushing burdens and eternity's struggling woe!

Horseshoe Falls is the name of the principal and grandest plunge of the river. There the molten malachite, the melted jasper and the precious stones of the celestial wall float upon the heaving bosom of a flood that falls through sunlit space, and rages with majestic rage, to find itself compelled to turn the force-generating wheels of the universe.

Its rage and beauty commingled is as though angels had broken the diamond dykes of heaven's crystal sea and turned its cataclysms into the narrow channels of the earth, making wide oceans of melted stars bear the spurned burdens of the world. The elements of the beauty and grandeur of the rapids and falls are simple. The colors are emerald, malachite, crystal, snow-white, melted glass, jasper, purple, sea-green and rainbows. The sounds are ripples, roars, groans, moans, tinkling bells, rumbling thunders. The shapes are spray, water drops, mist, vapor, white-caps, surf-billows, foam, streams, floods. These elements are simple, but God has so mixed them that he might stand an angel on Niagara's edge—an angel of beauty and immortal grace—with a golden mouth and a silver tongue, and let him proclaim above the war and rage the testimony of the rocks and waves in God's eternal name: "All power is given unto me in heaven and in earth!"

I came away from the Falls intoxicated. If you find a mixed metaphor in this record of my impressions, do not wonder. The rapids and falls seem to pour a flood of figures and images into the soul, as grand, as mixed as the waters themselves, and to straighten them out would be like smoothing out the turbulent falls themselves. Mix all figures of grandeur, woe, power, majesty, beauty, music, discord, grace and glory; then pour them out in a tumultuous stream of golden words and silver phrases, sapphire sentences mingling with cloudy clauses of mystery, and "harping hallelujahs" giving place to deep-drawn groans of everlasting despair, while archangelic thoughts battle in the brain and struggle for utterance, like imprisoned seraphs—and that is Niagara.

HUBERT D. KNICKERBOCKER.

Dr. J. Harry Moore, the St. Louis oculist, whose name appears elsewhere in this paper, has been appointed by the Governor of Missouri "Eye Surgeon to the Missouri State School for the Blind," located in St. Louis. This is a high honor, properly bestowed. Dr. Moore will continue his practice just as before.

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Sunday-School Department.

THIRD QUARTER, LESSON I, JUNE 31.

JESUS WALKING ON THE SEA. Matt. 14:22-33.

Golden Text: "Of a truth thou art the Son of God."—Matt 14:33.

From Dr. Torrey's 'Clist of the Lesson' we take the following:

I. Jesus Sending His Disciples into the Storm, 22-24. The multitude who beheld the sign of the multiplied loaves and fishes were so affected by it that they wished to take Jesus at once and make him a King (Jno. 6:14, 15). To keep his immature disciples out of this political excitement, Jesus immediately forced them to get into the boat and pull for the other side. They wanted to stay. In sending them away, he was sending them into a terrific storm. How often to-day he sends us away from a place of quiet into the midnight storm. They were safe there. When both the disciples and the multitude had gone, Jesus went further into the mountain to pray. Can we, then, expect to get beyond the place where we need prayer? There were things that he must pour into our ear but the ear of God. Solitude is needful for the best prayer. "He was there alone." He prayed long, way on till near dawn. He seemed to greatly need rest. He had gone apart to get it, and then had had a day of excessive toil. But he needed prayer more than rest. There is often greater refreshment in prayer than sleep (Is. 40:31). There had just been a great crisis in his history, and so he must talk it over with the Father. While he prayed, through the flashes of lightning he saw his disciples out on the sea distressed with rowing against the storm (Mark 6:48). They had been in the storm before, but then Jesus was with them; now they were alone (Jno. 6:17). Jesus did not go to them at once. He left them to battle with the waves while he continued in prayer. But he was helping them by his prayers, and he helps us to-day by his intercession (Heb. 7:25), though he may delay long before he comes manifestly to our rescue. The disciples were men naturally competent to contend with wind and storm, and Jesus will let them learn their helplessness without him.

II. Jesus Coming to His Disciples in the Storm, 25-27. In the darkest hour, just before dawn, as their boat was helplessly tossed about, Jesus himself came to the despairing disciples. He came "walking upon the sea" (cf. Job 9:8). The disciples were not relieved but troubled at the sight of him. They did not recognize him, but fancied that he was an apparition and that their time was come. They cried out for fear. Jesus often approaches us in a way that we do not at first recognize him, and we are terrified instead of comforted. But Jesus did not leave them long in suspense and fear. He uttered the most comforting word he can ever say, "It is I." The "be of good cheer" and "be not afraid" would not have helped without the "It is I."

III. A Disciple's Approach to Jesus in the Storm, 28-31. Peter, true to his character, comes forward with a proposition: "Lord, if it be thou, bid me come unto thee upon the waters." Good and bad are strangely mixed in the request. There was the good desire to get to Jesus at once, there is the bad desire to display himself. There is faith and there is unbelief. Jesus says but one word, "Come." Peter climbed over the side of the boat and began walking on the waters. He trusted Christ and the power of God sustained him (I Pet. 1:5). He was quite proud of his achievement and began to look around instead of looking at Jesus. Then he saw the wind and down he began to sink. Alas, for the man who takes his eyes off from Jesus and looks at his environment. But Peter was wise in his peril; he did the best thing any one can do when sinking. He cried out, "Lord, save me." His prayer was short, explicit, personal, right to the point, intensely earnest, and it was answered immediately, though its faith was by no means perfect. If any sinking soul honestly cries to Jesus, "Lord, save me," he will do it (Ro. 10:13). Jesus helped immediately (cf. Is. 65:24). It was with his outstretched arm that he "took hold of him" (R. V.) and saved (cf. Ps. 138:7; Mark 1:31; 41:5-41; Acts 4:30; Is. 59:1). Peter's failure was through his "doubt." It was a humiliating question that Jesus put to Peter, and He is putting the same to many of us, "wherefore didst thou doubt?" Why did he after all the manifestations of His power he had? Why

do we? It was a gentle rebuke, but how often He had to rebuke the unbelief of His disciples (cf. Matt. 8:26; 16:8; 17:20). They were just like us.

IV. Jesus on Board, the Storm Over, and the Desired Haven Reached, 32,33. As soon as Jesus was in the boat the wind ceased. All that many a tempest-tossed soul needs is to take Jesus on board and it will find calm and safety at once. The disciples were greatly amazed at what had happened (Mark 6:51). But they ought not to have been amazed. The demonstrations that they had already seen of Jesus' divine power should have prepared them for this further one (Mark 6:52). They immediately "worshiped" Jesus. They were right in so doing (Heb. 1:6; Jno. 5:23). Jesus' acceptance without protest of the worship thus offered clearly proves His recognition of His own deity (cf. Matt. 4:9, 10; Acts 10:25, 26; Rev. 19:10). The disciples exclaimed, "Of a truth, thou art the Son of God." This too was true (cf. ch. 16:16-18). Immediately upon receiving Jesus into the boat they reached the shore toward which they were struggling. If any one is "all at sea" and storm driven, toiling fruitlessly against wind and wave, let him take Jesus on board and he will come speedily and safely to land.

Epworth League Department.

Lesson topic for July 1: "When is a nation safe."—Deut. 26:1-11.

From the Canadian Epworth Era we take the following exposition:

RELIGIOUS PATRIOTISM.

The highest type of patriotism is religious love of country. There are those who say, "Our country—right or wrong." Such patriotism is spurious and misleading. Some people are fond of dwelling in a vain-glorious spirit on the wealth and power and victories of a nation, but who cannot tolerate the rebuking of the national vices. This must inevitably lead to evil results. It is like a father praising the good qualities of his son, but giving no word of counsel for his wrong-doing. Christian patriotism discerns and rebukes the sins of the nation and is therefore the true patriotism. True love is not blind; nor is true love of country blind. It is sensitive to those errors and vices by which national greatness is eventually destroyed. He may seem the greatest patriot who is always vaunting the power and prowess, the wealth and magnificence, of his country. But he is really the truest friend to his country who protests against the unjust laws on its statute book, the errors which degrade its citizens, the vices which disgrace its body politic.

SACRIFICE FOR NATIONAL WELFARE.

This is illustrated in the case of that patriot and statesman, one of the first on the list, Moses. He set the nation above his personal interests, above his family glory. He would not merely die for it; he is ready to spend his life for it, and prepared to suffer unknown sorrows in its behalf. The Christian Church should ever be ready to influence the nation for good, and to make sacrifices for its welfare. A religion that does not issue in practical patriotism is below the standard of its divine Founder who declared, "Render unto Caesar the things that are Caesar's." The nation is of God, as well as the family, and the loyal Christian in the spirit of self-sacrificing love, is willing to give time, money, influence, and even life itself, that the nation might be righteous, cultured, free and renowned.

CHRISTIAN PATRIOTISM VALUABLE.

It is often thought that the grandest power in the State is the power that fights; but really the most efficient power is the power that prays. For he who prays well, is ready to take up arms in defence of the rights and liberties of his country when occasion calls—not only a good man, but a brave man. Said General White, the hero of Ladysmith, "Those on whom commanding officers can place most reliance are the men who meet in their prayer rooms and who are banded together in the association in which prayer rooms are the centres." The Christian man is the true citizen, the brave soldier. The man of prayer is the man of patriotism. The patriotism which seeks to spread the knowledge of God, to secure the keeping of God's laws; to vindicate the sanctity of God's day; which pleads with God on be-

Don't argue with dirt use Pearlina

half of the nation, as it sins and suffers—this patriotism is of essential preciousness. The man who truly loves his country will strive to live well himself, and will seek to bring God and the nation closer together, for it is righteousness in the long run, rather eloquence or commercial greatness, or military prowess, that exalts the nation. But when righteousness characterizes the State, all other elements of national greatness follow in its train.

THE DUTY OF LOYALTY.

