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EDITORIAL.

JUSTIFICATION BY ONLY FAITH.

Our Book of Discipline says: "That we are justified by faith only is a most wholesome doctrine, and very full of comfort." This doctrine we believe is most clearly taught in the Holy Scriptures. It was believed and taught by both Luther and Wesley, and is regarded to-day as one of the cardinal doctrines of our Church. And yet faith, familiar as the word may be, is as imperfectly understood as any doctrine in our holy religion.

DEGREES IN FAITH.

Faith exists in degrees. The Bible speaks of little faith and great faith. Christ spoke of faith as a grain of mustard seed, which is the least of all seeds, but which is capable of growing up and becoming a great tree—the greatest of all herbs. Paul says to the Church: "I perceive your faith groweth exceedingly."

The lowest degree of faith is belief of the truth predicated upon evidence. The human mind is so constituted that we are compelled to believe any truth, however much disposed we may be to doubt, when the evidence is such that we can not controvert it. This kind of faith, or belief, can have no moral worth, because it is compulsory and is forced upon the human mind by overwhelming evidence. Such is the weight of evidence that the devils believe and tremble; so thousands of men in this Christian country believe Jesus Christ is the Son of God, but continue to be sinners. All this is a mere mental exercise, while faith which bringeth salvation is of the heart or affections. He that cometh to God must believe that he is, and that he is a rewarder of them that diligently seek him. Without that much faith no sinner ever yet began to seek God. If a man did not believe there is a God, he could not seek him, and if he did not believe he could pardon, he would be as hopeless as the devils who believe and tremble. The man who makes no distinction in the nature and degrees of faith is a blind leader of the blind. Man may believe all this and still be in the gall of bitterness and bonds of iniquity, because he may be an unwilling believer of these great facts. They are only the foundation upon which saving faith may begin. The affections must be involved, for "with the heart man believeth unto righteousness."

JUSTIFICATION OF THE SINNER.

When we say a man is justified by faith only, it must be understood we are only speaking of the condition upon which a sinner can find peace and pardon. We simply mean, as a depraved sinner, he can do no works of righteousness by which he can be justified before God. By faith we can be justified from all things, from which we could not be justified by the law or works. "Therefore, being justified by faith, we have peace with God through our Lord Jesus Christ."

FAITH MUST WORK.

When a man believes, to the saving of his soul, he is born again, he becomes a new creature and enters upon a new life. Before he was dead in trespasses and sins, and was as incapable of good work, acceptable to God, as a dead tree is of bearing fruit. "Therefore," Paul asked, "what fruit had ye in those things whereof ye are

now ashamed?" for the end of those things is death. But now, being made free from sin, and become servant to God, ye have your fruit unto holiness and the end everlasting life." By faith we are grafted into the true vine, and now become fruit-bearing branches. The vine supplies the nutriment to the branch by which it brings forth fruit, not for itself, but for others. Changing the figure, the Master says in another place: "Let your light so shine that others, seeing your good works, may glorify your Father which is in heaven." And St. James says: "Faith without works is dead. Was not Abraham our father justified by works, when he had offered Isaac, his son, upon the altar? Seest thou how faith wrought with his works, and by works was made perfect?"

Therefore, it is clear that there is a very great difference in the condition upon which a sinner is converted or justified in the sight of God, and the condition upon which a righteous man maintains or perpetuates his justification. The sinner is indeed justified by faith only, but the righteous man is justified in this sense by works. Work is the fruit of faith, and must necessarily determine the character of our faith. Therefore, in the judgment, we will not be judged by our faith, but according to our works.

By our works we will then be justified or condemned. Therefore, it is said, "Work out your own salvation."

PAUL AND JAMES ON THE JUSTIFICATION OF ABRAHAM.

Upon the above hypothesis, there is no difficulty in reconciling the seemingly conflicting statements of Paul and James about the justification of Abraham. Paul speaks of the justification of Abraham, in the sense of pardon or remission of sins, when he believed in the Lord, and he counted it to him for righteousness. In other words, when Abraham was converted or born again.

Hence he says: "Therefore we conclude a man (a sinner) is justified by faith without the deed of the law, or works."

Saint James speaks of the continued justification of Abraham twenty-five years after, in an act which grew out of his faith in God, which showed his faith wrought with his works, and by works faith was made perfect." When God required Abraham to offer Isaac, his son, he simply tested Abraham's faith, and though he could not see how he was to be the father of all nations if Isaac, his only son, was slain, yet he obeyed and that act proved his faith perfect. Thus the accounts of Paul and James are perfectly harmonious.

DEFINITION OF FAITH.

The Apostle says, "Faith is the substance of things hoped for and the evidence of things not seen." This definition is in perfect harmony with every mature Christian experience. The sinner appropriates the substance of what he hoped for in his repentance toward God. The things he then hoped for were pardon and peace and joy in the Holy Ghost. This realization becomes an additional evidence to his mind of things not seen. Faith, according to this definition, becomes self-cumulative. The engineer starts the locomotive when he has just steam enough to move the machinery, because he knows the momentum will fan the flame

and increase the power and speed at every revolution of the wheels until the goal is reached. So our faith here and now realizes the substance of things hoped for, and this realization becomes additional evidence of things as yet not seen. Thus faith in action, like the power in the engine, becomes self-cumulative until we realize in full measure that which we now have only to a limited extent. The alphabet is the first and indispensable step to a literary life. In these simple characters are all the possibilities of future development. But the pupil must leave these and go on to higher attainments, but he carries with him all the possibilities they alone first imparted. So faith is the first element in Christian experience, and in it is every possibility of growth and usefulness; it forms the web and woof of all Christian life. Without faith it is impossible to please God at any time.

We now have these rich blessings in earthly vessels, which necessarily circumscribes them; but after awhile these vessels shall break and our capacities be enlarged and the supply shall be infinite and eternal. Then shall we know as we are known, and comprehend with all saints the length and breadth and height and depth, and know the love of God which passeth all understanding.

MYSTERY OF GODLINESS.

Saint Paul says, "Without controversy great is the mystery of godliness," and then mentions some of them viz., "God was manifest in the flesh, justified in the Spirit, seen of angels, preached unto the Gentiles, believed on in the world, received up into glory." Some men reject the gospel because there are mysteries connected with it, while they accept all the mysteries in nature made by the same infinitely wise God. There is nothing material or immaterial proceeding from the infinite God which is not so far impressed with the infinite that it is past finding out, by finite minds.

We can perfectly understand only that which is the product of finite minds. Whatever man invents, man can understand; therefore, if we could perfectly comprehend all about the redemption of immortal souls, we would reject it as a cunningly devised tale, invented by some ingenious finite mind. So that at the very point where the man's faith ends, who rejects the gospel because it is mysterious and above his comprehension, is the place where our faith in it begins. The remedial plan is not contrary to human reason, but above it. As far as we are capable of reasoning, our judgment heartily approves. But there are heights and depths and lengths and breadths in the stupendous plan which the finite can not completely reach. No man is simple enough to believe because his vision is circumscribed that there is nothing beyond what he sees. It is equally foolish to conclude, when we have reasoned to the extent of our limited ability, that there are no fields of thought which we have not yet reached.

The whole plan of redemption is so unlike man, and so God-like, that our judgments approve and our faith at once embraces it. God loved His enemies, and while we were yet sinners Christ died for us. Is there anything human in that statement? What human heart ever conceived the thought of loving his enemies or of actually giving his only son to die for their benefit? The very conception of the plan of redemption, as well as the means appointed for its consummation, is above human origin. "For God so loved the world that he gave his only begotten Son, that whosoever believeth in him should

not perish, but have everlasting life." God manifested in the flesh is a great mystery. That all the fullness of the Godhead, which the heaven of heavens can not contain should dwell in one human body, is a still greater mystery. It was a great mystery to the angels to see the God they worshipped assume human form and humble himself after death, even the shameful death of the cross.

When we contemplate the necessity of human redemption and the means used by divine wisdom to consummate it, our reason approves and our gratitude kindles into sounding faith. What are the facts? That is in rebellion against his God and king, and he must be conquered back to a willing obedience. Conquests of earth under such conditions have passed but one course. That course is by brute force to crush the rebels, and by bloodshed compel an unwilling submission, while they yet hate their conquerors. But O how different was the course pursued by our King. He sent shadowed messengers by sending his only Son to live with us, and show us the Father's love, God, like the kings of earth, could have easily and surely done away with us, but he did not. In our stead he sent his Son for the purpose to bring us to the Love which begets love, and disarms our enmity and brings us into a willing loving obedience. So that we are at a loss to know which to more most rejoice which conceived or the wisdom which executed the great mystery of redemption. O the depth of riches both of the wisdom and knowledge of God! how unsearchable are his judgments, and his ways past finding out.

JESUS THE MYSTERY OF THE WORLD.

(Gospel of Judge Freeman, p. 10, in the Advocate, the National Evangelical Society, Spring, 1900.)

He said: Last year, upon the occasion of the anniversary of the Bible Society, I had the honor assigned me of being the speaker for the occasion, and had at that time referred to the old Book and its teachings, and I indulged the hope that on each returning anniversary the Christians of Nashville will assemble, without regard to denominational differences, and clasp hands over the Bible. As my friend Judge Freeman has the post of honor to-night, I propose not to discuss the Book, but to reflect the character and personage therein referred to, and for whom and about whom the book was written. A few years ago, while in Rome, just as the sun was setting I stood amid the ruins of the palace of the Caesars, on Palatine Hill. This palace is said to have covered many acres. As I stood amid these splendid ruins this thought came to me: "Where are the mighty men who built this magnificent structure, now in ruins at my feet and who from thence mustered mighty armies and pushed the boundaries of their vast empire to the very borders of the known world? All gone, and these ruins are the emblems of their fallen greatness." I then recalled the fact that while the best of the Caesars was here swaying empires in a remote corner of a remote province subject to Roman sway an obscure youth was being reared by humble parents, who a little later, when a man of thirty years, could be seen daily traversing the hills and valleys of Judea or those of his beloved Galilee—now alone in the mountains apart from the multitude, praying; now with a few chosen friends, and now lost in the multitude which eagerly gathered about to hear his voice or receive his ministrations. Looking around upon the Eternal City I discovered St. Peter's with its grand and lofty dome, and it is said I could see three hundred and sixty-five spires of other houses pointing to heaven, all dedicated to the worship of Jesus of Nazareth and all proclaiming that a greater than Caesar had fallen heir to Rome.

This Jesus is the mystery of the world. Without an army, without a navy, without a college of learned men, without the usual tricks of the world's heroes, never having written a book, never having possessed a treasury, as we know, he gathered about him a few plain men and these saved the world in broken fragments, but a host of his adherents, and soon became the nose of millions of the world and beat the world's heroes, never having written a book, never having possessed a treasury, as we know, he gathered about him a few plain men and these saved the world in broken fragments, but a host of his adherents, and soon became the nose of millions of the world and beat the world's heroes.

This Jesus has become a mystery—so momentous and so real a part of the human heart would not be real to such a number. A little ago, before induction, I read the history of the life of Jesus, and the history of his successful mission for the world's triumph. His unknown birth gives the external verity, and his dying love for our sin-burdened race, his saving the banner of the world's cause, and, while an arrow, impaled in the arms of war, like the banners of Rome, are marching over the earth to advance his cause, proves a quietly and livingly to work in his name and behalf a cause which, though the mightiest of all the causes ever presented.

If the Son of Mary was not the Son of God, surely we have in him the mystery of mysteries. I propose to bring before you from his life as recorded in the New Testament, a few of his sayings and acts, not to adduce his mission on any rational grounds, but coming from the lips of a man whose love and I say, when he was sent to us, saw the great commanding features of each nation and each age. And so I am with you this evening to mark the end of the world. The judgment, the height and depth which it implies, the depth of the love of God, his infinitude and greatness of power over future ages, even to the end of the world. Who could have thought that? What sane man could have uttered it? Surely as son of Mary and Joseph, he is inexhaustible. On other occasions he used such expressions as these: "I and the Father are one, putting himself on a level with the Son, the Creator of worlds, and the bread of life." When he said, "Whosoever drinketh of the water that I shall give him shall never thirst, but the water that I shall give him shall be in him a well of water springing up into everlasting life." These words denote the life of man in moments of sorrow and the proper utterances of the Son of God. Concerning to what he taught at midnight when he said, "I am the Sabbath." How he showed his sonship identity when looking upon the Sabbath he said, "A greater than the temple is here." Can wild and extravagant language like this, uttered by a mere man, seem to add the world's homage and adoration. Who are standing nearly two thousand years subsequent to these utterances, has he made good the first prediction I am with you. Will not the entire church give a hearty and solemn "Yes" to this? Does any one see in the signs of the times anything to indicate that the judgment of the world is near? Is he weaker to-day than he was when he uttered it? Surely he was a Prophet as well as Christ and King.