The first duty of the member of a family is love of home and those who belong to it. However poor or humble it may be, he feels bound to it by no ordinary ties. He defends its interests. Above all other households, he loves his own the best. Now, as the State is the larger family, the duties of those who compose it correspond to those belonging to the members of the household. Hence the true citizen will love his land; his own country is dearer to him than any other on earth. As we have seen, he is ready to live for it in self-sacrificing effort; he is willing to die for it, if necessary. History records with affection the names of such men as Wallace, Bruce, William Tell, Garibaldi, Wauchope, who sacrificed much for the land they loved, and for the principles they held dear. And as "peace has its victories no less renowned than those of war," it has been the pride of others to serve their country by guarding its liberties, increasing its happiness, diminishing its evils, and reforming its laws. While our brave boys from Canada are spending their strength, and spilling their blood, and yielding their lives on the altar of their country and Empire in far-off Africa, holding the old flag and the principles it represents dearer than life itself, may we who remain at home, add to our country's glory, and our common Empire's greatness, by living lives noble and true, pious and patriotic, and thus increase the sum of our country's moral progress, intellectual power, commercial prosperity, and national freedom. Ye youth of Canada! on this national holiday, the Confederation Day, this First of July, Anno Domini, 1900, surround the flag of your country, the flag with a noble history, the flag that represents to you the power and protection and national principles of the Greatest Empire on the earth—surround that flag, and while you make the welkin ring with your loyal cheers, pray God, in whose hands are the destinies of nations, to bless your native land, to make you not only loyal citizens of Canada, but, above all, faithful subjects of the King Eternal, immortal, invisible, the only wise God—to whom be honor and glory for ever and ever.

OBEEDIENCE TO LAW.

Another primary duty of the loyal citizen obedience to law. Here again we have the rule of the family extended to the State. The child is bound to obey his parents, unless they bid him do what his conscience clearly tells him is wrong. So a good citizen will obey the laws of his country, unless those laws are so evidently unjust that the good of all demands that they should be resisted. Whatever the law is, he will endeavor to respect and obey it. If he believes it to be an un-

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Just or unrighteous best to get it am JUST AND RE Government is people, or of the tives; on them de the laws by whic erned. They are best to see that they should be, eous, and for the community. In tives, citizens, a they are men w trust committed make laws just fo ever a man exer choosing a repre gated to do so with an earnest d is right. It is what we do by selves. We are whom we choos and if we help men we can not be consequence t hear people say have nothing to by keeping alo themselves of th there are evils in ernment, the be them is for goo in public life, an better state of th try no man can obligations by r part in public a trusted to us we of God and the lical power, ho talent, and we proper employ THE GOOD It is the duty to take a direct lieves is for the man's duty as a does not end w nation's well-be by the voluntar bers. All can t a healthy public in all free coun through the p meetings, and b and communicat If our views, ce those of a min our influence, c less expression turn the minori the views of th mately prevail, also take an ac all objects that of society and tion. But loyal out, should be t He who fears G and he who ren that are God's, Caesar the thi Religion thus b the State, and t and secure wh enforced and filled. NORTH TEXA The North T ence, which cor June 13 to 15, every respect. Plano opened to the League's pression of this ing through her representatives. T cellent, full of asm. Rev. W. in his happy sty ing part of the The Presiden Reedy, the Fir the chair. Fra born to presid and great en meeting from ing tedious. The program ceptions, was c Those who resy discussion had tion, which wa power and ease livered and th importance cor Truly these yo his Church, an efficient metho and advancing ing themselves God. They all of knowing G sin, the endue ing in the step The Juniors, Owens, of Oa part of the pro reports, songs good indeed.



just or unrighteous law, he will do his best to get it amended or abolished.

**JUST AND REASONABLE LAWS.**

Government is in the hands of the people, or of the people's representatives: on them devolves the making of the laws by which the country is governed. They are bound to do their best to see that these laws are what they should be, equitable and righteous, and for the interests of the whole community. In electing representatives, citizens are bound to see that they are men who are worthy of the trust committed to them, who will make laws just for every class. Whenever a man exercises the privilege of choosing a representative, he is obligated to do so conscientiously, and with an earnest desire to perform what is right. It is a maxim in law that what we do by another we do ourselves. We are responsible for those whom we choose to make our laws, and if we help to choose unworthy men we can not be held blameless of the consequence that may follow. We hear people say sometimes that they have nothing to do with politics. But by keeping aloof, they can not rid themselves of their responsibility. If there are evils in connection with government, the best way to get rid of them is for good men to take a part in public life, and try to bring about a better state of things. In a free country no man can justly shake off his obligations by refraining from taking part in public affairs. The talent intrusted to us we must use for the glory of God and the good of man. Our political power, however small, is such a talent, and we are responsible for its proper employment.

**THE GOOD OF THE STATE.**

It is the duty of every loyal citizen to take a direct part in all that he believes is for the good of the State. A man's duty as a subject of government does not end with the ballot box. A nation's well-being is secured largely by the voluntary efforts of its members. All can take a part in forming a healthy public opinion. This is done in all free countries in various ways, through the press, through public meetings, and by means of the speech and communications of every-day life. If our views, continues Dr. Lees, are those of a minority, we may help by our influence, our example, the fearless expression of our convictions, to turn the minority into a majority, and the views of the majority will ultimately prevail. The true citizen can also take an active part in promoting all objects that tend to the well-being of society and the welfare of the nation. But loyalty, as we have pointed out, should be the outcome of religion. He who fears God will honor the King, and he who renders to God the things that are God's, will also render to Caesar the things that are Caesar's. Religion thus becomes the strength of the State, and the nation becomes safe and secure when these principles are enforced and these conditions fulfilled.

**NORTH TEXAS LEAGUE CONFERENCE.**

The North Texas League Conference, which convened at Plano, Texas, June 13 to 15, was a grand success in every respect.

Plano opened her hearts and homes to the Leaguers, and gave formal expression of this fact Wednesday evening through her very well chosen representatives. Their speeches were excellent, full of welcome and enthusiasm. Rev. W. M. P. Rippey responded in his happy style, which set the laughing part of the machinery a-going.

The President being absent, Frank Reedy, the First Vice-President, took the chair. Frank held the reins as one born to preside, and with ready wit and great enthusiasm he kept the meeting from growing dull or becoming tedious.

The program, with perhaps two exceptions, was carried out as published. Those who responded as leaders in the discussion had made special preparation, which was demonstrated by the power and ease in which they were delivered and the thoughts of practical importance contained in each speech. Truly these young people love God and his Church, and are seeking the most efficient methods of glory to his name and advancing his kingdom, and proving themselves workmen approved of God. They all stressed the importance of knowing God in the forgiveness of sin, the endowment of power and walking in the steps of Christ.

The Juniors, led by Miss Minnie Owens, of Oak Cliff, rendered their part of the program admirably. Their reports, songs and recitations were good indeed.

This we believe to be a very great work, for the Juniors of to-day are the Seniors of to-morrow and the workers of the future in the Church, and their efficiency as workers largely depends upon their training while Leaguers.

We had only one sermon, which was preached by Rev. J. W. Rowlett, of Oak Cliff. To say he did his part well would be putting it mildly, for his sermon was grand and edifying. He sought not the words of men's wisdom, but earnestly unfolded the old-fashioned story of Jesus, our model.

The singing was par excellent. The sunrise prayer services were well attended and very spiritual.

Dr. Watts' lecture on Cuba was very fine, indeed, having visited that country as chaplain of the Second Texas, and later was appointed to the First Texas Regiment. He was able to give the very large crowd which gathered to hear him the truth as he saw it. He stirred the people with his wonderful descriptions of that country and the needs of her people.

After the passing of resolutions on temperance and the Twentieth Century Movement, and thanking the good people of Plano and their very efficient pastor, Rev. S. A. Ashburn, for the splendid entertainment, the League adjourned for a few hours, awaiting the grand rally, which was led by Rev. Geo. Sexton, of Terrell.

The rally was a feast—the best wine for the last. We sang, prayed and talked and rejoiced, feeling the power and presence of the Holy Spirit.

I think every Leaguer who attended the Plano conference was made better and went away determined to do more for God and his cause than ever before. So mote it be.

E. L. SPURLOCK.



**ATTENTION, LEAGUERS OF NORTHWEST TEXAS CONFERENCE.**

The Southern Epworth League Conference meets at Atlanta July 26-29. We are very desirous that Texas show up strong at this meeting, especially Northwest Texas, and if you can not go yourself it would be a nice thing to have the League send the pastor or some earnest working Leaguer. The representative Leaguers of Southern Methodism will be there, and it will be an occasion of great benefit, and a great deal of pleasure. I will name Waco and Fort Worth as the two rallying points for our conference. Let us get together and go in a body and have a splendid time on the way. What do you say? Let me hear from you. The railroad rates will be announced shortly.

W. E. HAWKINS,  
Committeeman N. W. T. Conf.

**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 emissions, weak and lame backs, rheumatism and all irregularities of the kidneys and bladder in both men and women, regulates bladder troubles 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. Dr. E. W. Hall, sole manufacturer, St. Louis, Mo., P. O. Box 629. Send for testimonials. Sold by all druggists.

Gonzales, Texas, July 4.—This is to certify that I have used Hall's Great Discovery for Kidney and Bladder Troubles, and I am satisfied that I have been very greatly benefited by it. I can fully recommend it to others similarly afflicted.

JAS. F. MILLER,  
Banker and Ex-Congressman.

The humble are always lifted up in heart.

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

It takes no more than one serpent of cherished sin to strike the heart.

**Fits** Permanently Cured. No fits or nervousness after first day's use of Dr. Kilne's Great Nerve Restorer. Send for free \$2 trial bottle and treatise. Dr. R. H. Kilne, Ltd. 911 Arch St., Philadelphia, Pa.

**After Dinner**

To assist digestion, relieve distress after eating or drinking too heartily, to prevent constipation, take

**Hood's Pills**

Sold every where. 25 cents.

**Sewing Machine**

And Texas Advocate 1 year for \$22.50.

**TEACHERS**

**THE NATIONAL EDUCATIONAL ASSOCIATION CONVENTION**

In Charleston, S. C., next July.

**THE MONTEAGLE ASSEMBLY**

On the top of Cumberland mountains next June, July and August.