As little as I do know, no one can know in this life of the discloser or of the fact of the immaculate conception or the incarnation of Jesus. I know equally as little of the mystery that this Man as man exhibits to the world. The Son of Joseph and Mary is as great a puzzle and most wondrous character as the Son of Mary, the incarnate Christ. Regarded as a man as you and I are his utterances are the wild blasphemous ravings of an excited God-struck lunatic, who deserved no place in history or in the respect of mankind. His life, his teachings, his great sermon, his undying love for humanity, his code of morals, the religion which he planted in the world, his interpretation of God as Father, and proclaim him the highest, greatest character that the world ever saw, or is ever likely to see. His reign for eighteen hundred years over the hearts and minds of the wisest and the best announces the fact that the world was not made for Caesar, but for the incarnate Son of God.

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DISTRICT CONFERENCES.

PITTSBURG DISTRICT.

The session of the Pittsburg District Conference, that was held in the town of Pittsburg, Texas, June 28-30, was perhaps the most enthusiastic gathering of Methodists in Texas. Conference that the writer has ever witnessed.

For the first time the greatest needs of the people who were there for the purpose were determined by a high law. The discussion of methodical visiting followed.

It is the second day of the Missionary Institute and the Twentieth Century Movement in the order of the day, foretold and arranged respectively; and these subjects filled the time up to a great extent.

The third day was devoted to the Epworth League and the Sunday school methods, resolutions, and many good things were voted.

The entire course of the conference was well thought out at short intervals all through the three days at the discretion of the elders and deacons, harmony and love were the order of the day.

Rev. J. T. Smith of Tyler, our Conference Minister Secretary, was with us, full of love and knowledge in that interval.

Dr. H. W. Thompson was with us in behalf of the epiphany, with his characteristic style.

Our entertainment by the good people of Pittsburg was most cordial and pleasant, and hearty thanks are most sincerely returned.

The next session of the next Annual Conference will be at P. A. Turner, Esq., W. T. Thompson, F. S. McFarland and Rev. R. A. Morris, Presiding Elder, will be held at New Braunfels, Tex.

ZORO E. FIRTLE, Secretary.

WEATHERFORD DISTRICT.

The District Conference of the Weatherford District met in its thirty-first session in the Methodist Church at Gordon June 21, 1900. Rev. J. R. Morris, P. E. in the chair.

All the preachers of the district were present except J. S. Huckabee, detained at home on account of sickness, and H. D. Knickerbocker, who is abroad.

There was a very good representation of the lay brethren, and the conference proved a delightful and helpful time to all.

The reports from the various charges were hopeful, and the outlook for collections in full was very promising.

Bro. Frank Reedy, from our Publishing House at Dallas, was present and made a very encouraging report concerning that institution. He spent several days mixing with the brethren and disposing of good books.

This is the home district of Weatherford College. We were glad to have the presence of Prof. D. S. Switzer through the session of the conference, and the reports of the Board of Trustees and of Prof. Switzer show that the school is in fine condition, having just closed a prosperous year.

Prof. D. S. Switzer, the President of the college, always makes friends as he moves around among the people, with his unassuming manners and kindly, pleasant face. May God bless him in his great work.

The preaching was done by Bros. W. E. Caperton, A. F. Payne, R. B. Bonner, J. M. Bond, L. E. Hightower and C. J. Menefee. These were all good, spiritual services, and were enjoyed by all. Several brethren remained over Sunday and preached at various points.

Mrs. J. P. Wills, District Secretary of the Woman's Foreign Missionary Society, was present and read a report to the conference.

Reports on spiritual state of the Church, individual progress, and promises of revival.

Tyler District has 100 preachers. Among these, 75 are listed on family altar and 25 are listed on the altar. 80 are taken by the Texas conference.

The new session of the publishing educational, social and missionary societies was decidedly pleasant and profitable.

The project for the district for the following assessments in full is as follows: Not a cent has been done on the Twentieth Century Fund. The difficulties are many and varied, and we can but wait to see what the outcome will be.

W. F. Chapman, L. L. Fox, S. C. Gandy and W. F. McFarland were elected delegates to the Annual Conference.

The colored men of the various systems were represented. W. C. Everett, Dr. G. C. Edwards, Dr. W. T. Thompson, C. B. Lamar, Dr. W. C. Levy, Mrs. W. H. Johnson, Mrs. J. D. Sanders and Prof. E. E. Williams.

We were invited to the East Texas Conference to meet in the city of Tyler in the following manner:

"We trust that the location of East Texas will remember that the Annual Conference has met under such the benediction of such of the other two districts since it has met in ours, and that they will see the justice of our claim and make ready and magnanimously grant our request."

F. A. DOUGNS, Reporter.

BONHAM DISTRICT.

The Bonham District Conference held its fourteenth annual session in the Methodist Episcopal Church, South in Paris, Texas, June 21-23, 1900. Dr. F. R. Price presided, having the work of the district well in hand and his heart full on the entire interests of the Church. His remarks at the opening time on the different claims of the Church were opposite. There was no friction at all, and the conference was deeply spiritual and inspiring. All attended, our pastor, Dr. Petty, Rev. G. F. Boyd, is an ideal host, clearing himself to every one in attendance. He had a splendid committee to help him, and the good people were almost clamorous for guests, notwithstanding the large attendance, and every guest thought he had the best home.

Every pastor was present to represent his work, and the local preachers and laymen freely participated in the work of the conference.

The Woman's Home and Foreign Missionary Societies were given an hour to represent their work, being led by Mrs. Dr. J. A. Black of Bonham.

The Twentieth Century Movement made a most gratifying showing at the conference.

The contests showed quite a lack in the education of the Church papers, and the conference recommended that the price of our Church papers be put down to the cost of mere production as soon as practicable. They are at that point now—ED.

Dr. J. R. Allen represented the Southwestern University, showing the new building complete and ready for occupancy, and Prof. S. V. Wall represented the Wall School.

The following were licensed to preach: L. E. Agee, Thomas Hamilton and Ed. A. Martin.

Robert L. May and F. L. Egger were recommended for admittance on trial, and W. A. Pritchett and W. T. Finley were recommended for deacons' orders.

Delegates to the Annual Conference are G. A. Marvin, J. W. Walker, Prof. S. T. Smith and Prof. S. V. Wall. Alternates: P. C. Thurmond, E. H. Benton, Harvey Kinnaird and J. W. Houston.

The following brethren did the preaching during the conference, doing some of the best preaching we ever heard: Revs. J. L. Clark, Dr. J. R. Allen, J. C. Weaver two sermons, Dr. J. A. Black, L. E. Nangle, C. E. Lamb, J. A. Stanford,

H. S. Gorham held the love-feast Sunday morning, and the writer preached Wednesday night and held the children's service Sunday afternoon.

Lindale was chosen as the place for holding the next District Conference.

ZORO E. FIRTLE, Secretary.

Church in this district, and all departments are receiving attention. He is making a strong effort to report all collections in full this fall, and the prospects at present are that he will not be disappointed.

J. H. STEWART, Sec'y.

Whereas, The work of Methodism in Northwest Texas is not an experiment, but a recognized and permanent force for righteousness in this great and growing country; and

Whereas, This accomplishment has been rendered possible by the strong support of the southwestern portion of our conference in furnishing men and means for the occupation of our northwest territory; and

Whereas, There are those who would undo all that has been done, by dividing our conference in the near future; and

Whereas, We believe that the time has not come for division; and

Whereas, We earnestly believe that the Northwest Texas Conference will never really be divided, but that the territory contiguous to other conferences will be parcelled out among them, thereby leaving to the Northwest Texas Conference its inferior portion; therefore, be it

Resolved, I. That it is the deliberate conviction of the Weatherford District Conference that the Northwest Texas Conference should remain at it now stands.

2. That a committee of three be appointed by this conference whose duty it shall be to prepare a memorial to the Annual Conference at its next session asking that said Northwest Texas Conference memorize the General Conference to let our boundaries remain as they now are.

W. W. MOSS.

W. C. HOLLINGSWORTH,

D. S. SWITZER,

J. H. STEWART,

D. M. ALEXANDER.

VANDERBILT COMMENCEMENT.

The commencement exercises of the Academic, Biblical, Engineering, Pharmaceutical and Law Departments of Vanderbilt University were held, chiefly in the college chapel, from Friday, June 29, to Wednesday, June 28. They closed a year in some respects the most remarkable in the history of the University, as well as marked her first quarter of century of its existence. Quite a number of former students and alumnae and many prominent visitors were present.

The exercises began on Friday night with the contest for the "H. A. Young medal." This is one of the two medals given at Vanderbilt for oratory. The first is the "Founders Day" medal.

The contest which occurs each year on Founders Day, May 28, the anniversary of the birth of Cornelius Vanderbilt, founder of the University. This medal was won this year by Mr. C. C. Jarrell, of Georgia.

In the "Young Medal" there were four contestants: Messrs. W. C. Williams, of Alabama; J. A. Peoples, of Tennessee; J. F. Morlock, of Tennessee; and J. B. Tansill, of Tennessee. It was awarded to Mr. Williams.

Immediately after the award of the medal, the degree of "Bachelor of Agriculture" was conferred on Mr. W. A. White, of Louisiana. This degree is conferred each year upon the student who receives the largest number of votes in the mass-meeting of all the students of the University, held on Founders Day. The election is always a scene of uproarious fun, and the entire ceremony is one of the peculiar institutions of student life at Vanderbilt. The degree is intended to be, and usually is, given to the most popular young man in school.

On Saturday night a delightful promenade was given by the Vanderbilt Women's Club in honor of Hon. John Barrett, a former student, and ex-Minister to Spain.

Sunday at 11 the commencement sermon was preached by Rev. S. Parkes Cadman, D. D. of Metropolitan Temple, New York City. His subject was "The Constraining Love of Christ." Dr. Cadman is one of this country's great preachers. He is most striking in appearance, and though a young man, possesses a breadth of learning absolutely wonderful. He is intensely practical in his methods of thought and very forcible of speech. He came directly from his hand-to-hand conflict with the evils of a great city, from a work which, in five years, he has increased from sixty to two thousand members. Every faculty is alert, every nerve fired with zeal for the cause. No more powerful preacher has been heard here.

On Monday morning Dr. Cadman spoke in the college chapel on the "Forward Movement," a great missionary work in New York of which he is leader. He explained some of the difficulties and problems that confront Christianity in the great cities, and his methods of dealing with them. Incidentally he touched on the action of the M. E. Church in removing the time limit of the itineracy. He showed that the learning of conditions of life in our great cities, and how to begin work under those conditions, was a matter of years. Each city has its own problems and peculiarities, which must be dealt with in a way suited to it alone. To remove a man just as he has begun to understand his labor, and fill his place with another unacquainted with the environment, would simply be ridiculous. The Northern Church, said he, "gave up the time limit only when conditions obliged it to do so."

The alumni address was delivered Monday night by Hon. William T. Sanders, of Alabama, the subject being "Suffrage in the South." As may be surmised, he dealt with the negro in politics. He spoke of the practical disfranchisement of the negro, and plead for its being done by law. Among other things, he said:

"The Fifteenth Amendment of the Constitution is now admitted by all fair-minded politicians, North and South, to

be the most egregious blunder attending the great civil struggle. The alumni banquet at the Maxwell followed the address.

The literary address before the student body was delivered on Tuesday night by Hon. John Barrett, a Vanderbilt alumnus and ex-Minister to Spain. His subject was "The Philippines," and he spoke from his own personal knowledge of the subject, showing how the United States, having put her hand to the plow, could not look back.

The following brethren did the preaching during the conference, doing some of the best preaching we ever heard: Revs. J. L. Clark, Dr. J. R. Allen, J. C. Weaver two sermons, Dr. J. A. Black, L. E. Nangle, C. E. Lamb, J. A. Stanford,

H. S. Gorham held the love-feast Sunday morning, and the writer preached Wednesday night and held the children's service Sunday afternoon.

Whereas, Miss Mary Stringer, was creditable indeed, for only one year's work. In twelve months Miss Stringer has worked up this department until it was necessary for the board to elect an assistant.

The commencement sermon was preached by Rev. E. A. Bailey, presiding elder of Cordova District. The discourse was replete with thought, and was accompanied by the power of the Holy Ghost. The League rally in the afternoon was addressed by several of the brethren. The writer did what he could to fill the Sunday night hour. Monday evening the literary address on Christian education was delivered by Rev. Jas. M. Sherman, of Burnet, and for an hour he entertained the audience with thought, humor and pathos. Sherman could not afford to lose an opportunity so favorable to take a collection for Christian education. The collection aggregated \$10.

To speak of all the departments in detail would consume more space than the article will allow at its disposal. Suffice it to say that the departments of music, education, literary and commercial were entirely satisfactory to the board and the public.

There were matriculated in all departments 221 students. The pastor at Clarendon, Bro. Henson, held a revival during the winter and was heartily assisted in the work by neighboring pastors and President McKeown. The result was a sweeping revival in the student body. Not more than half a dozen of the students failed to make a profession of religion.

This school is one of the training schools contemplated in the original plan of Dr. Wood in the educational work of Texas, and it is to-day knocking at the door of the Southwestern University for correlation.

W. B. ANDREWS.

THE WOMAN'S HOME MISSION SOCIETY.

The following is a copy of the paper read by the Rev. W. Sherlock-Huggert to the District Conference of the Albuquerque District, New Mexico Annual Conference, at the session held in Cerillos, June 14-18, 1900.

In presenting for your consideration this subject which has been allotted to me for this afternoon, I fear it is a natural impossibility for me to do that justice to the Woman's Home Mission Society which it deserves. I crave your forbearance if I am dull and prosy, which however, I will try not to be.

If I were preaching a sermon upon this subject and had to seek for a suitable text, I do not think that I would turn to the account of Martha and Mary, or to the women at the sepulchre on that first Easter Morning, neither would I endeavor to draw the useful lessons from the narrative of Dorcas, or turn to the prayer-meeting by the river side, where Paul met Lydia; these would all of them, I have no doubt, answer the purpose very well; but I think that I would turn to the account of the rebuilding of the wall of Jerusalem in the time of Nehemiah, where among the people whose names are recorded in the third chapter, as being earnestly employed in that noble enterprise, the daughters of Shalum occupy a conspicuous position. Their eagerness and enthusiasm overcame their feminine modesty and reserve, and they zealously engaged in the arduous labor of rebuilding the broken down walls of their beloved city. While I am a strenuous advocate for those two adornments of the virtuous female, modesty and reserve, I can but admire the devotion of spirit, which induced these wealthy and refined women (their father was the ruler of half of Jerusalem) to give themselves to such an unaccustomed and heavy labor as clearing away the rubbish, making mortar, and assisting in placing the heavy stones, as the walls slowly rose for the protection of the city. An emergency had arisen, and one may almost imagine that they enlivened their labor with singing something like unto one of our modern songs.

"I'll go where Thou dost send me, dear Lord,

I'll do what Thou dost bid me do."

At any rate it betokened a willing self-denial in the service of the Lord that has never yet gone unregarded by Him, and I commend their example to the sisters of the various charges, who, while they may be disposed to question their ability, or inability, for certain classes of Christian work, yet by their devotion may be able to accomplish great things for the Lord in the emergencies that often arise in Christian work.

The Woman's Home Mission Society; you will observe the initials W. H. M. S. The W. H. M. Society. What is it? I observe that it is an aggregation of W—Warm, H—Hearty, and M—Matronly, S—Sisters who have banded themselves together throughout our Church, that they may be of mutual assistance and increased power in aiding the pastors in the many ways that only such a band can do.

It is pre-eminently religious and social in its work, as its name and history given in the annual reports, of the society will show.

Previous to the establishment of this connectional society, there existed in some charges, isolated societies, that were called Pastors' Ladies Aid.

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Stringer, was creditable one year's work. In Miss Stringer has worked until it was necessary to elect an assistant.

The sermon was by E. A. Bailey, presiding District. The discourse with thought, and was the power of the Holy Ghost rally in the afternoon did what he could by night hour. Monday evening address on Christ is delivered by Rev. Jas. Burnet, and for an hour audience with thought, so Sherman could not opportunity so favorably for Christian education aggregated \$19. The aggregate in demand more space than the disposal. Suffice it to say, and commercial were ready to the board and regular.

About fourteen years ago it occurred to Miss Lucinda B. Helm that if these ladies' aids could be organized and consolidated into one connectional organization their work might possess continuity, and that a concentration of effort would be more effective and accomplish much more than one little society working isolated, and irregularly in an occasional charge.

Of course every one can see the reasonableness of the claim, and, if illustration were needed, I might turn to our Church as a whole, and to this New Mexico Conference in particular; to go no further than the annual assessment for foreign missions, of which so many people complain that it is a shipping of money out of the country. I recently made a little calculation and found that during the seven years that I had the records of, while we had indeed sent out of this little conference, the large sum, for us, of \$2,491 to the Foreign Mission Board, we have at the same time received the sum of \$28,000 and over, or to put it another way, for every dollar paid by this conference to the Foreign Mission Board we have received \$12.

Had it not been for this generous assistance the New Mexico Conference could not possibly do the work required. I use this as an illustration of how much help may be rendered by connectional organization. If this be so in the larger work, it is equally true in the smaller operations of this W-Worthy, H-Helpful, M-Motherly, S-Society, that is W-Winning H-Happiness for themselves, and M-Making, S-Sunshine in many homes that would otherwise be dark and dreary.

This society maintains schools for orphans, Cubans, Japanese, Chinese and others, that would be neglected were it not for its existence.

From Georgia to California, from San Francisco to Tampa and Key West at the latter place our lamented sister, Effie Edington, who was recently drowned while bathing, has been working most efficiently, from Kansas City to San Antonio there is a network of agencies employed by this society earnestly working like the daughters of Shaltum clearing away the rubbish of vice and ignorance and striving to build the walls of salvation by rescuing the lost and fallen and saving the perishing and instructing the ignorant of our land. This is not the agency of the P. L. A. but of the W. H. M. S. W-Working in the H-Hearts and Homes, M-Marvelously S-Saving the lost.

In order to keep these multifarious agencies in full activity and to extend their operations as far as possible, these holy women have ingeniously contrived to avail themselves of the smallest channels and sources of supply, while they interest, inspire, and stimulate their sisters in this laudable enterprise. They believe, and I believe with them, that we can not throw around our children too many safeguards, nor have too many sweet influences at work to bind them to the service of the Lord in our beloved Church. The Young People's Society is a branch of work; the Juvenile Society is for the purpose of training the little ones to become loving and efficient workers for the Master, so that when the time comes for them to do so, they may take a cheerful and intelligent part in the responsibilities of that work. As we can not begin too early, a happy inspiration came to one of our sisters to commence a Baby Roll, by which the darlings of our hearts and lives may become one with us in the service of the Lord. The Baby Roll began with one baby; it now numbers thousands in all parts of our land. Our sisters say to the young mother as she tenderly, fondly, lovingly caresses the little being with whose life her own seems bound up: Bring the darling here, enroll its name with our hand, and we will lend you loving aid to train the dear little one for Jesus. Do you say yes, but I like my children to know what they are doing? We answer Yes! and so do we, and from the first moment of their consciousness we want them to know that they have always served the Lord and have been among the lambs of the fold.

There may be some who think within themselves, and as they think their eyes fill with tears, of the loved ones who once filled their homes with joy and happiness, but when the spring flowers were putting forth their blossoms the little bud of promise was removed to let its sweetness blossom amongst the flowers in the beautiful land above, and with those of riper years who once lived and worked with us below they are with the glorified spirits who always behold our Father's face in heaven. Yet that is so, but here again the society steps in again; during the past year it has sent supplies which have been gathered up from various places to these struggling preachers and their families; 188 boxes valued at \$5,556.32 have found their way into these homes. What an increment to the slender stipends upon which many have been compelled to exist! We can better imagine than describe the scene as with wife and children standing by the pastor gazes upon the well-filled box of supplies containing the very things that were most wanted so exactly suited to their needs, with eyes filled with tears of joy, heart throbbing and voice choking with happy emotion, he exclaims, the Woman's Home Mission Society, W-Welcoming, H-Handmaid of the Lord, M-Managing, S-Supply our needs.

Again, it renders help in another way. What a number of charges have pastors with families, and are too poor to provide for all the needs of that pastor and his family; here the society steps in again; during the past year it has sent supplies which have been gathered up from various places to these struggling preachers and their families; 188 boxes valued at \$5,556.32 have found their way into these homes. What an increment to the slender stipends upon which many have been compelled to exist! We can better imagine than describe the scene as with wife and children standing by the pastor gazes upon the well-filled box of supplies containing the very things that were most wanted so exactly suited to their needs, with eyes filled with tears of joy, heart throbbing and voice choking with happy emotion, he exclaims, the Woman's Home Mission Society, W-Welcoming, H-Handmaid of the Lord, M-Managing, S-Supply our needs.

I can speak from experience here. But the Please Leave us Alone Society doesn't have much of this kind of work to think of.

While this society devotes much of its time and resources to this important part of the Lord's work, this is by no means all that it does. It is largely a society for the improvement socially of those who are the fitting subjects of its care. Educational work claims a large share of its interest and attention. At London, Ky., there is a school established by its agency, whose influence is far-reaching and as each year passes by it is able to extend and increase that influence. There is an enrollment to-day of 285 students, ranging from the merest child to full grown men and women. These last, coming from their mountain districts, having felt the need of better equipment for the work of teaching, are received and for an almost nominal sum are aided and rewarded in their aspirations. The religious element is not overlooked and many are the conversions that take place within the hallowed walls of the

school. The establishment of local societies, there existed, isolated societies, and Pastors' Ladies Aid, the initials of the several many of our charges

these societies are now in existence, Sue Bennett School and these happy converts carry away to their mountain homes holy memories that shall never cease to exert their influence while time lasts.

This society maintains schools for orphans, Cubans, Japanese, Chinese and others, that would be neglected were it not for its existence.

Will you not aid in this good work, by which the

Sorrowing are comforted,

The Poor relieved,

The Ignorant educated,

The Orphans clothed and fed, and Efforts are made every where to Rescue and Restore the fallen and Degraded women of our land?

Yes the W. H. M. S.

W-Woman's W-Work makes many H-Homes H-Happy and its M-Mission is the M-Medium of a S-Society for the S-Salvation of the lost!

Here you have a band of godly women whose hearts the Lord hath touched and who with ready hands and willing feet, cheerful voices and sympathetic hearts, offer themselves to the Lord's service saying:

I'll go where Thou wilt send me, dear Lord,

I'll do what Thou wilt bid me to do.

Brethren, in each of your charges lose no time in commencing an auxiliary.

THE QUESTION THAT SHOULD BE SETTLED.

In the Advocate of May 21, 1900, Bro. Hall has opened up a wide field for discussion, but I will try and hide out in one corner in replying to his questions for fear that our literary "scape-goat" (the editor) should be overburdened with theological sins and logical inconsistencies. The trouble with Bro. Hall seems to be an undefined idea of the divine character and government. If he will read the first and third clauses of the seventh and eighth and all of the ninth verse of the ninetieth psalm and the two last clauses of the twenty-fifth verse of the eighteenth chapter of Ezekiel with the object in view of a clear conception of the divine character and government, he will discover the inconsistency of the idea of the Allwise Judge attempting to govern the infant upon the same principles and by the same laws that he governs the adult subject. His laws could not be just nor his ways equal in the administration of his divine government upon such principles. We should remember that the eternal and inflexible principles of rectitude can not be thrown off on a tangent, even to crush a worm, much less a babe, to meet the demands of finite logicians. No doubt logic is a world mover, when it has a fulcrum, but without it is as impotent as the Archimedes lever. That is the trouble with some modern as well as ancient writers. They are going to damn the infant unless the Lord uses their fulcrum to save it. Now I want to show Bro. Hall that his fulcrum is not made of the right material and will not bear up as much as he thinks it will. His logic may be all right, but his premises are wrong. I will say in the first place that there is no moral code or moral law that applies to the infant. He is not a subject of law, divine or human, hence he is justified by the absence of law. "Where there is no law there is no transgression." "Sin is the transgression of the law." Now when did this justification of the infant race take place? To go no farther back, I answer that it took place as soon as the promise, "The seed of the woman shall bruise thy head and thou shalt bruise his heel." So Bro. Hall will discover that it is not an invincible law that justification and regeneration should go hand in hand, for he is right in saying that the infant, as well as the adult, is regenerated by a personal work of the Holy Spirit to the individual subject. So the infant can not be regenerated before it exists; but at what stage of its embryonic existence is it regenerated? If not until its birth then the conclusion is inevitable that some infants are lost. But our brother will not accept that conclusion. So, as he says, "regeneration is the first work God does for the human soul," the infant must be regenerated in its initial existence, and therefore prior to the existence of sin in the soul. Then it follows (as I see the result of his conclusion) that total depravity is a myth, as far as the posterity of Adam is concerned, and the Psalmist made a mistake when he said "that he was shaped in iniquity and in sin conceived." Moreover he says: "The wicked are estranged from the womb." Early backsliding indeed. Solomon says there is a time to all things; but in this case I would ask for the time when and the place where? But again the brother undertakes to establish his theory by retranslating the original Greek. Well, as far as I am concerned, I don't know much about Greek, but if it don't make better English when it is stowed down than Bro. Hall makes of it I don't seriously regret my ignorance. Here is his translation: "It is necessary that you should have been born again." Can any one tell me from the translation whether Nicodemus "was born again" or not? I am not surprised at his being puzzled if this is a correct translation. Another difficulty arises out of the brother's theory and this text, either as found