**THE TENNESSEE MOUNTAIN RESORTS AND HEALTH CENTERS**

All along the line of the NASHVILLE, CHATTANOOGA AND ST. LOUIS RAILWAY NEXT SUMMER

For the meeting in Charleston, S. C., we will arrange very low rates. You may stop over at points on our line in Tennessee and also visit the MONTEAGLE SUMMER ASSEMBLY. The tickets will be good for return passage any time before September 1st.

For rates, routes, dates, car service, stopovers, hotel and boarding house rates and accommodations, etc., etc., address  
E. D. WOLFE,  
Traveling Passenger Agent,  
(P. O. Box 575), DALLAS, TEXAS.  
H. F. SMITH, W. L. DANLEY,  
T. M. N. C. & S. L. G. P. A.,  
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DAILY FOR St. Louis, Chicago and the East

SUPERB NEW PULLMAN VESTIBULE BUFFET SLEEPERS HANDSOME NEW CHAIR CARS (SEATS FREE).

ONLY LINE Running Through Coaches and Sleepers New Orleans without Change.

**Direct Line** to ARIZONA, NEW MEXICO and CALIFORNIA.

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**SUNSET-CENTRAL SPECIAL**

Free Chair Cars between New Orleans and Denison via Houston and H. & T. C. & R. Pullman Ordinary Sleepers from Washington, Cincinnati and Chicago via New Orleans to Pacific Coast Points and Return. All Trains connect at New Orleans for New York, Washington, D. C., Atlanta, Memphis, Cincinnati, St. Louis and Chicago.

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Send for Catalogue. **CONDENSED COURSE** for Teachers in MASON'S TECHNIC and in Best Recent Methods of Music Reading, commencing at Dallas, Texas, June 5, 1900, and at the Texas-Colorado Chautauqua Assembly, at Boulder, Colo., July 1, 1900. Send for Summer School circular of particulars. Address: **LANDON CONSERVATORY,** P. O. Box 361, Dallas, Texas.

**SENT FREE** "The Illustrator and General Narrator." ABOUT TEXAS

A handsomely illustrated monthly magazine, published by the I. & G. N. E. R., giving timely descriptions of the mountain resources and opportunities of TEXAS, the special subject matter of each issue being as follows: MARCH, 1896, TEXAS; APRIL, Houston County; MAY, Montgomery County; JUNE, Cherokee County; JULY, Leon County; AUGUST, Anderson County and Palestine; SEPTEMBER, Rock County; OCTOBER, Walker County; NOVEMBER, Bear County and San Antonio; DECEMBER, Brown County; JANUARY, 1898, Harris County and Houston; FEBRUARY, Fort Bend and Trinity Counties.

This magazine is of great interest to the investor, sportsman, tourist, health-seeker and home-seeker, and will be sent free to any one paying the postage, which is 10 cents for one year or 25 cents for sample copy. Back numbers may be had if desired. Please mention this paper. Address: **D. J. PRICE, G. P. & T. A.,** Palestine, Texas.

**ICE**

**In the COFFEE POT**

Every morning, July and August. That's what Texans may enjoy while camping during the Summer in the mountains adjacent to the

**TEXAS-COLORADO CHAUTAUQUA**

The Session Opens at Boulder, Colo., Sunday, July 1, Closes August 15.

Four days every week devoted to study and instruction. Two days utilized for every kind of pleasure. Mountain excursions accompanied by out door lectures. Fishing, native trout full of gameness. Ideal sport and health for young men. Then, too, each will have as associates the intellectual young womanhood of the Continent.

**NO OTHER COMBINATION**

of pleasure, intellectual growth, and healthful association equal to that provided at the Chautauqua and adjacent resorts. Send name and address for free copies of the Illustrated Chautauqua Journal.

A. A. GLISSON, G. P. & T. A. W. F. STERLEY, A. G. P. A. "The Denver Road" Ft. Worth, Tex.

\$22.50 GETS A FIRST-CLASS SEWING MACHINE AND THE ADVOCATE 1 YR.

**Art**

**ORGANS**

th organs cost less than the kind. But our own factory sells that heavy music. By saving selling, we put the making. Are people know of the Epworth how we deal our business. Write for catalog.

Organ Piano Company, Chicago.

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KINDS of LUMBER. TEXAS.

**ONE DAY'S WORK.**

get a Nickel Plated and Chrome for selling. Return at 10 cents each. By return mail and shipping, post paid, and No transfer required. Ard Junction, Mo.

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Levy, Nickel, Metal and of traveling, taking selling Prof. Gray's. Watches, Jewelry, and all metal goods. Heavy plate. Modern plating, manufacture. Guaranteed. Only out. Sinks, tubs, porcelain. We teach you. Send for FREE. CINCINNATI, O.

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WOMAN'S DEPARTMENT.

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

THE ECUMENICAL CONFERENCE.

The third Ecumenical Conference of foreign missionaries and delegates from one hundred and six boards and societies was held in Carnegie Hall, New York, April 21 to May 1.

It is said to be the largest convocation of Christians that has ever been held. It will make the last year of the nineteenth century forever memorable, and crown it over all the past as the century of foreign missionary enterprise.

The presence of Six hundred missionaries alone was an inspiring sight, but when every seat in that immense hall, from the fifth or topmost gallery to the chair of the presiding officer, was filled by enthusiastic listeners, it made one feel that surely never again will there be a lack of interest in this cause, nor any difficulty in sustaining the work in all the mission fields of every denomination, and extending in to those that are still unoccupied. So may it be!

With ex-President Harrison as presiding officer, the first meeting was held on Saturday afternoon, April 21, and after introductions an address of welcome was made by Rev. Judson Smith, Chairman of the General Committee. Responses were made in behalf of the British, German and Australian delegations; also in behalf of the missionaries. The report of the General Committee was then read. In the evening a national welcome was given under the auspices of the Hospitality Committee, Mr. Jesup presiding. Addresses of welcome were made by President McKinley and by the Governor of New York, Hon. Theodore Roosevelt, and the response by ex-President Harrison. It may be suspected that these were the first missionary addresses ever made by these gentlemen, but we dare affirm that they will never lose interest in the cause of foreign missions nor cease to be impressed with its importance and magnitude. In the words of President McKinley: "May this great meeting rekindle the spirit of missionary ardor and enthusiasm to 'go teach all nations;' may the field never lack a succession of heralds who shall carry on the work, the continuous proclamation of His gospel, to the end of time!"

There were six hundred missionaries from forty-eight different countries in attendance, representing the various boards and societies, and there were fifteen hundred delegates out of an estimated attendance of one hundred and sixty-three thousand persons. From April 21 to May 1 seventy-five meetings were held, and at every one the same eager delight was manifested by more than could fill the hall and churches where the meetings were held. Our own Church was well represented both as to number and character of missionaries and delegates. Representing the Woman's Board of Foreign Missions of our Church were: Mrs. M. D. Wightman, Miss M. L. Gibson, Mrs. S. C. Trueheart, Mrs. T. B. Harzrove, Mrs. E. C. Dowdell, Mrs. S. S. Harris, Mrs. C. P. Brown, Mrs. F. D. Swindell, Mrs. E. A. Gray, Mrs. J. E. Bently, Miss S. Smylie, Miss L. Moore, Miss T. Daniel, Miss Ellie Tydings, Miss Emma Gary, Mrs. Newman, Mrs. Carter, Miss Moore, Mrs. Lovejoy, Mrs. M. A. Morgan, Mrs. Ainsworth and Mrs. F. A. Butler.

The most lavish distribution of missionary literature characterized every meeting, and besides the regular bound program and schedule of meetings, a Daily Bulletin was issued. A missionary library was open all the time, and books sold at reduced prices. Many kinds of tracts and leaflets also were convenient for free distribution. The Bureau of Information was unflinching in its knowledge and duty, and one had only to seek and ask in order to know. There was no need for the slightest confusion of mind if one would only read the papers and tickets in hand. The postoffices in Carnegie Hall were overwhelmed with letters and papers, and every effort was made to distribute the mail. The ladies' parlor and correspondence rooms were a delightful resting place, where friends met by appointment, where tables, desks and stationery were lavishly supplied all through the day, and "five-o'clock tea" served every afternoon by the ladies of the different Churches. Large vases of flowers were things of beauty, especially the rare crimson orchids sent by Miss Helen Gould from her own home. But where shall "the growing numbers end?"

The foregoing is reproduced from the June number of the Woman's Missionary Advocate, for the benefit of those

who have not had the privilege of reading it, believing that anything pertaining to the Ecumenical Conference, "the largest convocation of Christians that has ever been held," will be of special interest to our readers.

We wish to again call attention to the request that all matter intended for publication in this department be sent to the office of the Texas Christian Advocate, and marked: "For the Woman's Department." This request holds until further notice, pending my return home after the summer months. May the blessings of God rest upon our sister-workers, one and all, during our temporary separation.

FLORENCE E. HOWELL, Waynesville, N. C.

AUXILIARIES NORTH TEXAS CONFERENCE.

Your attention is called to the fact that the program of the baby roll, as provided by the reading course, will be rendered in July. Any day suitable during the month may be selected.

A program will be sent each auxiliary through the District Secretaries. An observance is earnestly requested.

Those who have not sent me names of the babies on their roll will please do so immediately. I have written to each auxiliary where I have the address, and a great many have failed to respond. This should not be so. There is too much neglect among the officers of the various societies. This department can not prosper without more attention. We want a good report for conference.

When in need of more mite-boxes, let me know, and I can supply you. MRS. W. T. BEVERLY, Supt. Baby Roll Department, McKinney, Texas.

TREASURERS' REPORTS.

Summary of report of Treasurer of Woman's Home Mission Society, Northwest Texas Conference, for quarter ending June 13, 1900:

Table with 2 columns: Item and Amount. Includes Dues (\$312.71), Twentieth Century Fund (212.27), Baby roll (1.75), Baby mite-boxes (4.51), Adult mite-boxes (29), Contingent (20.07), Mrs. Kirkland (22.40), Mission Home C. E. (66.00), Mission Home building (101.00).

Total receipts \$741.00

Table with 2 columns: Item and Amount. Includes To General Treasurer (\$698.53), To Conference Treasurer (23.10), To Conference Cor. Sec. (9.59), To Miss Bennett (2.50), To printing (3.60).