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in the authorized version or his translation—that is, to whom birth does the Savior refer in the latter? "Born again?" In the New Testament the first generation is the first work that does for the soul; this work must be done before the fleshly birth takes place, or else, according to his theory, some infants are bound to be lost for ever. "To deny them regeneration is to deny them salvation." All infants dying such夭折 unless regeneration takes place in their initial existence or embryonic state. Well, this be the case the Savior evidently referred to the fleshly birth in the clause "born again," for it is second in time, or after the first birth. Will the brother accept either conclusion? One or the other he must accept or discard his theory of infant regeneration. This really is his only escape from the jungle of difficulties into which his theory has led him. Come over then, my brother, and join the band of blind logicians, Gliderey & Co. A word now about the divine administration. There is such a glamour of Calvinism about so much of the theology of the past and present that the mere mention of divine justice seems to awaken thoughts of vengeance, of vindictive wrath that is ready to strike down with eternal fury not only the guilty sinner, but the poor unfortunate babe who knows nothing of good or evil. Now divine justice is just as necessary to the existence of divine mercy and every other moral attribute in the Divine Ruler as the flowing blood in our veins is necessary to our material existence. Justice as a divine attribute conserves the highest interest of the subject as well as of the law-giver, and therefore divine vengeance is the last resort of divine justice. "God wills not the death of any but that all should come to repentance" and if God wills not the death of the guilty sinner, how can men talk with impunity about God's wreaking vengeance on the helpless infant? A system of logic that contains a possibility for such conclusions on any grounds whatever is utterly wrong in its elemental principles, because it is wholly at variance with the divine character as revealed in nature and in grace, not only so, but it is repugnant to the feelings and higher sensibilities of finite intelligence. Pharaoh and Herod thickened the history of humanity as child murderers; but they could only kill the body. Shall the "God of all grace" be constrained to destroy both body and soul of the infant to sustain human logic? But as to the contrivance of moral agency in the regeneration of the infant before or at its birth there are three factors to be taken into consideration—divine power, human will and faith in Christ. God is ever ready to regenerate the soul when the conditions of regeneration are met by the subject. Behold I stand at the door and knock, if any man will open I will come in." But the human will is consulted. "Ye will not come unto me that ye might have life." But the man who is willing to come like Son of Tarsus, but not believe in Christ, and until he does believe he can not come. And I say to Bro. Hall that he can not find in the Book a single instance of regeneration wherein the will and the faith of the subject was not brought into exercise and yet the blessed Savior said of the infant, "Of such is the kingdom of heaven." Behold as to justification I can say most egregiously against God or man, and be forgiven without my knowledge or consent. But I will say further that the justification of the infant is not predicated of pardon for the infant is not a sinner according to the clearly defined inspired interpretation. "Sin is the transgression of the law" and there is no law, not even the law of faith, that applies to the infant. As to the infant's salvation we need no further evidence than the testimony of Christ; but the conditions and time of regeneration of the infant dying in its minority is not revealed, and it is not necessary that it should have been. The testimony of Christ that they are saved is sufficient. "The testimony of the Lord is sure." Faith in that word will make us wise unto salvation. Bro. Hall says this question of the infant's salvation underlies the whole of theology. I differ with him a little here. It is not the undergirding granite of

the grand superstructure, but the apex of the column of circumference resting in dividing between the infinite perfections of the Almighty who stoops in pity to take up the soul with all its earthly blemishes and admits him into eternal salvation, or else, according to his theory, some infants are bound to be lost for ever.

J. M. DUNN.

SATURDAYS.

Only the honest can be expert.

Some mean minds are not content to pick up.

The devil has a good deal to teach.

There are some sanctified sinners in the Church.

There is generally a slope which leads to the hill.

Ceremony without character is like a lamp without light.

Some things can burn with a very light popular fire.

There is one thing worse than doing wrong, and that is to keep on doing wrong.

Christians are generally more affected with personal depravity than the animals.

The devil generally watches the preacher's crowd. If they get enough he does too.

Not where you are going, but what you are going to do in the way you go to.

Some folks are cheerful because of fashion. When it comes to seeing them they are the same way.

The idea of a man trying to induce others from the Holy Ghost when he is not honest in paying for goods.

There is some hope for the robes who falls flat on his back, but in other cases the downward is gone forward.

Society generally tries to cover their lack of character with compensation. For instance, full dress means full dress.

If you were to appoint a committee to commence the last day of term some folks would wait till next day to move in.

These are a good sort of beans brought into play when I preach, but it is the other fellow trying to make out what I want to say.

FEEDING FOR HEALTH.

Directions by a Food Expert.

A complete change in food makes a complete change in body. Therefore if you are willing to eat well, then you must go to health to change your diet. Try the following breakfast for two days and mark the result.

Two soft boiled eggs, 1/2 cup milk with a weak stomach, boil the eggs for 10 minutes. Put two eggs into a pint basin of cold water, cover and set on the stove. Take out in five minutes. The whites will be the consistency of cream and partly digested. Then change the directions in any particular. Some fruit, cooked or raw, cooked preference, a slice of toast, a little butter, four teaspoons of Grape-Nuts with some cream, a cup of properly boiled Postum Food Coffee.

The Grape-Nuts breakfast food is fully and scientifically sound at the factory, and both that and the Postum Coffee have the disease (that which digests the starchy part) developed in the manufacture. Both the food and the coffee, therefore, are digested and assist in a natural way, in digesting the balance of the food. Lunch at noon, the same.

For dinner in the evening use meat and one or two vegetables. Large or fancy desserts. Never overeat. Better a little less than too much.

If you can use health as a means to gain success in business or in a profession, it is well worth the time and attention required to arrange your diet to accomplish the result.

Secular News Items.

A disastrous wreck occurred near Tacoma, Wash., last week. The car, containing about one hundred passengers, plunged into a deep ravine, killing or injuring nearly every one on board.

Denison has secured, through the efforts of her Cosmetic Co., the first knitting mill to be located in Texas. It is expected to be in operation within ninety days, incorporated under the name of the Gate City Knitting Mill. Its capacity to begin with will be 200 dozen men, women and children's hose daily.

According to reports from 127 cities the celebration of Independence Day wrought about thirty deaths and 1,200 injured. Many of the injuries incurred in the past were reported as prospective fatal.

San Antonio is to have a library. Andrew Carnegie has authorized that city to draw on him to the extent of \$60,000 for the Carnegie public library building.

Land immigration agents of the Southern Pacific Railway are engineering a scheme for the colonization of dozens of unsatisfied locations in Western Louisiana and eastern Texas. Agents of the Arrakanders are in this country commanding proscriptions for colonizations and conditions concocted wherein the fact that the general climate of Louisiana and Texas is much warmer and better adapted to the conditions of the Dutch farmers than that of northern sections of the United States has been of much weight with the over agents, and it is seen that a day when thousands of the Arrakanders will invade the southern states within the next few months for a peaceful life is practically settled.

A huge oil tank containing 6,000 gallons of oil exploded at Ratsburg last week killing and injuring a number of people. A freight train ran on to a sandbank, coming with the tank, knocking a hole in the side of the tank and the oil ignited.

The new charter of the city of Havana will go into effect this week. The powers of the recently elected officers are thereby greatly increased. They have the right to grant franchises and concessions. The American troops have received orders to vacate the island, and the news of the arrival of these orders have been gladly welcomed throughout the entire island. A state of absolute tranquility exists throughout.

As to the great wheat blockade at Galveston, which has been quite an annoyance to the shippers, the Galveston Wheat Company sends out the following statement: "There is no blockade. There are about 500 cars on the track in concession this evening, and we could take care of that in case of emergency. A steamer is due here tomorrow, which will take away 150,000 bushels of wheat, and there is one in the roads which is to take 120,000 bushels as soon as she is released from quarantine. We had a letter from Dr. Francis a few days ago, in which they state that they have tonnage engagements for 100,000 bushels of grain to go out this month and the first part of next month. All this will relieve the situation very materially."

It is given out from Washington under sensational head lines, that a plot to assassinate President McKinley by a few French and Spaniards has been unearthing and the President is kept under a close guard. Marguerite gives credence to the report and many of the intimate friends of Mr. McKinley look upon the affair with considerable seriousness. Whether there is any foundation for the rumor or not, we do not know, but reproduce it here as a matter of news.

From the Railway Age we learn the following facts as to railway industry. The total length of railways in the world at the commencement of the year 1889 was 400,000 miles. This is the mileage arrived at by the German railway journal, Archiv für Eisenbahnen, which has long made an annual compilation of railway statistics for each country. Of this grand total of lines—equivalent in length to nearly twenty girdles around the earth—Europe is credited in round numbers, with 167,000 miles; North America, 121,000; South America, 27,000; Asia, 33,000; Africa, 11,000; Australasia, 14,000. The United States at the date named, a year and a half ago, had 186,000 miles, or 20,000 miles more than all Europe. Railway building did not progress so rapidly in 1888 as in some former years, the total increase throughout the world being stated at 11,800 miles, which is less than the new construction of single years in the United States. But looking back twenty-four years we shall see that the growth of railways has been mar-

vious. The mileage of European lines increased since the beginning of 1875 from 83,600 to 167,000, a gain of 83,800 miles, or over 100 per cent; while in our own country in the same period the growth was from 12,285 to 186,800 miles, or 158 per cent.

The great Democratic National Convention at Kansas City last week finished its work on Friday by nominating ex-Vice-President Adlai E. Stevenson of Illinois. This came as a surprise to the country, as Mr. Stevenson had not been mentioned in that connection up to the time the convention met; but when his State nominated him he swept everything and won on the first ballot. This makes a strong ticket. Bryan and Stevenson are both Western men, and their nomination means that Democracy will make but little effort to carry any of the Northern States, but confine their work to the Middle, Western and Southern States. It is also given out that Bryan will not canvass this time as he did in 1886, but that organization and business will characterize the work of the party. There will be no mud-throwing, as all the men are clean and above reproach. This is a matter of congratulation.

The affairs in China are still unsettled. No perfectly reliable news can be gotten from Pekin, and the fate of the foreign Ministers and the numerous missionaries is still unknown. The "boxers" are investing the city and committing all sorts of depredations, and the Chinese authorities so far are unable to control them. Many of the Chinese soldiers have joined the rioters, and together they make a fearful mob. The foreign powers are not sufficiently equipped yet to storm Pekin and put out the result, as the Chinese are well armed and run away up into hundreds of thousands. However, the powers have not yet actually declared war upon China and their several treaties are still intact. The Empire disclaims responsibility for the outrages being perpetrated, and pretends to be doing all they can to suppress the lawless elements. The United States Government has not suffered as severely yet as the other foreign nations. We have our Minister, Mr. Conger, in Pekin and many American missionaries, and any damage to them or our legation will entail a breach if indemnity is not made. The same is true with reference to the other powers, and if the rioting does not come to an end very soon active steps will be taken by outsiders to bring on a crisis, and then China's days as an empire will have been numbered.

The war in South Africa has been overshadowed for some weeks by the movements in China, but the war is still in progress. Roberts is pressing the Boers, but they maintain their organization and manage to elude him. They fight when the opportunity is favorable and then retreat. Being perfectly familiar with all of the highways of the country they know when and where to fall back. The last official report of the British Government gives the following casualties of the war: In 1871 the Americans had some navy fighting against the same king and destroyed the forts at Kang-Wa because the Koreans had seized an American schooner and killed her crew. In 1867 the navy was called upon to punish the Formosa pirates for killing shipwrecked sailors belonging to American ships. Four years before, in the height of the Civil War we took the forts of Shimonosaki Japan, because the Prince of Satsuma had broken a treaty and allowed shipwrecked sailors to be maltreated by the natives; and in 1869 we punished the natives on the west coast of Africa with whom Great Britain is now having trouble at Kumassi, and in 1855 the inhabitants of the Fijis, for the same offenses. When Jackson was President, in 1832, we punished the Sumatran pirates by capturing the fort at Qualah Batoo and burning the town. In 1865, when Jefferson was President, we marched an armed force 600 miles across Africa, and for the first time planted the American flag on a fortress in the Old World (the Fortress of Derne, whereto Derne Street, Boston, is witness to this day). All these hostilities were undertaken at the instance of the President, without reference to Congress, in the ordinary discharge of the duties of his office.

From an exchange we clip the following events of interest to the general reader: The Emperor of Japan has given his approval to the outlay of \$100,000 towards the cost of military operations in China. The imports into Germany from China for the same year amounted to \$5,161,600. German warehouses are located in Hong Kong, Swatow, Amoy, Fuchau, Chefoo, Tien-Tsin, and Shanghai—altogether about 165 establishments, of a total value of \$30,000,000, these render material assistance to German trade. These houses ship great cargoes of tea, rice and feathers to Germany in return for machinery and iron products of every description. In Shanghai there are German cotton and silk mills to the value of \$1,000,000. In addition to this German capital is invested in a great many English enterprises, for example, the dock, shipping, and insurance companies of Shanghai. These interests are valued at \$18,000,000. The German Shantung Railroad Company has a capital of \$2,000,000. The interests of private individuals of German nationality in China are valued at \$2,000,000. In Shanghai the German Asiatic Bank does business with a capital of about \$2,000,000. With the exception of a small vineyard in Chefoo, which is valued at \$20,000, the Germans own no plantations. In Japan there are sixty-five German warehouses doing business with an aggregate capital of \$5,000,000. German in-

dustrial enterprises in Japan are valued at \$3,000,000. German interests in Formosa, which is ruled by Japan, amount to \$1,500,000. In Japan sphere of influence in Korea, about \$1,500,000. German capital has been invested in the aggregate. German interests in China and Japan are not far from \$90,000,000 in value.

The Oregon is afloat. The keel which has plowed so many waters to victory is to furrow still other seas and bear the flag to other triumphs. Uncle Sam can ask for no better Fourth of July present since the one the Oregon helped to give two years ago to-day. Docked, the Oregon will be as good as new. Her grounding on a pinnacle rock imposes no one's seamanship, if soundings were steadily kept up in an unknown sea. The rescue of the great vessel from a perilous plight on a coast without wrecking vessels or wrecking apparatus is a display of the resourceful seamanship of the American navy. There is credit all around for this, for the builders who gave the Oregon its splendid frame, for Capt. Wilde, his officers and his crew, and for the lesser vessels of our navy which went to the assistance of the Oregon, now safe again.

The following dispatch was received in Washington Tuesday of this week as to the status of the legations of foreign nations at Pekin: "The Foreign Secretary of State: Shan Tung Governor wires he has reports that on the 10th of July all legations in Pekin were safe except the German."

FOWLER, Consul.

The information contained in Consul Fowler's dispatch is very much the same as that in the cablegram received early in the day from Consul Goodwin at Shanghai except that it reported the legations safe one day earlier, specifically omitting, however, that of the Germans. Both dispatches apparently were based on the same source—the Governor of Shan Tung—and for this reason not as much faith is felt as to its accuracy as would have been the case if the information had come through more reliable channels.

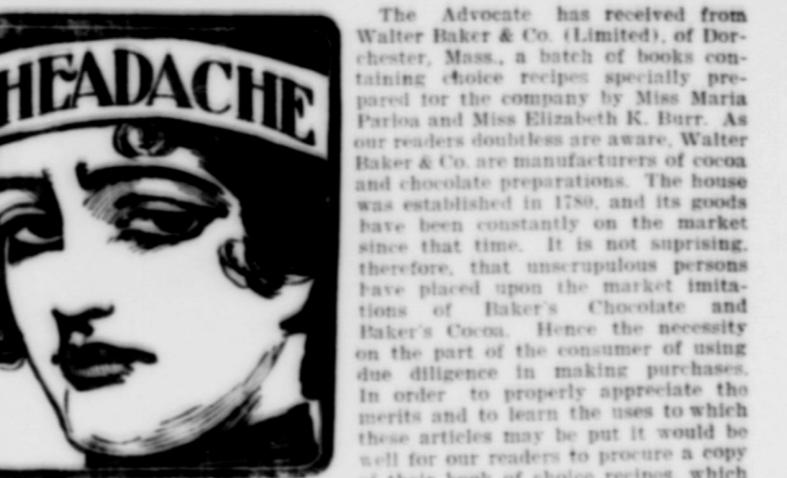
On the landing of troops on foreign soil, Zion's Herald makes the following pertinent remarks: "It is only ten years since the United States Navy, at the request of the State Department landed seamen and marines to protect the King of Korea from the revolutionists. In 1871 the Americans had some navy fighting against the same king and destroyed the forts at Kang-Wa because the Koreans had seized an American schooner and killed her crew. In 1867 the navy was called upon to punish the Formosa pirates for killing shipwrecked sailors belonging to American ships. Four years before, in the height of the Civil War we took the forts of Shimonosaki Japan, because the Prince of Satsuma had broken a treaty and allowed shipwrecked sailors to be maltreated by the natives; and in 1869 we punished the natives on the west coast of Africa with whom Great Britain is now having trouble at Kumassi, and in 1855 the inhabitants of the Fijis, for the same offenses. When Jackson was President, in 1832, we punished the Sumatran pirates by capturing the fort at Qualah Batoo and burning the town. In 1865, when Jefferson was President, we marched an armed force 600 miles across Africa, and for the first time planted the American flag on a fortress in the Old World (the Fortress of Derne, whereto Derne Street, Boston, is witness to this day). All these hostilities were undertaken at the instance of the President, without reference to Congress, in the ordinary discharge of the duties of his office."

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President McKinley, accompanied by his wife, Secretary, medical adviser and other attendants of his office, left Washington for his home in Canton, O., last Friday. He was enthusiastically received and will remain about a month unless Chinese complications should call him back to Washington. One of the most destructive fires ever known in this country broke out on the Hoboken piers last Saturday afternoon. The property loss is estimated at \$10,000,000 (including three ocean liners), while the loss of life runs into the hundreds.

On Tuesday of this week, the 125th anniversary of Washington's assuming



Headache may be called a woman's ailment. Some men suffer from it. But almost all women have to endure its pain with each recurring month. This fact points at once to the intimate relation between the health of the delicate womanly organs, and the general health of the whole body. Dr. Pierce's Favorite Prescription banishes headache by banishing its cause. It cures the diseases which irritate the delicate womanly organs, fret the nerves and waste the strength. It increases the vitality and builds up the nervous system. "Favorite Prescription" contains no opium, cocaine or other narcotic.

"I want to practice your medicine," writes Mrs. Sarah J. Burley of Crescent City, Putnam Co., Fla. "I have been sick for twenty years, and have been almost in bed five years and now I am able to work all day. I have taken eight bottles of Favorite Prescription and four of Favorite Medical Discovery and one of Favorite Skin Medicine. I feel well now. The headache, but it is gone. My throat is well and cough gone and all my old troubles are better. I tried many other kinds of medicines and four doctors."

FAVORITE PRESCRIPTION
MAKES WOMEN STRONG
AND SKIN WOMEN WELL.

command of the army, a bronze equestrian statue representing him with a drawn sword was unveiled in Paris and presented to the French nation by the women of America. On Wednesday the statue of Lafayette, presented by the school children of America, will be dedicated with appropriate ceremonies, and formally tendered to France.

The World's Christian Endeavor Convention will meet in London, July 1-18. It was expected that about 4000 delegates would go from the United States, but the burning of one of the chartered steamers last Saturday will interfere with the plans. President Francis E. Clark, for whose safety some concern was felt, has reported his arrival at Irkutsk, Russia, and expects to reach London in time for the convention.

TWO PREACHERS WANTED.

I want a preacher to fill unexpired time on a half station. Salary for year, \$500. One point on railroad, the other twelve miles in country. Parsonage on railroad.

I also want a man for an unorganized work, with no parsonage and but little salary—perhaps \$50 to \$150.

Send good testimonials from reliable sources.

C. F. ROBERTS.
Ardmore, I. T.

UNANSWERED LETTERS.

July 5—J. M. Sweeten, sub. L. M. Neal, o. k.

July 6—Jerome Duncan, sub. D. A. Gregg, o. k. V. G. Thomas, sub.

July 7—Jno. M. Barcus, sub. and change.

J. L. Yeats, sub. A. T. Culbertson, sub.

J. W. Dickinson, sub. L. M. Broyles, o. k. Kilgore, sub.

July 8—W. A. Derrick, sub. J. W. Tincher, sub. G. H. Phair, sub. Nath Thompson, change made.

E. B. Gallopway, sub.

July 9—Geo. H. Phair, sub. S. N. Allen, sub. S. W. Jones, change made.

W. V. Solomon, sub.

Dublin District—Third Round.

Morgan Mill, at C. Grove..... July 7, 8

Granbury..... July 12

Glen Rose, at Paluxy..... July 14, 15

Hillside, at Hillside..... July 18

Iredell, etc., at Eulogy..... July 21, 22

Duffau, at Odens..... July 25, 26

Hico, at Fairy..... Aug. 4, 5

Carlton, at Fairview..... Aug. 11, 12

Proctor, at Proctor..... Aug. 18, 19

Carbon, etc., at Romney..... Aug. 25, 26

Sipe Springs, at S. S. Sept. 1, 2

Rising Star, etc., at Scranton..... Sept. 4

DeLoon..... Sept. 8, 9

Desmond, at Victor..... Sept. 8, 9

E. F. Boone, P. E.

HOUSTON AND TEXAS CENTRAL
R. R. SPECIAL RATES.

Dallas, account Sunday-school Convention—Agents Corsicana to McKinney and Lancaster will sell round trip tickets to Dallas July 21, limit July 25, at double the child's fare.

McKinney, account ex-Confederate Reunion and Old Settlers' Reunion—Agents Denison to Ennis and Lancaster, in advance, will sell for trains arriving McKinney July 18, and before noon 19 at double the child's fare.

Waco, account State Fiddler Convention—All agents will sell round trip tickets to Waco July 22, limit July 25, at regular convention rates. Ask agents for rates.

Hutto, Texas, account Bee Keepers' Association—Coupon agents will sell round trip tickets to Hutto July 11 and for trains morning of July 12, limit July 14, at rate of one and one-third rates.

Galveston, account Cotton Convention—All agents will sell round trip tickets to Galveston July 12 and for morning trains arriving in Galveston July 13, limit July 15, at regular convention rates. This makes rates from Dallas \$1.75.

Atlanta, Ga., account Southern Epworth League—Coupon agents will sell round trip tickets to Atlanta, Ga., July 23 and 24, limit July 31, at rate of one fare plus \$2.50.

M. L. ROBBINS, G. P. & T. A.

S. F. B. MORSE, P. T. M.

Freezing Weather in July

Would cause great discomfort and loss, but fortunately it is seldom known. A vast amount of misery is caused at this season, however, by impoverished blood, poor appetite and general debility.

These conditions may be remedied by enriching the blood and toning the stomach with Hood's Sarsaparilla. This medicine seems to put new life into the whole physical system, simply because of its wonderful power to purify, enrich and vitalize the blood, create an appetite and invigorate the digestive functions.

We advise you to get a bottle and try it if you are not feeling just right. It will do you more good than a six weeks vacation. It is the best medicine money can buy.

Hunt's Cure

Our Young Folks

THE DAYS GONE BY.

O the days gone by! O the days gone by!
The apples in the orchard and the pathway in
the eve;
The chirrup of the robin, and the whistle of the
quail;
As he piped across the meadow sweet as any
nightingale;
When the bloom was on the clover, and the sun
was in the sky;
And my happy heart leaped over—in the days
gone by;

In the days gone by, when my naked feet were
tripped;
By the honeysuckle boughs where the water
lilies dipped;
And the ripples of the river tipped the moss
along the bank;
Where the prancing, tay-tooted cattle
came to drink;
And the titling swain stood fearless of the
tenant's wayward eye;
And the sparkling of the swimmer in the days
gone by;

O the days gone by! O the days gone by!
The music of the laughing lip, theuster of the
eye;
The childish faith in fairies and Aladdin's magic
ring;
The simple, soul-reposing glad belief in every
thing;
For life was like a story holding neither sob
nor sigh;
In the golden, golden glow of the days gone by.

J. W. HALE.

DON'T TALK ABOUT."

A wise friend of mine had been
naughty, and her father thought that
this was one of the rare occasions
when, if the rod was spared, the child
might be spoiled. So he punished her.
Upon seeing her soon after, with red
and swollen eye-lids, not knowing
either of the offense or the punishment,
I asked her why she had been
crying. She choked back the sobs,
and her little voice quivered with suppressed emotion as she said: "Don't
talk about it."

Childlike she soon forgot her trouble; but the memory of that scene lingers with me. A broken-hearted little girl, heroically striving to conceal her grief by not talking about it; while I thought: "Brave little heart, would there were more like you!"

"Go bury thy sorrow,
The world hath its share;
Go bury it deeply,
Go hide it with care;
Go think of it calmly
When entombed by night;
Go tell it to Jesus;
And all will be right."

Serena Cleaver, in Epworth Herald.

DON'T BE MORBID.

If you do not guard against it, it is an easy thing, girls, to get into a morbid state, to imagine that people do not care for you, and to be over-sensitive, and to think slights and neglects are intended, when this is not the case. Your tears grow very quick to come, your heart is heavy, and you are a sorrow, not only to yourselves, but to every one around you. The cure for this state of mind is simple and practical. Busy yourself in making other people happy; remember there may be other girls who feel as you do, and show them some kind pleasant attentions. If you have felt left out of a conversation because you did not know about the subjects being discussed, and the talker turned to some one w's did know, do not draw away and feel hurt; forget yourself, and show an interest by attentive listening, or asking sensible questions—there is nothing a talker likes better than an interested listener. Putting yourself in somebody else's place is a good antidote against the heaviness which comes when you allow yourself to think you have been neglected.—Farm Journal.