Total expended \$736.72

Table with 2 columns: Item and Amount. Includes Cash on hand March 14 (\$13.56), Receipts during quarter (741.00), Grand total (\$754.56), Disbursements (736.72).

Cash June 13, 1900 \$17.84

Table with 2 columns: Item and Amount. Includes Amount in general treasury March 13, 1900 (\$61.32), To conference literature (38.92), To amount returned to Conference Treasurer (22.40).

Total \$61.32

Table with 2 columns: Item and Amount. Includes To balance on hand in general treasury (0.00), To 50 per cent dues June 13, 1900 (156.35), To amount in bank June 13, 1900 (17.84).

Total cash June 13, 1900 \$174.19

Table with 2 columns: Item and Amount. Includes Local work—Station parsonages (\$913.89), Circuit parsonages (170.30), District parsonages (20.00), Supplies given locally (34.75), Local church furnishing (1702.49), Local mission work (42.10), Relief of needy (7.00), Salary city missionaries (59.00).

Total \$2949.53

Table with 2 columns: Item and Amount. Includes Twentieth Century Thank-offering—Dallas Mission Home (\$180.52), Key West (29.50), Friendsburg Home (2.00), Chinese and Japanese school (25).

Total \$237.27

MRS. N. G. ROLLINS, Treas., Abilene, Texas.

Quarterly report of Conference Treasurer, Woman's Foreign Missionary Society, M. E. Church, South, North Texas Conference, for first quarter 1900-1901, ending June 14:

Table with 2 columns: Item and Amount. Includes Dues (\$129.48), Conference pledge (40.25).

Table with 2 columns: Item and Amount. Includes Twentieth Century Fund (113.37), Easter offering (16.45).

Total \$299.55

MRS. G. W. GRAY, Treas., Terrell, Texas.

A HELPFUL WORK.

Rev. J. F. G. Finley, pastor of St. Paul M. E. Church, South, San Bernardino, Cal., and a former member of the North Texas Conference, has prepared a work on the Gospels which will certainly be very helpful to all Bible students.

My intimacy with Bro. Finley, being his classmate in going through the conference course of study, I feel it a privilege and a pleasant duty to him, the preachers and all Bible readers to say that the author is a class student, a clear thinker and a scholar.

The work is a compilation of Christ's teachings recorded by Matthew, Mark, Luke and John, taking the testimony of these four writers and weaving them into one continuous narrative, thus harmonizing the statements of the writers of his teachings by placing them in their proper connection and in their chronological order, which properly entitles it "One Gospel."

Bishop Hendrix is accredited with this statement of this work: "It will doubtless be as helpful to many readers as it was enchanting to the author as he fashioned this choice mosaic and found a place for every fragment of the sacred story of the incarnation. And this helpful volume will make it easier to walk with Jesus in all the wonderful pathway which he took as he showed us the life of God in terms of humanity."

This work has the commendation of quite a number of our most prominent ministers and laymen. It is now going through the press, and will be out in July or August. We bespeak for it high favor with the Bible students.

Bowie, Texas. J. E. VINSON.

No parent weeps over the fact that the boy outgrows his clothes.

WHAT A FACE!

Full of Pimples, red Spots, etc. You can replace it with a beautiful, smooth complexion, remove the freckles, blackheads, and just for 50 cts. which gets a box of Safety Soap and a box of Mineral Salve by mail. Agents wanted. MINERAL WELLS BOT. WORKS, Mineral Wells, Texas.

EUREKA SPRINGS.

A perfect all-year resort, conveniently located in the Blue Ozark Mountains of Northern Arkansas; delightful climate, best accommodations. Very low round trip rates at all times via the Frisco Line. Write to Manager Crescent Hotel, Eureka Springs, for new descriptive pamphlet.

Athens, Texas, June 18, 1900.

Mr. L. Blaylock, Dallas, Texas: Dear Sir—Have you still the Texas Advocate Machines for sale? I want another if I can get one as good as the one which I got from you about three years ago. It has certainly been faithful; since I am a dressmaker, I have used it almost constantly since I have had it. Please let me hear from you at once.

I have just had a forty-dollar machine in the shop, trying it, but like the Church paper it is named for, there is none like the Texas Advocate. Most respectfully, (MISS) MATTIE DELLIS.

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.

A QUESTION OF PRIVILEGE.

Has a man the right to frown and grunt and suffer when absolutely a pleasant and sure relief is offered him? We know that a cask of 50 quart bottles of Carbonated Mineral Wells Water will relieve that indigestion, costiveness, Headache and give rest and Sleep. Now you try it; don't put it off. Write

MINERAL WELLS BOT. WORKS, Mineral Wells, Texas.

COTTON BELT RATES.

Cincinnati, Ohio, Account Annual Convention B. Y. P. U.—July 12 to 15, one standard fare plus \$2.00 for round trip, tickets on sale July 10, limited to leaving Cincinnati July 17, with privilege of extension until August 19 by depositing ticket with joint agent on or before July 14 and payment of 50 cts. Charleston, S. C., National Educational Association—July 7 to 13, rate of one standard fare plus \$1.00 for round trip, on sale July 5 and 6, limited till September 1 for return.

Commencing June 1, the Cotton Belt will place on sale summer tourist tickets at one fare and one-third for round trip, good until October 31, for return, to points in the East and Southeast.

For full information, call on any Cotton Belt agent, or address A. S. Wagner, C. P. & T. A., 237 Main St., Dallas, Texas.

If you want information in regard to a cheap rate to Southeastern points, on July 3 and 4, tickets good until September, going one line returning another, write immediately to E. D. Wolfe, T. P. A., P. O. Box 575, Dallas, Texas.

DISTRICT CONFERENCES.

Table with 2 columns: Location and Dates. Includes Corsicana, Hubbard City (June 26), Marshall, Hallville (June 27), Fort Worth, Joshua (June 28), Dallas, Oak Cliff (3 p. m., June 28), Pittsburg, Daingerfield (June 28), Dublin, Carbon (July 11), Llano, Blanco (July 11), Brownwood, Comanche (Aug. 1).

A STRONG STATEMENT!

Bright's disease can be cured by the use of Mineral Wells Water. Write MINERAL WELLS BOT. WORKS, Palo Pinto Co., Texas.

H. & T. C. R. R. SPECIAL RATES.

To all points account Fourth of July celebration, all agents will sell round trip tickets July 2, 3 and 4, limit July 5, at double the child's fare.

Mexia, account State Sunday-School Convention, all agents will sell round trip tickets to Mexia July 4 and 5, limit July 9, at regular convention rates. Call on agents for rates.

Oklahoma, O. T., account Roosevelt's Rough Riders, Agents Dallas and north will sell June 29 to July 3, Agents south of Dallas will sell June 29 to July 1, all limited to July 5. Rate will be one fare for the round trip.

Cincinnati, Ohio, account B. Y. P. U., all agents will sell on July 19, limit July 17. (Limit can be extended to August 12.) Ask agents for rates.

Fort Worth, account Cotton Seed Crushers, all agents will sell round trip tickets July 9 at regular convention rates.

Sherman, account Colored Teachers, all agents will sell June 26 and 27, limit July 1. Rate will be one fare plus ten per cent.

SANTA FE EXCURSIONS.

Excursion tickets will be sold as follows on dates mentioned:

Cincinnati—July 10, only account Annual Convention B. Y. P. U. of America.

Hutto—July 12 and 13, account Central Texas Bee-Keepers' Association meeting.

Galveston, Lampasas and San Angelo—Daily after June 1.

Kansas City—From stations south of Dallas and Fort Worth, July 1 and 2, north July 2 and 3, account National Democratic Convention.

All Stations—July 2, 3 and 4, account Fourth of July Celebrations.

College Station—July 2, 3 and 4, account Texas Farmers' Congress.

Mexia—July 4 and 5, account State Sunday-school Convention.

Oklahoma City—June 29 and July 1, account Reunion Roosevelt's Rough Riders.

Charleston, S. C.—July 3 and 4, account National Educational Association meeting.

Chicago—August 21 and 22, account National Encampment G. A. R.

For rates and limits call on nearest Santa Fe ticket agent, or address

W. S. KEENAN, G. P. A., Galveston.

The drugs in Dr. Simmons' Sarsaparilla are so concentrated that the dose is very small, but nevertheless, it is so scientifically combined that it is readily retained and assimilated by the most delicate and sensitive stomach. Fifty cents and 50 doses.

VANE-GALVART PAINT CO.

ST. LOUIS, MO. Manufacturers of Mixed Paints

This firm needs no indorsement—their goods speak for themselves.

Sold by G. W. OWENS & CO.

At Ennis, Waco, Plano, McKinney, Wylie, Cedar Hill and Oak Cliff, Texas.

Also for sale by GEO. MILKEY, Ft. Worth.

Jack Frost, State Representative, Oriental Hotel, DALLAS, TEXAS.

Late Scientific Discovery.

It Teaches the Natural Laws Governing the Circulation of the Blood.

An understanding of said laws enables any one to control the heart beats, charge the system with electricity, increase the blood's circulation to an extent sufficient to relieve pains, bad feelings, fever in not over thirty minutes, and to cure all chronic diseases caused by impure blood and sluggish circulation. It is the opinion of leading scientists that it is the most valuable discovery ever made, and because it gives a person power over himself. This is no fake, but I have such recommendations and testimonials as will convince you that it is as represented.

No medicine, not magnetism, not faith, but an entirely new discovery. It has been demonstrated in many cases, never failed in a case, never required more than three months to effect a cure. Gives man more power over himself than he had thought possible.

Satisfaction guaranteed.

For particulars write

M. A. SIDES, Whitt Point, Texas.

The above party is perfectly reliable.—Publisher.

THE CRAZY WELL.

CRAZY WELL WATER will cure Rheumatism, Indigestion, Insomnia, Diabetes, Kidney and Liver Troubles. This Water has an established reputation as being equal if not superior to the famous waters of Carlsbad. This Water is very efficacious in the treatment of all Female Complaints. The merits of Crazy Well Water are unquestioned for Nervousness. Water shipped fresh from the Well at 10 cents per gallon, f. o. b. at Mineral Wells. For further information address

THE CRAZY WELL, Mineral Wells, Texas

\$22.50 GETS A FIRST-CLASS SEWING MACHINE AND THE ADVOCATE 1 YR.