BE TRUTH.

A young man was leaving his native village. He asked, as a special favor that his sweetheart should give him her photograph. To test him, she carefully wrapped up a piece of card-board about the size and thickness of a cabinet photograph, and handing it to him, said, "Keep this in remembrance of me." He supposed it was the desired picture, and afterward wrote home to her that one of the comforts of his life was to gaze on her beloved features every night before retiring.

Why was she induced to use such means to test him? Surely she must have had doubts of his love—at all events of his honesty. Some habit of loquacity in telling the truth, or in keeping his word, must have aroused her suspicions.

"If I am killed," said a young soldier to General Sheridan, just before the battle, "tell my mother that I kept my promise."

The battle was fought, the lad was killed, and his general carried the message. The promise referred to was

that he would never taste liquor, and never a drop had passed his lips.

When she was told, the mother replied: "General, that is better news than if my boy had taken a city."

The boy had kept his word; had conquered himself. That is often the hardest kind of victory to win, but it can be done by trusting the arm and heart of Him who delights in such battles, and who is always ready to give the victory.

Many of you boys have already started on a business career, and others are soon about to do so.

There is one thing which I know of nothing that will tell in your favor more. It is a character for truth-telling and for keeping your word.

And nothing will so quickly end your career disastrously as a reputation for untruthfulness and for breaking your word.

I was going to say, cut that out and paste it in your hat. But you had better have the truth of it in your heart than in your hat.

I believe a young man may be lazy, or ineffect, or careless, or stupid; but if he be truthful, and he is known to keep his word when once it is given, I believe that all the drawbacks I have named may be tolerated, deplorable as they are. For, don't you see, that should he possess all the qualities which men esteem to be excellent, and yet lack a character for truthfulness and a sense of the importance of keeping his word, even at a loss to himself, why, all the virtues in the calendar will be rendered of little value, for the simple reason that nobody will trust him.

He would be like a splendid-looking watch, possessed of excellent wheels, finely chased case, clear crystal, delicate hands—the whole planned with skill, yet the whole rendered useless by a defective mainspring. Truth is the mainspring of life.

Young people be truthful. Be truthful not because it pays, but for the sake of truth. Don't lie; don't equivocate for anybody or anything. It isn't wise always to speak—there are times when one ought not to speak; but, if you do speak, speak the truth at any cost.

Or a certain Wall Street operator it used to be said: "His check is worth a million his word isn't worth a bean."

A thousand times over, the reverse had better be your case.

Get a reputation for lying or for tricky prevarication, and you're gone. Get it for a year, and it will stick to you for a lifetime.

You may have brains, ingenuity, application, smartness; but I want to tell you that the most valuable thing you can have to offer the world of business you enter is your sense of truth; absolute, unswerving adherence to the simple truth.

The shrewdest schemer in Wall Street won't employ a man who he knows will lie to him.

The head of a business firm once said in my hearing: "I'll do all the lying necessary, but I won't employ a liar."

Where there's no truth, or even where there's no certainty of truth all the time, there can be no confidence, and lacking confidence the whole fabric of society, business, social and religious, will tumble in heaps.

Truth is a straight path up hill; falsehood is a devious path through a jungle. Truth is a crystal stream; falsehood is mud. Truth is clear; falsehood is fog.

To thine own self be true, and it shall follow as the day the night: thou canst not then be false to any man." (Shakespeare.)

"Lie not one to another" (Paul)—New York Weekly Witness.

VACATION DAYS.

Susie was busy in the kitchen performing one task after another with a promptness of action pleasant to see. It was not that Susie specially loved to be in the kitchen on hot vacation days but mother must have help, and service cheerfully rendered was so much better for all concerned. So Susie worked bravely on, pausing now and then long enough to wipe the sweat from her brow and to smile across the table at mother with the weekly baking.

Susie's older sisters were busy elsewhere preparing their gowns for a summer's outing, and the fact that she was not to accompany them might have made some girls quite miserable; but brave, true-hearted Susie did not allow her mind to dwell upon it. She remembered that while she was daily in school, enjoying its privileges, the family at home were toiling that she might secure a liberal education.

Suddenly a pleasant thought crossed her mind, and instantly she grasped it. Her home was in the country, on the brow of a hill, surrounded by a stream of water and noble old trees. She pictured herself a guest here, writing imaginary letters in moments when she could be spared, rambling over hill-



BLOOD POISON.

**Mercury
AND
Potash
Make
Wrecks,
Not Cures**

In some cases the external signs of Contagious Blood Poison are so slight that the victim is firmly within the grasp of the monster before the true nature of the disease is known. In other cases the blood is quickly filled with this poisonous virus and the swollen glands, mucus patches in the mouth, sores on scalp, ulcers on tongue, sore throat, eruptions on skin, copper colored splotches, and falling hair and eyebrows leave no room for doubt, as these are all unmistakable signs of Contagious Blood Poison.

Doctors still prescribe mercury and potash as the only cure for Blood Poison. These poisonous minerals never yet made a complete and permanent cure of Contagious Blood Poison. They drive the disease back into the system, cover it up for a while, but it breaks out again in worse form. These powerful minerals produce mercurial rheumatism and the most offensive sores and ulcers, causing the joints to stiffen and finger nails to drop off. **Mercury and Potash make wrecks, not cures**, and those who have been dosed with these drugs are never after free from aches and pain. S. S. S. acts in an entirely different manner, being a purely vegetable remedy; it forces the poison out of the system, and therefore the only cure for Contagious Blood Poison. No matter in what stage or how hopeless the case may appear, even though pronounced incurable by the doctors, S. S. S. can be relied upon to make a rapid, permanent cure. S. S. S. is not a new, untried remedy; an experience of nearly fifty years has proven it a sure and unfailing cure for this disease. It is the only purely vegetable blood medicine known.

Mrs. H. L. Myers, 100 Mulberry St., Newark, N. J., says: "I was afflicted with a terrible blood disease, which was in spots at first, but afterwards spread all over my body. These soon broke out into sores, and it is easy to imagine the suffering I endured. Before I became convinced that the doctors could do me no good I had spent a hundred dollars, which was really thrown away. I then tried various patent medicines, but they did not reach the disease. When I had finished my first bottle of S. S. S. I was greatly improved, and was delighted with the result. The large, red splotches on my chest began to grow paler and smaller, and before long disappeared entirely. I regained my lost weight, became stronger, and my appetite improved. I was soon entirely well, and my skin as clear as a piece of glass."

Send for our Home Treatment Book, which contains valuable information about this disease, with complete directions for self treatment. Our medical department is in charge of physicians who have made a lifetime study of blood diseases. Don't hesitate to write for any information or advice wanted. We make no charge whatever for this. All correspondence is held in the most sacred confidence. **THE SWIFT SPECIFIC COMPANY, ATLANTA, GA.**

side and meadow, and delving deep in thing stopped me—one of God's good things, those friends of mankind which angels, I think.

"Of course, father, I'll take it. I sold heartily, giving my scythe to one of the men.

"Thank you, Jim," he said. "I was going myself; but somehow, I don't feel very strong to-day."

"He walked with me to the road which turned off to the town. As he left he put his hand on my arm, saying again: "Thank you, my son. You've always been a good boy to me, Jim."

"I hurried into town, and back again.

"When I came near the house I saw a crowd of farm-hands at the door.

"One of them came to me, the tears rolling down his face.

"Your father," he said, "fell dead just as he reached the house. The last words he spoke were to you."

"I am an old man now; but I have thanked God over and over again, in all the years that have passed since that hour, that those last words were: 'You've always been a good boy to me.'

PAINTING HER PORTRAIT.

"If I could be such an old lady as that, so beautiful, serene, sweet and lovely I shouldn't mind growing old," said a young girl the other day, speaking of a white-haired visitor who had just departed.

"Well, if you want to be that kind of an old lady, you'd better begin masking her right now," laughed a keen-witted companion. "She doesn't strike me as a piece of work that was done in a hurry; it has taken a long time to make her what she is. If you are going to paint that sort of portrait of yourself to leave the world you'd better be mixing your colors now."

The merry words were true; and whether she willed it or not, the girl was already "mixing the colors" for her portrait and drawing day by day the outlines of the mature, womanhood which shall yet brighten or darken the lives around her. Many a careless, selfish girl has in her inmost heart no higher ideal than "to be like mother" when she shall have reached mother's years; but in the meanwhile she is content to be as unlike her as possible. She has an idea that age brings its graces with it and that a beautiful character comes like silver hair—naturally and without effort.

Girls, you are outlining your future and choosing its colorings now. The woman you wish to be must begin in the girl.—Forward.

THE OLD DOCTOR'S STORY.

"Children, I have a story to tell you," the old doctor said to the young people the other evening. "One day—a long, hot day it had been, too—I met my father on the road to town."

"I wish you would take this package, which enabled him easily to hold the chair outstretched with its legs pointed directly to the animals. In his right hand he carried a short iron training rod.

The instant the trainer faced his pupils there was a regular feline explosion—a medley of snarls, growls and hisses. And the way those spotted paws slapped and sniffed the rounds of the extended chair, which served as a shield to the trainer's legs, was something to be remembered. Never before had I seen such a startling exhibition of feline quickness as in this preliminary skirmish between master and pupils. The latter's claws seemed to be everywhere in a moment, and played a lively tattoo on the shield and against

the point of the rod with which the trainer protected himself. During all this excitement the trainer was as calm as if he were standing in safety outside of the cage.

While one of the beasts was engaged in carrying on an offensive warfare, the other would invariably attempt to sneak behind the trainer. How alert the latter was to the movements of the creature which apparently claimed little of his attention, was impressed on me by the fact that every time the crouching animal attempted to steal past he was met with the quick, sideways thrusts of the prod, which sent him back, spitting and hissing, into the corner.

In less than half an hour the leopard and the jaguar seemed to realize that they, and not the man, were on the defensive. Their savage dashes were less frequent and they were more inclined to crouch close to the floor and lash their tails in sullen defiance. Then it was that the trainer, and their master, began his first attempt at teaching them.—Saturday Evening Post.

WHAT'S IN A NAME?

A gentleman named Partridge was once introduced to Mr. Spurgeon, the noted divine. Mr. Spurgeon shook hands cordially and said:

"How do you do, Mr. Partridge?"

"My name is Partridge," said the man.

"Oh, I beg your pardon," replied Mr. Spurgeon. "I did not mean to make game of you!"

COMMONLY USED DRUG.

Dr. Wood refers to Coffee.

Dr. Jas. Wood of Philadelphia, speaking of the effect of coffee, says: "These symptoms bear silent but impressive witness to the terrible injury which is being wrought by this commonly used drug."

If health is worth anything, it is worth looking after carefully. Any person who drinks coffee and has any sort of ailment that can be traced back, through even a very long line of disturbances, to the nervous system, may depend upon it that coffee is the cause of the difficulty.

The drug contained in coffee has a direct action upon the nerves, differing in different people. The effect may show in one person in the shape of dyspepsia, in another person in weak eyes, in another, palpitation of the heart, in another, kidney or bowel trouble, in another, bad complexion or eruptions on the skin, in another, a general feeling of listlessness and weakness at times. All of these and a long list of other disturbances come directly from a disturbed nervous system, where the nerve matter, the delicate gray substance that is contained in the nerve centers and in the brain, has been destroyed, to an extent, and not replaced from the food.

That is the exact work of coffee with highly organized people. Such people feel the loss of coffee for a time, unless something is given to take its place. This is the mission of Postum Food Coffee; it not only furnishes, when properly made, a delicate coffee flavor in itself, but carries with it the phosphate of potash and other elements required by Nature to rebuild the nervous system and reconstruct the tearing down work that has been going on from the use of "drug coffee."

(We use the words "drug coffee," because all regular coffee is in reality a drug, and its continued use, will, in ninety cases out of a hundred, bring on trouble of some kind.)

Postum Food Coffee is sold by all first-class grocers.

Dear heart, I
Though joy
gloom,
My heart uncha

Dear heart, I
We're growin
But love's th
But binds me

Dear heart, I
Each joy the
en
Cements our h
grow.

Dear heart, I
Through eve
bring,
I'll love you

—Julius

THE FOO

To be glad
you the chance
and to play
stars; to be sa

sions, but not
until you have
to despise not
falsehood and
nothing except
cared for by your

your digni

of the side

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Mercury AND Potash Make Wrecks, Not Cures

that the disease end the a, sore throats is in disease minerals produce mercurial to drop off. **Mercury** and Potash free from aches and pain, soon out of the system, and for this specific virus, and so the case may appear, even anent cure. S. S. S. is not a cure for this disease. It is the

case at first, but afterwards before I became convinced that was really thrown away. Then e. When I had finished my first result. The large, red spots appeared entirely. I regained my soon entirely well, and my skin as

is valuable information about Our medical department is of blood diseases. Don't We make no charge what-

C COMPANY, ATLANTA, GA.