BOOK DEPART

All Books reviewed or have been bought and commended solely on the

BARBEE & SMITH, Dallas, T.

An interesting and for children is Mary ice's Visit to the H. It is the story of the Chicago little girl v San Francisco, at last where she remains th book abounds in int tions of our new p Pacific.

The retailers have j the publishers the ne Street," by Martha F is the author's first n long since won a r contributions to the and her former succ welcome for hool a New England back sses many beautif qualities. \$1.25.

"The Black Terror Russia," by John K. ring tale of the Czar' ors to present a new jects and aims of th motif of the story i resemblance of the h fishman, to the Czar. Nihilists take advan furtherance of their is full of interest, b coloring. \$1.50.

James A. Wickersh of a novel recently the title of "Enoch" is a strong story of a "spiritual," and with is a fine love action b in-law and the son Quaker. The story Quaker ideas and ct "queer" Enoch Wil he was called to p emerged into spiritus the mysticism of th nishing the complica The book will be a septic" for those in ligious fanaticism.

Perhaps one of th novels recently pul Grip of Honor," by Brady. It is an hi story of Paul Jones a Revolution. The mov is incessant and do reader's interest to f It gives a very thrill great sea fight betw ship Bon Homme R command of Capt. the English ship Se the rest of Archbish it is not without b cance. The hero, B character strong in p rity. \$1.50.

Robert Neilson St "An Enemy to the Continental Dragoon lished a new story Winwood." It is de page as "A Sketch tory of an American War of Independe Events that occurred ing the years 1763 York and London— Enemy in War, Herl tenant in the Loyal novel is a simple nar time to time vigorou the exciting inciden The object of the st inside view of the H rather than an outsi rately portrays the s York, the sentiments the estrangement o above this backgrou furnish a relentless reader. \$1.50.

Those who have o plated the subject o not fail to enjoy t "Character and Con M. Steele, D.D. Th that character is no duct; that it and co two names for one tation is essential character. His defin is so simple and so quote it: "Characte that a person is: h intellectual qualities, tendencies, aptituds ions, and, above book contains many



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**BOOK DEPARTMENT.**

All Books reviewed or noticed on this page have been bought and paid for, and are commended solely on their merits

**BARBEE & SMITH, Agents,  
Dallas, Texas**

An interesting and profitable book for children is Mary H. Krout's "Alice's Visit to the Hawaiian Islands." It is the story of the experiences of a Chicago little girl who, traveling to San Francisco, at last reaches Hawaii, where she remains three months. The book abounds in interesting descriptions of our new possessions in the Pacific.

The retailers have just received from the publishers the new book, "Memory Street," by Martha Baker Dunn. This is the author's first novel, but she has long since won a reputation by her contributions to the Atlantic Monthly, and her former success will insure a welcome for her book. Her story has a New England background, and possesses many beautiful and engaging qualities. \$1.25.

"The Black Terror, a Romance of Russia," by John K. Leys. This stirring tale of the Czar's domain endeavors to present a new view of the objects and aims of the Nihilists. The motif of the story is the remarkable resemblance of the hero, a young Englishman, to the Czar, a fact which the Nihilists take advantage of for the furtherance of their plans. The book is full of interest, besides its political coloring. \$1.50.

James A. Wickersham is the author of a novel recently published under the title of "Enoch Willoughby." It is a strong story of a man who was too "spiritual," and within the plot there is a fine love action between his sister-in-law and the son of an orthodox Quaker. The story is colored by Quaker ideas and customs. At first "queer" Enoch Willoughby thought he was called to preach, and finally emerged into spiritualism, at all times the mysticism of this character furnishing the complication of the plot. The book will be an excellent "anti-septic" for those inclined toward religious fanaticism.

Perhaps one of the most energetic novels recently published is "The Grip of Honor," by Cyrus Townsend Brady. It is an historical novel—a story of Paul Jones and the American Revolution. The movement of the plot is incessant and does not allow the reader's interest to flag for a minute. It gives a very thrilling account of the great sea fight between the American ship Bon Homme Richard, under the command of Capt. Paul Jones, and the English ship Serapis. Like all the rest of Archbishop Brady's works, it is not without its ethical significance. The hero, Barry O'Neill, is a character strong in principle and integrity. \$1.50.

Robert Neilson Stephens, author of "An Enemy to the King" and "The Continental Dragoon," has just published a new story, entitled "Philip Winwood." It is described on its title page as "A Sketch of Domestic History of an American Captain in the War of Independence; Embracing Events that occurred between and during the years 1763 and 1786, in New York and London—written by His Enemy in War, Herbert Ruffell, Lieutenant in the Loyalist Forces." The novel is a simple narrative and is from time to time vigorous as it deals with the exciting incidents of its period. The object of the story is to give an inside view of the Revolutionary life, rather than an outside one. It accurately portrays the social life of New York, the sentiments of the people and the estrangement of friends. But above this background, the characters furnish a relentless interest for the reader. \$1.50.

Those who have in any way contemplated the subject of "character" can not fail to enjoy the book entitled "Character and Conduct," by George M. Steele, D.D. The author shows that character is not the same as conduct; that it and constitution are not two names for one thing; that reputation is essentially different from character. His definition of character is so simple and so accurate that we quote it: "Character in short, is all that a person is; it comprises one's intellectual qualities, one's disposition, tendencies, aptitudes, desires, aversions, and, above all, habits." The book contains many subjects of inter-

est, and everyone is discussed in the happiest style, giving the reader in every instance a veritable spiritual uplift. He clinches his whole discourse finally with the statement that the only security we have for the formation of the real and ideal character is the power we receive by faith in Jesus Christ. \$1.

"China, the Long-Lived Empire," will be the first book on the subject to appear since the present uprising startled the nations of the West. It was scheduled for publication in the fall, but was ready for binding when the first cablegram brought news of the activity of the "Boxers." The author, Miss Eliza Ruhamah Scidmore, was one of the Secretaries of the Oriental Congress at Rome last year, and is a well known writer on the Far East, among her publications being "Jinrikisha Days in Japan" and "Java, the Garden of the East." During the past fifteen years she has visited China seven times, and her present work, which is fully illustrated, deals with the land and its people in a manner at once scholarly and picturesque, the author being a keen observer as well as a spirited and entertaining writer. The frontispiece is a portrait of the Dowager Empress, to whose extraordinary character and achievements the author devotes a special chapter.

Several years ago Prof. H. G. Mitchell, of Boston University, issued a book entitled "Amos: An Exegesis." This edition has been exhausted, and a revised edition has just been issued bearing the same title. The second edition, however, contains one radical departure from the first. After a very thorough study Dr. Mitchell has reached the conclusion that Amos must have preceded Joel and Obadiah chronologically. In his former book he took the opposite view. In a very vivid manner the author discusses the environments and home influences of the prophet, and then the date of Amos and the book itself. A new translation and detailed commentary are also in-

cluded, and the book closes with some very interesting and thoughtful studies on "Amos and the Hexateuch," "The Theology of Amos," and "Amos Among the Prophets." The following quoted paragraph is indicative of the readable style of the book: "The beginning of the book was compared to the approach of a storm. Later in it the denunciations of the prophet seemed like thunderbolts from the midst of a tempest. When the clouds retreat, as they depart, the sun, bursting forth, paints upon their dark masses a rainbow, the symbol of God's mercy and faithfulness. Such a rainbow is the promise with which Amos comforts the faithful in Israel, after having predicted the destruction of the nation as such for their sins. The total effect, therefore, is to inspire a cheerful yet humble faith in a just and omnipotent God."

**"Skilled Labor for the Master."**

This volume, fresh from the gifted pen of Bishop Hendrix, presents in permanent form the magnificent series of articles recently contributed by him to the columns of the Nashville Advocate, together with several additional chapters bearing upon the subject of equipment for ministerial service. At the time of their first appearance the articles in question attracted wide attention and elicited exceedingly favorable comment, and the announcement of their appearance in book form will be welcome news to the ministers of our Church and to Christian workers generally. While there are scores of books, new and old, relating to preachers and preaching, the volume before us is unique in its treatment, and in large degree, in the field it covers. In fact, we have not seen anywhere in the literature addressed particularly to preachers a more inspiring and edifying book than this one, which is unmistakably the product of large experience, much thought and prayer, as well as of an earnest desire to assist ministers in attaining higher and larger usefulness. Though written more especially for the benefit of

the young Methodist itinerants, pastors of all denominations, whether just entering the ministry or long in the harness, will find this a highly enjoyable and stimulating book. We do not see how any Christian who reads it can fail to have his heart fired anew with the determination to do better and more faithful work for the Master. Every preacher in our Church, whether local or itinerant, ought by all means, to get a copy of this valuable book. Lay workers, too, would derive great profit from reading it. The appendix contains an excellent index. \$1.25.—New Orleans Christian Advocate.

**The Priest Novelist.**

One of the most remarkable books we have had for some time, at least in the world of fiction, is just published—"Arden Massiter," by Dr. Barry, the author of "The New Antigone," which made a distinct sensation in the literary world twelve years ago. Dr. Barry is a Roman Catholic priest who has mixed more in the world of politics and society than most English Catholic priests have done, and has studied deeply and traveled much. He is a man whom one meets a good deal in London, and who is appreciated in many circles where his religious opinions would not of themselves be likely to secure him a welcome in advance. Not many clergymen of Dr. Barry's faith have, in our time at least, ventured to become workers in the field of romance, and this is Dr. Barry's third novel.

"Arden Massiter" has already received some most eulogistic reviews, and the critic in Punch has described it as a work of genius. It is a story about the Italy of to-day, but its interest is chiefly centered in modern Rome and the castle in the mountains of an ancient Italian family, whose memories and traditions carry us back into far distant years, and into the struggles and tragedies of an Italy in which Petrarch and R'enzi had not yet come up.—Justin McCarthy, in the Independent.

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The space allowed obituaries is twenty to twenty-five lines, or about 175 or 180 words. The privilege is reserved of condensing all obituary notices. Parties desiring such notices to appear in full as written should remit money to cover excess of space to-wit: at the rate of ONE CENT PER WORD. Money should accompany all orders.

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

POETRY CAN IN NO CASE BE INSERTED.

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

HARDMAN—J. A. Hardman, the subject of this sketch, was born in Georgia, December 23, 1845, and departed this life April 1, 1900. Mr. Hardman was twice married, first to Miss S. J. Jackson, November 8, 1868, who died October 15, 1885, and July 22, 1889, in Anniston, Ala., to Miss Mattie E. Woodruff. Mr. Hardman was converted and received into the M. E. Church, South, by the writer, about one year ago. His conversion was genuine, and he was happy in the Lord unto the day of his death. A good man, a loving husband and a kind father. He was honored and respected by all who knew him. May the Lord comfort his wife and children who are left behind.

R. E. NUNN.

WILEY—Mrs. N. A. Wiley, whose maiden name was White, was born April 3, 1825, in Louisiana. She was married to John Wiley in 1842, who died during the Civil War. She, with her husband, joined the M. E. Church, South, in 1845, in which Church she lived until her death. She died June 17, 1900. Grandma was sick only a few days and knew all the while she could not recover. She expressed herself as perfectly willing to go, and never. She had a lovely, sweet, and kind heart. She leaves six children, fifty-nine grandchildren and forty-six great-grandchildren to mourn for her, three children having gone on before her. Weep not for your mother, but strive to do your duty in this world, and thus be ready when you too shall be summoned to go.

R. H. PASSMORE, P. C.

DENNIS—Elden Dennis, son of D. C. and Ella Dennis, was born October 15, 1885, and died April 25, 1900. This announcement reminds us that the death angel visits the young as well as the old. Elden was a noble boy, and to-day we believe he lives in a better world. It seemed that his life's work was scarcely begun when God called him to give an account of his stewardship. He seemed so young and strong, so active, a bright prospect seemed to lie before him. The life he had begun would doubtless have been blessed mankind. His parents loved him; his brothers and sisters feel keenly this great loss. In fact, his many friends were saddened to learn of his sudden departure. It's sad to give one up so early, but God knows best. Though we can not understand his dealings with us, we simply bow our heads and say: "Thy will be done."

WALTER DOUGLASS.

LEFEVRE—Rev. W. H. LeFevre, the subject of this brief sketch, was born in Stevens City, W. Va., April 29, 1848, and died at his home in Hillsboro, Texas, February 17, 1900. He leaves a wife and three children, who, with many friends, mourn their loss. Bro. LeFevre graduated at Newmarket, Virginia, and also Drew Theological Seminary in early young manhood, and consecrated his life to the work of the Church. He came to Texas twenty-two years ago, an itinerant preacher, and during those years he served the following works: Lamasas Burnet, Dublin, Groesbeck, Arlington, Alvarado, Pomeroy, Brookston, Denton and Willis. He was ever faithful to the trusts committed to him, and ambitious to build up the Church, and a number of church buildings stand to-day as monuments to his untiring energy and unflagging zeal. For a number of years he was in feeble health, and feeling he moved to Hillsboro six years ago, and engaged in the insurance business. Although not in the regular work, he continued to preach as opportunity offered, and never ceased to be loyal and devoted to his Church. His death came somewhat suddenly and unexpected, but did not find him unprepared, and with the loved ones whom he had lost for a while he lives and rejoices now. To the bereaved widow and her fatherless children we tender our sincerest condolence.

C. R. W.

CLARK—Mrs. Jane R. Clark (nee Moody) was born in Pennsylvania on February 2, 1829. In her early childhood she went with her parents to Ohio. When she was about twenty years of age her family again moved westward and settled in DeKalb County, Indiana. September 5, 1846, she was married to Rev. S. H. Clark, an itinerant Methodist preacher in the wide field for useful living thus opened to her she served her Master faithfully. Converted in early life, she rendered unto God a loyal, loving service, and enriched the Church by her consecrated life. There were born into their home eight children; four are living, and four long years ago passed over the river and entered the home in heaven. In October, 1884, she and her husband, her son, Rev. Geo. B. Clark, and his family, came to Texas, and settled near Hillsboro, Hill County. For over fifty-one years she and her husband shared life's experiences. On December 20, 1895, he passed into the rest that remaineth for the people of God, there to await her coming. In her religious life "Mother" Clark was not so demonstrative as some, yet there passed through her life a sweet abiding faith; she expressed her love in deeds more than by words, and gladly divided her living to promote the cause of her Master. Shortly before her death she gave \$100 to help build a Methodist meeting house at Troy, Texas, providing that if the house was not built this year that the \$100 be put into the Twentieth Century Thank-Offering Fund. For a month before her departure she endured

much suffering but with patience and fortitude born of heaven. Without a tremor of fear or murmur of complaint, she faced the last enemy; she was tired, and longed for rest. Again and again she prayed, "Thy will be done," and now believing it was the Father's good pleasure to call her home, she gladly responded to the summons. She assured her loved ones that Jesus and others dear to her heart were come for her. To those who so lovingly watched and cared for her to the end, she would say, "Let me go; I am so tired, and long for rest." Indeed, she was homesick for heaven. The day before exchanging the place so long occupied in the Church militant for the place prepared for her in the Church triumphant, she exclaimed: "I see a great host of angels who have come to accompany me home." With a firm, majestic tread she went out into the valley of the shadow of death, and the Good Shepherd was with her. On May 24, 1899, at 7:30 p. m., in the parsonage home of her son, Rev. Geo. S. Clark, pastor of Troy charge, she fell on sleep. The next day we laid her body beside that of her husband in the cemetery at Peoria, Texas. She being dead yet speaketh. Her loved ones know where to find her.

N. B. READ.

POTTS—Elizabeth M. Potts (nee Shirley) was born June 16, 1841, and died at her home in Ranger, June 12, 1900. Sister Potts was converted and joined the Methodist Church at the age of eleven, thus beginning her Christian life at an early date. She was married to C. B. Potts July 29, 1865. Unto them were born eight children, all of whom are in the Church. This is merely a record of the salient dates of her life. As a wife, none was ever more faithful and affectionate; as a mother she was patient, prayerful, self-sacrificing; her children rise up to call her blessed; as a hostess, her hospitality was without stint; as a Christian, throughout the forty-five years of her experience she was consistent and lived a life of simple Christian purity. She read and loved her Bible, attended upon the ordinances of the Church, and supported its institutions. The last days of illness were periods of great spiritual peace. She had a victory in death, and among her last statements was, "Thank God for the victory." Indeed did she die in the triumphs of an unwavering faith.

L. B. TOOLEY.

HAMILL—Little Gracey, daughter of T. J. and L. M. Hamill, was born September 27, 1899, and died June 1, 1900, near Edom, Van Zandt County, Texas. Little Gracey only stayed a few months on earth, yet she endeared herself so to her parents and loved ones it was like tearing out their very hearts to part with her. This sweet child always seemed to have a part of heaven to remain long on earth. Though only a baby, she manifested a sweet, patient disposition, and had a smile for every one, and more so for her twin brother, Papa, mamma, do not grieve over your little darling. God took her, that you might have an interest in heaven—have a treasure there that will entice you the more to come. Little Gracey is safe in the care of Him who said, "Suffer little children to come unto me." Weep not for your little one, but rejoice that you can see her again. May God comfort your hearts, and he will if you cast your cares upon him.

J. G. KILLINGSWORTH.

MAYFIELD—Robbie Irene Mayfield, little daughter of Mr. and Mrs. J. W. Mayfield, died December 15, 1899, aged two years and ten months. Death came as an unexpected visitor to this home and took from it its rarest jewel, their precious babe. She returned unto God who gave her life without one stain of evil. Her stay, though short, was full of sweetness. A few days before her illness her little cousin and playmate died. This she took very seriously, and asked: "Mamma, will I ever see little Mabel any more?" And her mamma told her if she was always good she would be an angel, too, some day, and meet little Mabel. Then the little darling was happy again. During her few days' sickness she was very affectionate to both father and mother, and when the end came she very sweetly kissed each and put her trembling arms around them. May her father and mother so live that they may meet their Robbie in the sweet by and by.

CELIA SHANNON.

HOLLAND—Little Nena Holland was born December 17, 1898; was taken sick on the 26th of May, 1900, and died on June 1, 1900, at Venus, Texas. She was a very patient little sufferer, and submissive to any treatment. She took medicine from the hand of the physician ten minutes before she died. It is a solace to the hearts of the bereaved parents to know that Christ is the tender shepherd of the lambs of his flock. He is represented by the prophet Isaiah as carrying them in his arms and shielding them upon his bosom. Weep not for her. In the spring time of life, untouched by sorrow and unweakened by sin, she has been taken to that land where the wings of the soul are unfurled, and now, as we weep, she looks radiantly down on the tears of this world. "Of such is the kingdom." We pray our Fathers blessing upon the whole family circle.

C. S. FIELD.

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The readers of this paper will be pleased to learn that there is at least one dreaded disease that science has been able to cure in all its stages and that is Catarrh. Hall's Catarrh Cure is the only positive cure now known to the medical fraternity. Catarrh being a constitutional disease, requires a constitutional treatment. Hall's Catarrh Cure is taken internally, acting directly upon the blood and mucous surfaces of the system, thereby destroying the foundation of the disease, and giving the patient strength by building up the constitution and assisting nature in doing its work. The proprietors have so much faith in its curative powers, that they offer one Hundred Dollars for any case that it fails to cure. Send for list of testimonials. Address: F. J. CHENEY & CO., Toledo, O. Sold by druggists, etc. Hall's Family Pills are the best.

A CAT A LOG OF WATCHES, DIAMONDS, JEWELRY, ETC. ILLUSTRATED, which has just been issued by us for 1900, will be sent FREE to anyone sending address. 464 W. Market St., LOUISVILLE, KY. Irion & Girardet. Reference—This Paper.