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Food Coffee is sold by all grotors.

LOVER'S REVERIE.
Dear heart, I love you so!
Though joy shall come, or deepest gloom,
My heart unchanged for you shall glow.

Dear heart, I love you so!
We're growing old, life's tale is told,
But love's sweet song is ever new.

Dear heart, I love you so!
Each silver thread in your dear head,
But binds me closer unto you.

Dear heart, I love you so!
Each joy that heaven to us hath given
Cements our hearts and makes love grow.

Dear heart, I love you so!
Your tender care, each falling tear,
Each smile—they quicken my love's flow.

Dear heart, I love you so!
Through everything that fate may bring,
I'll love you still—through weal through woe,

Dear heart, I love you so!
E'en after death shall end my breath,
I'll love you on, I love you so.

—Julius Drew, in Dallas News.

THE FOOT-PATH OF PEACE.

To be glad of life, because it gives you the chance to love, and to work, and to play, and to look up at the stars; to be satisfied with your possessions, but not contented with yourself until you have made the rest of them, to despise nothing in the world except falsehood and meanness, and to fear nothing except cowardice; to be governed by your admirations rather than by your disgusts; to covet nothing that is your neighbor's except his kindness of heart and gentleness of manner; to think seldom of your enemies, often of your friends, and every day of Christ; and to spend as much time as you can, with body and with spirit, in God's out-of-doors—these are little

guide-posts on the foot-path to peace.

MORE FAITH.

I hear men everywhere praying for more faith, but when I listen to them carefully, and get at the real heart of their prayers, very often it is not "more faith" at all they are wanting, but a change from faith to sight.

"What shall I do with sorrow that God has sent me?"

Take it up and bear it and get strength and blessing out of it.

"Ah, if I only knew what blessing there is in it, if I only saw how it would help me, then I could bear it. What shall I do with this hard, hateful duty which Christ has laid right in my way?"

Do it, and grow by it.

"Ah, yes, if I could only see that it would make me grow..."

In both of these cases you do not see that what you are begging for is not more faith, although you think it is, but sight. You want to see for yourself the blessing in sorrow, the strength in the hard and hateful task.

Faith says not: "I see that it is good for me, and so God must have sent it," but "God sent it, and so it must be good for me."

Faith, walking in the dark with God, only prays him to clasp his hand more closely; does not even ask him for the lighting of the darkness, so that the man may find the way for himself.—Phillips Brooks.

THE MINISTER'S WIFE.

"We are going to look out for a minister this time who has a wife that can work," declared the sewing-party leader, as he snatched her thread, with a triumphant glance at the workers assembled, several of whom were newcomers. "The last we had was always ill and the one before had so many children she could never find time; but we are going to be careful how we choose now. A minister is worth as much again in these days if he has a first-rate wife!"

"At how much?" queried one of the strangers softly, for she was going to be joined in matrimony to a minister in the sweet by-and-by, though no one present knew her secret.

"How much a year? Why, of course we pay our minister. I never heard yet of a Church paying his wife as well."

"But they do in other professions—school-teaching, for instance. If the wife helps, she is paid, and you say he is worth double."

"Ah, well, this is quite different. A minister's wife is expected to help. At any rate ours will be."

The claim is not always so frankly expressed, but it is none the less tenaciously held in hundreds of Churches that a minister ought to come provided with a curate-in-chief, who shall work and plan, and maybe suffer on behalf of the community without fee or reward. The young women's class? Of course she will take it! The mother's meetings? She will keep the books and

cut the calicoes, and adjust differences, and inculcate thrift, patience and cleanliness, and all the other virtues mothers should know and do.

Is a tea-meeting in prospect? Workers in abundance, even in the smallest Churches, will come forward cheerfully to "cut up," but the responsibilities of chins and supplies will fall on the minister's wife. Is there a debt on the chapel, or does the school-room need renovation?—and what school-room does not? She must sit serenely in the church-meeting and hear some bachelor-brother airily propose a "sale of work," and other male persons carry it by acclamation, while her heart sinks to the whereabouts of her shoes at the prospect. The begging letters for materials, the sewing-parties where it will be her bounden duty to keep gossip out and peace and pleasantry in, the endless planning and stitching of garments that will be sold, maybe for less than the worth of the fabric—she knows it all, and knows, too, that however devoted the workers may be, hers will be the burden and heat of the day, and of many a night as well.

Does the minister (being human) sometimes shrink from the ever-growing claims of pastoral visitation? She will be shown on the cottage almanac exactly when he called last, or when he passed them by, and her own shortcomings will be darkly hinted at in the remark that "Mrs. So-and-So, the vicar's wife, is always in and out, and that kind when there is anything the matter."

Teaching, money-raising, visiting, and platform work, all must find the minister's wife ready, efficient and serene, and this in addition to the home-claims that mean so much where possibly children are many and shifting few. The effort to make both ends meet and tie over, to evolve fare for the family that be guiltless of all extravagance, to keep washing-day from penetrating to the sacred precincts of the study, and to cure baby's bronchitis without a doctor's bill—all these things are done in many a minister's home, and done lovingly and well through toilsome days and years.

The love that prompts them is its own sufficient repayment.

To keep the minister's heart unclouded from his own labors, to feel that she can occasionally give him a point from a sermon or a story to fit the text, to pray fervently for him and with him when things are difficult, to share his joy when souls are coming home to the Father, these things ought to make any man a mother blessed among women and to be a home-maker of this sort is vocation enough in life.

"She is my wife and not yours," declared one minister, valiantly to his church assembled at his recognition service. "For her husband's sake, and for Christ's sake, a wife who is a true help-meet will be sure to labor much in the Lord but no Church has a right to demand her toll unless the finance-committee has added somewhat to the stipend on her behalf."

That day is not yet, the most daring of deacons would scarcely suggest such an innovation; but if her work be worth, why should not a trifle be added to his income?

It would make all the difference in the world in many a minister's help meet. Let some wide-awake Church try the plan and report results.—Our Young Folks.

THE ANXIETIES OF LOVE.

Christian people are concerned as to the spiritual condition of those around them, and are anxious that those whom they know and love shall be saved. This is because they have been brought into sympathy with Christ, and love others because he loves them. The unconverted world does not appreciate this solicitude, and often resents it. It does not like to be disturbed or urged to a saved life. Some worldly people say: "Religion is well enough for those who like it, if only they would keep it to themselves, but we do not believe in having it pushed upon other people." But this is precisely what Christian people must do if they are Christians. They can not keep from it, if they have the new nature, and are looking at life as Christ would have them to. If they have Christ's spirit, they will show it in being interested in the spiritual welfare of others; and if they have not Christ's spirit, he will never blackball a seeking soul.—Selected.

It is always so. He looks with infinite compassion upon the vilest sinner. He yearns to save from the guilt and dominion of sin. His arms of love can reach into the depths. No matter how grievously we have sinned, no matter how unworthy of his love, he will never blackball a seeking soul.

MERCY FOR THE GREATEST SINNER.

The mercy of God is wonderful. In our self-complacency we may think ourselves deserving and contemplate the mercy of God without emotion. But when we consider the nature of sin, it is amazing that God ever turned toward us with compassion. We were lost, but it was by our own wandering

forts to secure our well-being. Creation was a manifestation of his love when he called us into being as those upon whom he might lavish his affection. Providence is one long expression of his loving kindness and tender mercy, as he has made every provision for our temporal wants and necessities. Redemption has given the supreme evidence of his interest in us as he has given his Son to die for us, and his Spirit to win out to a saved life, from sin to eternal peace and joy and glory. In every way in which proof could be given to us, he has most lavishly assured us of his tender love and his wish for our eternal welfare and salvation.

We were under condemnation, but it was for our own willful transgression. We were strangers to the covenants of promise, but it was because we made ourselves aliens to them. There was separation between us and God, but it was because by our sins we had made ourselves loathsome in his sight. And yet there is mercy.

Mercy unsolicited! One may be alienated and yet yield to the cry for pity. But no such cry went up from men. There was no turning of the heart to God, no imploring of his compassion and grace. The blind man cried out to the son of David, who was already near to him, but God received his grace before there was a prayer for mercy. There is no self-repentant spirit in sin. Like other great forces it moves in right lines in the direction of its impulse. It has no returning power. It belongs to its very nature, like the whirling star, to go farther and farther out into the darkness. God sought us out. The sheep followed us. The Father yearned for us and waited.

Christian people are anxious for revival. They are working and praying for it all over the land. Multitudes are being converted and brought into the church. Of these many have been personally sought for and entreated to give themselves to Christ. Some of them, perhaps, resented the first personal reproof, but Christ was asking for their hearts and they finally yielded.

It is not always easy to speak to others and urge them, in Christ's stead, to be reconciled to God, but if we love them we will do it. It is said that when Mr. McAll first took up his mission work in Paris, all the French he knew was, "I love you" and "God loves you." Those are good expressions to know in any language. If we know them by heart, and can speak them from the heart, we may do untold good in the name and by the grace of God.

Especially are we to have great desires and anxieties for the spiritual life of our children and friends. We must win them to Christ and eternal life. If we do not do it, who can be expected to? As we love them, let us show our love by seeking for them the best things for which love can seek and pray.—Herald and Presbyter.

HE WILL RECEIVE YOU.

People are pretty near the kingdom of God when they do not see anything good in themselves. In a revival meeting a stranger told this story: "I had a mother who prayed for me. I was a wild, reckless prodigal. Some time after my mother's death I began to be troubled. I thought I ought to get into new company, and leave my old companions. So I said I will go and join a secret society. I thought I would join the Odd Fellows. They made inquiry about me and found I was a drunkard, so they blackballed me. I then went to the Free Masons. I had nobody to recommend me, so they inquired, and found there was no good in my character, and they, too, blackballed me; they didn't want me. One day some one handed me a little notice in the street about the Fulton Street prayer-meeting in New York, and I went in. I heard that Christ had come to save sinners." I believed him. I took him at his word. I came to Christ without a character, and he did not blackball me!"

It is always so. He looks with infinite compassion upon the vilest sinner. He yearns to save from the guilt and dominion of sin. His arms of love can reach into the depths. No matter how grievously we have sinned, no matter how unworthy of his love, he will never blackball a seeking soul.

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you rest." "For every one that thirsteth, come ye to the waters; . . . if any man thirst, let him drink." These words are borne on the banner of the Cross, with the fragrance of incense. They are borne to all the people. They come into the spacious palaces of the rich, into the huts of the poor. The dwellers in Mesopotamia, Egypt, in Asia, bear the same works of God. There is no change in Jesus; the poor outcast woman had an easy access to the Throne of high standing. There is no distinction in his ministry. He forgives them who are simple, to the one whose sins were many. He forgives them who are sinners, to the one whose friends did not know him a sinner.

The depths of the soul are here. There is no one too low, too far in sin, too hardened in sin, to be the burden of the apostle's cry. "Unto me who am least, the least of all saints, to me the sinners." Whosoever is in the name of Jesus, that word makes death and his cry never forgotten. The cry from the depths, "Come unto me, all ye that labor and are heavy laden, and I will give you rest."

Mercy for all! The voice of Jesus was new to the world, and his words touch chords before untouched. "Come unto me, all ye that labor and are heavy laden, and I will give you rest."

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

SUBSCRIPTION—IN ADVANCE.

ONE YEAR.....	\$2.00
SIX MONTHS.....	1.00
THREE MONTHS.....	.50
TO PRACTICERS (Half Price).....	.50

The publisher received two weeks ago an envelope containing a \$1 bill with no letter accompanying. It was postmarked Austin. No instructions were given as to the money. It may be the amount was intended for the India sufferers; it may have been intended for subscription—only the sender can give the information. Will he send it at once?

FUND FOR INDIA SUFFERERS.

The funds thus far received have been forwarded to Mr. J. D. Hamilton, Nashville, Tenn., Mr. Hamilton is Treasurer of our Board of Missions, through whom contributions raised by the Southern Methodist men are sent to the famine-stricken people of India. To July 6, he had sent more than \$200. This sum represents the relief of thousands of starving people. Our people in Texas are quietly and generously contributing to this fund, as is shown by the following. They are doing so without urgent appeals or threats of tresspass. See the necessities of the case. They are placing head in the mouths of hungry people and thereby adding jewels to their crowns. "I am much as I have done it into one of the best of class my brethren we have done it unto me."