HALL—Sister Fannie Hall (nee Craig) was born in Hopkins County, Kentucky, November 5, 1822; came to Texas in childhood, and was reared to womanhood in the Cedar neighborhood, near Tom Bean, Grayson County, Texas; was married to W. A. Hall, August 28, 1872; professed faith in Christ at a meeting held by Rev. W. F. Clark in 1882, from which time she lived to glorify God and bless her race, until April 21, 1900, when she sweetly fell asleep in Jesus, and on the next day we laid her body to rest in the Cedar Cemetery, amid a host of weeping friends and relatives, to await the trump of God. "For the trumpet shall sound, and the dead shall be raised incorruptible." We have no fears but that we shall see Sister Hall on that bright resurrection morn. "For the dead in Christ shall rise first." And so to weeping husband, to the sorrowing son, and the orphaned little girl, I would say, follow her as she followed the Savior, and you need have no tears of a happy meeting after life's labors and toils are over. May the memory of her sweet life ever be a living power to draw us to the skies.

BEN H. BOUNDS, P. C. Howe, Texas.

PERKINS—Sister L. J. Perkins was born January 31, 1831, in Pike County, Georgia; died April 28, 1900. She was married to Moses Perkins, September 13, 1848, and moved to Mississippi in 1849. Sister Perkins and her husband joined the Methodist Church in 1853. They were converted under the ministry of "Pappy" Goode, a pioneer preacher in Mississippi. They came to Texas in 1861, and settled near Roxton. Afterwards they moved to Garrett's Bluff. Here the husband died in 1882. Grandma Perkins, as she was familiarly called, was a consistent Christian. Her father was a preacher in the Baptist Church for thirty-six years. Brought up under the influence of pious parents, she was able to train her own children in things pertaining to godliness. She leaves seven children—four sons and three daughters. These are all now "heads of families," and rank among the best and most worthy people in the community in which they live. She taught her children how to live. Calm on the bosom of her Maker she fell asleep to awake in the city of God. She died in the triumph of a living faith.

WALTER DOUGLASS.

NICHOLSON—Mrs. Emerett M. Nicholson (nee Sharp) was born in Ohio January 17, 1824; came with her parents to Sabine County, Texas, in 1851; was married to P. E. Nicholson January 17, 1856, and died at her daughter's home in Shelbyville, Texas, February 19, 1900. She was a model daughter, wife and mother. She endeavored to train her children for usefulness in life, and for citizenship in heaven. Her loyalty to her Church and her fidelity to her baptismal vows were unquestioned. She was prized as a friend and neighbor. She was a ministering angel to those who were unfortunate and afflicted. She was wise in counsel, and her presence in any circle was a benediction. Having known her from childhood, it affords me a pleasure to bear testimony to her beautifully consistent Christian life. Her children, have all been converted, and are members of the Church. The faith that sustained her in life gave her triumph in death.

L. M. FOWLER. Henderson, Texas.

BEATY—Mrs. Elmira Beaty (nee James) was born in Anson County, N. C., September 22, 1822. She was the granddaughter of David H. Murfree, of Revolutionary fame. They moved to Texas in 1845, and settled at Victoria, where she married A. D. Beaty January 8, 1841. I do not know when she joined the Methodist Church, but she was the oldest member here, her name standing first on the roll. She lived and died a consistent Christian. Her husband preceded her to the glory world, dying a most triumphant death. She leaves three daughters behind to mourn their loss—Mrs. Samuel Baggett, who lives in Virginia, and Mrs. M. Wheeler and Mrs. James Carpenter, who live in Victoria. Sister Beaty died as she had lived, having cared for fifteen orphan children, besides her own. Her death was the most peaceful and calm I ever witnessed. It was like the setting of the sun in a cloudless sky, as the mellow, soft light is flung back, tingeing landscape and tree top with beauty and light. She breathed her last without a struggle—as peaceful as a babe would go to sleep on her mother's breast. She died April 25, 1900. Her pastor,

C. W. PERKINS.

DAVIS—Mrs. G. R. Davis was born in Danville, Ill., June 25, 1823. Her maiden name was Pette-John. Her parents were Methodists of the old type. She came to Texas with her parents in 1852. She was married to Mr. G. R. Davis in 1852. This union was blessed with eight children, three daughters and five sons. Her oldest and youngest sons have preceded her to the glorious beyond. She has three sons and three daughters to mourn the loss of a devoted, Christian mother. Sister Davis was happily converted in 1865, under the preaching of Bro. Lockett, at old Pleasant Grove Church, near

the present town of Elgin. Bro. and Sister Davis' house was the home and resting place for all ministers. While they were Methodists, they loved and cared for all Christian ministers. Sister Davis was true and faithful, loving and forgiving in her spirit—made and had many friends to the day of her death. She died at Kyle, Texas, with her daughter, Mrs. Martin. She died as she lived. On June 9, was brought to Elgin and buried by the side of her husband. May God bless and comfort all the sorrowing ones, and may they so imitate her pure life that they may all be permitted to meet in the sweet by and by, where sorrowing, tears and death will be felt and feared no more forever, is the prayer of one who loved her.

H. M. H.

LOWRANCE—Mary E. Lowrance (nee Fletcher), wife of W. B. Lowrance, living in Buckhorn, I. T., was born June 29, 1852; was married to W. T. Cumming November 6, 1870, he being a son of Rev. David Cumming, one of the first missionaries in the Indian Territory. W. T. Cumming died January 17, 1877, leaving the subject of this sketch in loneliness. She was married to W. B. Lowrance August 13, 1877, and departed this life May 25, 1900. Aunt Mary professed religion and joined the M. E. Church, South, soon after her marriage to W. B. Lowrance, and she remained a faithful and consistent member until the Lord said, "It is enough; come up higher." To know and be with Aunt Mary was to love her, as she was always cheerful, never complaining or murmuring, though she was afflicted for several years, yet always seemed submissive. I have often wondered how she could keep such a sweet and even temper and have to do for the large crowds that would gather at her home, for it seemed that everybody loved so well to go there. Many old settlers have told me that Uncle Bird used to camp at the big camp-meetings at Buckhorn, and that Aunt Mary would not enjoy the meetings as she would like to on account of the large crowds that would gather around her tent to be cared for. Her home was the home of the "preacher," and she knew not what it was to turn the needy away, but always was ready to assist when needed. She was a patient and loving companion, devoted and sacrificing mother, always ready and willing to do something for the comfort of others. She was the mother of eight children, four of whom preceded her in death, and four are left to mourn their loss. May Uncle Bird and the children see the providence of the Lord in this their sad bereavement, although we all wonder why this; but he has said that "All things work together for good to them that love the Lord." We mourn her death, but not as those who have no hope, for our loss is heavenly gain, and Aunt Mary is now with loved ones from whom she has so long been separated, and she is now basking in the sunlight of heaven, where she will not be troubled with any troubles, sorrows or afflictions any more. Let each one follow her example and meet her in glory.

MAMIE DAVIS.

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TEXAS CONFERENCE.

Houston District—Third Round. Cedar Bayou, Alexander Chapel. June 29, July 1...

Brenham District—Third Round. Giddings, Burton. July 7, 8. Lexington, Early Ch. July 14, 15...

Calvert District—Third Round. Leon cr. at Rhinehardt. June 30, July 7. Rogers Prairie, at Oxford. July 7...

Austin District—Third Round. Hotchkiss Memorial, Austin. June 30, July 1. Tenth Street, Austin. July 1, 2...

Huntsville District—Third Round. Conroe mis. at Cleveland. June 30, July 1. Conroe sta. July 7, 8...

NORTHWEST TEXAS CONFERENCE.

Brownwood District—Third Round. Winter, at Bowman. June 30, July 1. Robert Lee. July 7, 8...

Clarendon District—Third Round. Clarendon cr. June 30, July 1. Plainview, at Hale Center. July 7, 8...

Ablene District—Third Round. Truby. July 14, 15. Clairmont. July 18, 19...

Waxahachie District—Third Round. Ferris, at Carroll. June 30, July 1. Milford, at Midway. July 7, 8...

Red Oak, at Onward. July 21, 22. Foreston, at Falls. July 28, 29. Mountain Peak, at Oak Branch. Aug. 4, 5...

Corseana District—Third Round. Corseana sta. at C. 3 p. m. June 29. Wortham, at Rabbit Hill. June 30, July 1...

Vernon District—Third Round. Altus, at Prairie Home. June 30, July 1. Harrod, at Union Point. July 7, 8...

Georgetown District—Third Round. Temple, Seventh Street. July 6. Belton cr. July 7, 8...

Dublin District—Third Round. Dist. Conference, Carbon. June 28, July 1. Morgan Mill, at C. Grove. July 7, 8...

Fort Worth District—Third Round. Arlington, at Thomas Chapel. July 7, 8. Missouri Avenue. July 8, 9...

Weatherford District—Third Round. Palo Pinto. June 30, July 1. Mineral Wells. July 7, 8...

NORTH TEXAS CONFERENCE.

Gatesville District—Third Round. Valley Mills (China Springs). June 30, July 1. Brookhaven mis. July 7, 8...

Sherman District—Third Round. Sherman cr. June 30, July 1. Willow Street. July 7, 8...

Gainesville District—Third Round. Nocona. at night, June 29. Belcher, at White's Priddy. June 30, July 1...

Waco District—Third Round. Mt. Calm, at Z. V. June 30, July 1. Troy, at Childers. July 7, 8...

Bruceville, at Bruceville. July 22, 23. Aquilla, at W. Chapel. 3 p. m. July 25, 26...

Sulphur Springs District—Third Round. Sulphur Springs cr. at Arbola. 1st Sun July. Sulphur Springs sta. 3 p. m. July 2...

Dallas District—Third Round. Oak Cliff. 11 a. m. July 1. West Dallas. 8 p. m. July 1...

Greenville District—Third Round. Floyd, at West Greenville. 1st Sun July. Kavanaugh. 2d Sun July...

Bonham District—Third Round. Bonham. 1st Sun July. Honey Grove. 2d Sun July...

Paris District—Third Round. Woodland cr. at Robb'sville. June 30, July 1. Detroit cr. at Fullbright. July 7, 8...

Terrell District—Third Round. Terrell cr. June 30, July 1. Terrell sta. July 1, 2...

EAST TEXAS CONFERENCE.

Marshall District—Third Round. First Church, Marshall. July 8, 9. Harrison cr. at Fort Caddo. July 10, 11...

Beaumont District—Third Round. Liberty, at Smith's Chapel. June 30, July 1. Kountze, at Warren. July 7, 8...

Pittsburg District—Third Round. Pittsburg. July 8, 9. Glimmer, at Hopewell. July 14, 15...

Winfield, at New Hope. Aug. 11, 12. Fairview. Aug. 18, 19. State Line. Aug. 25, 26...

San Augustine District—Third Round. Tonaha, at Concord. July 11, 12. Garrison, at Venice. July 18, 19...

Palestine District—Third Round. Grapeland cr. Perella. June 30, July 1. West Palestine, Broyles. July 7, 8...

West Texas Conference. San Antonio District—Third Round. Sherman Street and South Heights. 1st Sun July...

Cuero District—Third Round. Port Lavaca. 1st Sun July. Edna. 2d Sun July...

San Marcos District—Third Round. Lockhart sta. July 1. Belmont. July 7, 8...

San Angelo District—Third Round. Milburn. June 30, July 1. Sherwood, at Christval. July 7, 8...

Beeville District—Third Round. Wade cr. at Ramirena. June 30, July 1. Rockport cr. July 7, 8...

Beaumont District—Third Round. Liberty, at Smith's Chapel. June 30, July 1. Kountze, at Warren. July 7, 8...

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wrance (nee wrance, liv- son of Rev. first mission- 187, leaving loneliness. Lowrance ed this life ofessed reli- urch, South, W. B. Low- faithful and Lord said, igher." To was to love eful, never though she ars, yet al- have often top such a have to do ould gather that every- here. Many Uncle Bird m-meetings Mary would e would like crowds that to be cared some of the not what it but always eeded. She mpanion, de- her, always meeting for re was the ur of whom four are left ele Bird and ence of the ayement, al- this; but he ork together to Lord." Wa is those who k with loved k long been asking in the she will not bles, sorrows at each one meet her in IE DAVIS.

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### TEXAS PERSONALS.

We are sorry to have missed the visit last week of Rev. Jno. R. Allen, D. D., of Georgetown.

We appreciate a kind note from Rev. M. L. Moody, of Valley Mills. He speaks encouragingly of his work.

Rev. John Moore, of Sanger Circuit, has been ill for some days, but hopes to be well in a few days. He has malaria.

Rev. Hubert Knickerbocker has reached port across the water and sends a cheery letter. He is in good health.

Rev. Jno. R. Nelson, of Waco, visited the Amarillo District Conference and spoke on missions, but he left before we arrived.

Rev. D. T. Brown, of Winnboro, who has not been well for some time, has very much improved and gone to Eureka Springs, Ark., for a needed rest.

We are pained to learn of the death of Rev. M. W. Francis, of the West Texas Conference, which sad event occurred the 20th of this month. We have none of the particulars, but hope a suitable obituary will soon be furnished.

We appreciate a brotherly note from Col. Asa Holt, of Abilene, with reference to our editorials on Southwestern and the Hon. Jno. H. Reagan. We would love to have a communication from Brother Holt on any phase of Church work.

A note from Rev. J. M. Alexander, presiding elder of Beeville District, West Texas Conference, requests his Advocate changed to Scottsville, Ky., for a few weeks. From this we infer, after several years of arduous and suc-

cessful labors, he is to take a little outing. He has gained and is entitled to a rest. He reports that his part of the Twentieth Century money is raised and all of his collections will be in by conference.

We were delighted to meet at Amarillo last week Mrs. S. E. Tulloss, of Happy postoffice. She is the daughter of Maj. Robinson, of Coke County, East Tenn. We were brought up in her neighborhood and we had a long talk on "the good old days."

Rev. W. L. Nelms, of Georgetown, passed through the city last Tuesday on his way home from the Abilene District, whither he went and did some work for the Twentieth Century Movement. He says they are up with their contribution to that fund up there.

### METHODIST NEWS.

Bishop O. P. Fitzgerald will spend the summer at Asheville, N. C.

Bishop Wilson expects to sail from Vancouver for the Orient, July 9th. He goes to visit our mission work which has prospered so signally under his superintendency.

The oldest publishing house in New York is the Methodist Book Concern, which began work in 1789—which simply means that a Church enterprise or investment outlasts all other.

The Woman's Foreign Missionary Society of the Western N. C. Conference has paid into the treasury in Nashville \$1,699 on the Twentieth Century Fund, and there is more to follow.

We note with regret the death of Rev. John Braden, D. D., which occurred June the 10th at Nashville, Tenn. He had reached the advanced age of

seventy-three years, and had devoted his life to Christian education. At the time of his death he was the President of the Central Tennessee College.

The banner Church of Southern Methodism in the Twentieth Century Movement so far is Tulip Street Church, Nashville, Tenn. Its offering has reached \$6,680 with a fair prospect of becoming \$7,000.

The Twentieth Century Movement in the Wesleyan Church in England is progressing grandly. According to official statement, out of 814 circuits, 796 have already made pledges, and the aggregate reaches an average of \$7.60.

The Vanderbilt commencement was this year distinguished by the commencement sermon of Dr. Cadman. Of that discourse and of his address before the university on Monday there are abroad the words of unqualified praise.

Rev. D. W. Carter has been given the degree of Doctor of Divinity by King College, Bristol, Tenn. He graduated there in the years gone by, carried off the first oratorical medal and left behind a record that has not been forgotten.

The death of Miss Myra Price, which occurred at the home in Morristown, Tenn., a week ago, brings to Dr. R. N. Price and family another great sorrow. Within three or four years they have been called upon to bury four members—Zeb and John, Mary and Myra. All who know the family tenderly sympathize with them in these sore bereavements.

At a meeting of the Board of Bishops of the Methodist Episcopal Church at Chicago, May 30, at the close of the session of the General Conference, the election of Dr. Hinckley G. Mitchell, as professor of Hebrew and Old Testament exegesis in the Boston University School of Theology, was confirmed. It is said that the vote stood 10 to 7, with one declining to vote.

### SAN ANTONIO FEMALE COLLEGE.

I am glad to report to the Advocate that San Antonio Female College closed its sixth year with very gratifying results and hopeful outlook. The attendance of the year was the largest in the school's history, the enrollment having reached fifty-one from a distance and fifty from San Antonio. The attendance upon the exercises of commencement week pleased us, and the order and attention were perfect. These young ladies received diplomas—Miss Julia Augusta Rabe receiving the degree Mistress of English Literature; Misses Lettie O'Barr Lankford and Sadie Bell McAllister receiving the degree Bachelor of Music. The commencement sermon was preached in Travis Park Church before an immense audience by Rev. John M. Moore, Ph. D. It was a great sermon. The address to the graduates was delivered in the college chapel by Judge C. A. Keller. It, with the sermon, will be found in the College Quarterly for July. It had the right ring and was well received. The recitals by the various schools were, as is their wont, of a high order, but without ostentatious parade. The two functions of the week worthy of special mention were the exercises in the gymnasium and the alumnae reception. The class in physical training has a gymnasium sixty feet long and twenty-four feet wide. It is being well equipped and is under the charge of Miss McCord, who has the best training afforded in America. A large audience of ladies and girls witnessed the performances of the young ladies, who wore their gymnasium uniform. About one hundred invited guests together with the alumnae and undergraduates assembled in parlors, halls and library to participate in the annual reunion and reception. It was a notable gathering. The fidelity and love of the graduates and pupils of the college are the sure foundation of its future growth and success.

The Twentieth Century Movement promises to bring to the college substantial aid. I asked the friends of the school to contribute as a special offering the sum of ten thousand dollars to the building fund. Thus far there has been thus contributed about four thousand dollars, the highest amount from one person being five hundred dollars. We expect and are preparing for an attendance next year of one hundred and fifty pupils. J. E. HARRISON.

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### MARRIAGE NOTICES.

Duke-Fambro.—At the residence of the bride's parents, May 23, 1900, Dr. A. Warwick Duke and Miss Virgie Fambro, Rev. J. B. Turrentine officiating.

Walker-Polly.—On June 29, 1900, at the M. E. Church, South, in Center, Texas, Mr. Jas. C. Walker and Miss Emma Polly, Rev. J. B. Turrentine officiating.

Adrian-Brown.—At the home of the bride, near Ben Wheeler, Van Zandt County, Texas, May 27, 1900, at 4:30 p. m., Mr. A. J. Adrian and Miss Helen Brown, Rev. Frank Everitt officiating.

Ashley-Terry.—At the home of the bride, near Tunnell's Chapel, Van Zandt County, Texas, May 31, 1900, at 6:30 p. m., Mr. Anston Ashley and Miss Ida Terry, Rev. Frank Everitt officiating.

Morris-Ragland.—At the bride's parents, in Goliad, Texas, June 2, 1900, Mr. Geo. Morris, of Giddings, Texas, and Miss Lena Ragland, of Goliad, Texas, Rev. Will T. Renfro officiating.

Lofton-Tippen.—At the residence of the bride's sister, Mrs. John M. Moore, Goliad, Texas, June 12, 1900, Mr. Edward Wilson Lofton, of Rudd, Texas, and Miss Mattie Tippen, of Goliad, Texas, Rev. Will T. Renfro officiating.

Fant-Mozingo.—At the home of the bride, Redwater, Texas, June 4, 1900, by Rev. G. C. Hardy, Mr. R. S. Fant and Miss Leah Mazingo.

Fagan-McWhirter.—In the M. E. Church, South, at Redwater, Texas, June 12, 1900, by the Rev. G. C. Hardy, Mr. Earl Fagan and Miss Lula McWhirter.

Boone-Moore.—At the residence of the bride's father, in Granbury, Texas, Prof. J. D. Boone, of Granbury College, and Miss M. A. Moore, oldest daughter of Rev. W. J. Moore, President of Granbury College, Rev. E. F. Boone officiating.

Winn-Hampton.—At the home of the bride's father, June 5, 1900, Dr. J. B. Winn, of Evans, Texas, and Miss Mattie Hampton, Rev. W. H. Carr officiating.

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### CAMP-MEETING.

The annual camp-meeting at Bethel will begin Wednesday night, August 1, and continue for ten days.

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