Previously reported..... \$400.00

Cedar Hill M. E. C. S. per Rev. H. L. Smith..... \$5.00

Beeville H. C. S. Sunday-school per T. N. Johnson..... 25

Georgetown, Tex., church, George W. Moore, Local Leader..... .50

Bethel M. E. C. S. Waco Circuit, N. W. Nichols, S. S. and G. H. Hughes, M. E. C. S. Mountain Park Circuit, per Rev. W. A. Gibson, pastor..... .50

Bellville M. E. C. S. per Rev. J. W. Story, pastor..... .50

Rev. J. H. Hodges, Georgetown, Texas..... .50

Baylor League, Sulphur Springs, Tex., per Rev. F. A. Bowser, pastor..... .50

First Methodist, Tex., M. E. C. S. per Rev. J. W. Story, pastor..... .50

Houston M. E. C. S. Sunday-school and parsonage, per Rev. J. S. Burton, pastor..... .50

Young Ladies' Society, First Methodist Church, Dallas, Tex., Mrs. E. C. Nichols, Secy., Antonio, Texas..... .50

Mrs. E. R. Schreyer, San Antonio, Tex., per Mrs. E. R. Schreyer..... .50

C. M. Young, Hico, Green, Tex., Rev. J. L. Davis, First Methodist, and parsonage, per Rev. G. S. Morris, and Rev. G. H. Holt, for contribution..... .50

W. H. Tread, and wife, Gladewater, Texas..... .50

Mrs. S. H. Hayes, Hayes, Tex., Mrs. Alice Hayes, Hayes, Tex., Emma Lee, Katie, and Bertha Hayes, Hayes, Tex., Hayes Hayes, Hayes, Tex., Oak Cliff Junior League, per Miss Margaret Pease..... .50

Rev. W. H. Johnson, Dallas, Tex., Rock Hill M. E. C. S. per Rev. J. W. Story, pastor..... .50

Forney M. E. C. S. per Rev. W. M. Lauther, pastor..... .50

F. C. C. Methodist, per Rev. D. F. Parker, pastor..... .50

J. T. Shad, Crowley, Tex., F. B. Sturte, Crowley, Tex., H. Head, Sulphur, Dallas, Tex., Sterling City, M. E. C. S. per Dr. Rankin..... .50

Rev. Jas. W. Hall, Mexia, Tex., Mexia Junior League, per Miss Morris Fletcher, and Wimberley Junior League, per C. H. Morris..... .50

Bailey M. E. C. S. per Rev. W. J. Edwards, pastor..... .50

Crystlewood Sunday-school, per Rev. W. M. Miller, pastor..... .50

Rev. H. Samuel P. Wright, Mexia, Tex., Mexia Junior League, per Rev. J. F. Alderman..... .50

Mrs. Leona Barnes, Cleburne, Tex., Wagoner and Coffey, M. E. C. S. Park, Tex.,..... .50

M. A. Ammons, Franklin, Tex., W. H. Hartman, Franklin, Tex., R. G. Lewis, Franklin, Tex., William Hobbs, Franklin, Tex., Elizabeth Hobbs, Franklin, Tex., James McNeely, Franklin, Tex., Henry Adams, Franklin, Tex., Hugo Clegg, Franklin, Tex., James Franklin, Franklin, Tex., Mrs. Emma Adams, Franklin, Tex., Lucy Franklin, Franklin, Tex., Art Franklin, Franklin, Tex., Sam Griffin, Franklin, Tex., John H. Hartman, Tex., J. S. Hamill, Hartman, Tex., Willie Sims, Hartman, Tex., Mrs. J. H. Gelles, Hartman, Tex., Miss Anna Hendler, Hartman, Tex., W. H. Peery, Hartman, Tex., C. N. Rice, Jr., Leggett, Tex., Miss Minnie Rice, Leggett, Tex., Eddie Holden, Leggett, Tex., Rev. John Charles and Jessie Bailey, Chester, Tex.,..... .50

From a family at Austin, name withheld by request..... .50

Total..... \$50.00

The amount reported from Rev. J. W. Story last week should have read Elm Ridge instead of Blue Ridge.

L. BLAYLOCK

A WESTERN TRIP.

Having spent three or four days at the Abilene District Conference, I left there on Saturday morning, June 29, for a week's engagement with Rev. S. J. Drake at Sterling City, which is in the West Texas Conference. To reach this point it was necessary to take the T. & P. at half-past 3 in the morning and go seventy-odd miles to Colorado City, and then make the rest of the journey of forty-five miles by private conveyance through the country. At the latter place, in the early morning, I found Bro. Drake at the depot in waiting for me. He had a double-seated vehicle drawn by two strong and well-trained horses. The sky was overcast with white clouds, and this shielded us from the glare of the sun. Then, too, there was a stiff breeze blowing from the south, which cooled the temperature and blew the dust away from us. So we had a fine day and a fine drive before us, and the new experience proved a pleasure to me.

The country is unlike any other portion of Texas which I have yet visited, it is a dry country, notwithstanding the abundance of rain which has fallen. I saw no streams at all, though we would occasionally cross sandy beds where streams flow immediately after rain falls. The country is broken, though it is interspersed with level stretches, with hills looming up in the distance. The soil is sandy, covered with a short, thick growth of grass. There is no timber except mesquite and "cat's claw." This latter is a brushy sort of undergrowth, covered with stickers like unto the claws of the cat; hence its name. Some of the country is public land, though all of this is leased by ranchmen, and the most of it is taken up. The desirable "sections" are all entered. This was done at about one dollar per acre. Those who have taken it up are given all the time they want, and only pay from two to three per cent interest on the unpaid balance. A man who owns less than twelve or fifteen sections is a small ranchman. In a section there are 640 acres. One section will support upon an average fifty or sixty cattle. So the entire country is given over to the cattle industry. It is scarcely fit for anything else.

Along this overland trip I had a fine opportunity for observing the soil, the stock etc. I hoped to see specimens of the game that abounds, but in this I was disappointed. This consists in deer, antelope, wolves and blue quail. The latter I saw, but none of the former. I only saw two or three houses along the entire way. There may have been others, but they were off of the road. Just after 12 o'clock we began to get hungry, but we had no lunch with us. However, we came upon a small house and Bro. Drake knew the family. He went in and called for dinner, and a cordial welcome was accorded us. They were Baptist people—a man, his wife and five children. He went from Grayson County and settled at this place eight or ten years ago. He had nothing much at that time, but he wanted a home. So he pitched a tent upon this spot and moved into it and went to work. Soon he prepared him a "dug out," which is a hole in the ground six or seven feet deep, with rafters over it, covered with dirt. He lived in this for quite a time, and then built a small cottage with two rooms. This, together with the "dug out," is his home. But he has fenced his section with barbed wire, made him a rich garden spot, has a little box-house store and a good bunch of cattle. They were not expecting company, but they joyfully shared their regular meal with us in their dug out, which is used as a kitchen and dining room. It only had one door, and with the stove in full blast the temperature was excessively comfortable. The dinner was a big dish filled with cooked dried beans and meat, very good corn bread, strong red onions and coffee. But the hospitality of the household was free and open. This more than offset the lack of dainties on the table. They esteemed it a privilege to entertain us and we esteemed it a privilege to abide with them and partake of the frugal meal. There were two young ladies in our party, and one of them was a musician, and when we repaired to the room above ground we found a small reed organ, and we had music and pleasant conversation. It is good to tarry when God dwells within a palace or in an unpretentious home far out on the prairie. After dinner we struck the road and continued our journey. About the middle of the afternoon we saw in the distance a cloud about the size of the one that Elijah's servant saw coming up out of the sea. And, like that one, it continued to grow and spread until it covered the heavens. We were miles away from houses and trees, so we pulled down our dual curtains, turned the side of our vehicle to the storm and made the best of the

situation. The rain poured and the wind blew, but we stood right there till the storm subsided, and then, through the mud, we moved on. As the night drew near we drove into Sterling City, found a good home in the parsonage and enjoyed a night of unbroken sleep.

So here we are, forty-five miles from the railroad, far back in a frontier village, among one of the most pleasant and delightful communities I have ever visited. But I will tell about this in another chapter. G. C. R.

July 4, 1900.

A WEEK IN STERLING CITY.

Sterling City is a village of four hundred people, located in Sterling County, about 300 miles west of Dallas and forty-five miles from the railroad. The county is a new one, having been organized eight years ago. Up to that time the territory was included in Tom Green County. The country is comparatively new, as the oldest settlers

every stockman and his family in the county are members of the Church. Dancing and card playing are strangers to the town and country; but protracted meetings flourish. People will drive twenty miles to a meeting and return the same night. They did it in the services which I conducted here for a week. The meeting was held in the town, and under a big brush arbor. Great crowds for this section attended, and there was not the semblance of disorder. They have two church edifices—a Methodist and a Baptist—and they are excellent wooden structures. Our Church is strong and well organized. It has in it some of the best workers I have ever met. They go in to a meeting just like they go into a "round up," and they bring the non-Church member in almost invariably. I have never seen anything like it. But this is not surprising, when you remember that the most of these people came here from other portions of the State, where they had good advantages, and they brought their religion with them. And they are happy and contented. They think this is the best country under the sun. They take daily and weekly papers, and they have a long-distance telephone. They have daily hack lines from here to San Angelo and Colorado City, and they keep up with the world. And they have a good school at this point, so many of them have town houses, where they come and live through the school term and send their children to school. Some of the boys and girls ride from five to eight miles to school and return daily. Distance is nothing out here to a boy or a girl on a pony.

The topography of the country round about Sterling City is very attractive. The town is in the valley, but jutting hills, with gaps between them, look up like islands out of the sea. Some of them look like huge Indian mounds, covered with cat's-claw shrubs. Then, far off to either side, are long blue ridges, joining the horizon as though they were intended to shut out the rest of the world. Across this spreading valley and over these hills there is a perpetual breeze sweeping. It comes from the far-off Gulf. The altitude here is 1700 feet above Fort Worth, and the vacuum thus created by the rarity of the air causes this heavy breeze. Were it not for this, the weather would become very warm, but as it is the climate is delightful. Occasionally a tempest comes over from the plains in the other direction, and then the sand is terrible; but this is only temporary. All in all, it is agreeable and healthy throughout the country. It is rather expensive living out here on account of the distance to the markets and the expense of freights, but the people are well-to-do and live well. By irrigation many of them have good gardens, and they raise their own poultry, but most everything else they buy, except beef. They prepare at home, and it is of excellent quality. They get ice from San Angelo, and it costs two cents and a half per pound, but I found it in homes miles from Sterling City. Of course this is a luxury not in very common use. But for good, substantial living, and for real comfort, this section is well up with most any community where even railroad advantages and facilities obtain. G. C. R.

Sterling City, July 6.

A FEW MORE WESTERN NOTES.

The North Concho River, which runs through Sterling County, is one of the most beautiful streams in the State. Its water is as clear as crystal and its banks are fringed from source to mouth with fine pecan trees. These trees are not found away from the stream. They bear abundantly and their fruitage adds largely to the wealth of the county. Carloads of these nuts are shipped annually to Northern markets. For miles and miles you can trace the course of the Concho by the rich verdure of these beautiful trees. Our Church in the county is stronger than all the other denominations put together. In Sterling City we are in the lead. Rev. S. J. Drake, our pastor, is a live and wide-awake man and his people love him tenderly. He is a good organizer and he has some of the best workers whom it has been my privilege to meet. He has the cooperation of his people and they gladly follow his wise leadership. He and his good wife and two interesting children occupy a modest little parsonage where they are comfortable and happy. It was my pleasure to abide under their roof for ten days and our fellowship was pleasant and enjoyable. My eldest daughter accompanied me and handled the organ during the week's services. She was most delightfully entertained at the Christian home of Brother and Sister Blackburne. No tired girl ever found better treatment than she did in that sweet abode. God bless them for their kindness.

I met many of the citizens of the county. The most of them from first to last attended in the homes of Foster, Moore, and invited to tarry while time was lacking from East Tennessee. Foster is a good citizen. His son, Dr. M. Bowden, is a man of the country, fine Christian character. Brother J. F. Hodges, Southwest Texas, this section. He is further down in the conference will receive well. Methodist in the C. Hodges. He is a Church for seven fifteen miles to at least used to live in Hico, oxen with cotton, now there were State. He says it is better than this with his son, Rev. C. Hodges, and is an excellent Church.

We had an excellent service several of them joined the conference. They were very put in good working condition. They never saw better or appreciation meeting was unequalled notwithstanding the rations there were not the slightest complaint. The men to find the wife will go on a foot the most orderly people to whom they love God and the Lord and they know their brother. Under the lead of in my hand a their appreciation work. Often I am pensive of this off-far-off country, of their kindness. It was so much more. And many of them really a better Mulkey! Ah, how a year ago. Why not go? They Louis very kind people and wish I other week will call me away, being bound to those friends. But I want to say the organized thirteen territory was it by the Rev. A. G. S. A. painted memory there at that Methodist. He a little residence into a Church name of a good "He being dead."

The hack which Colorado City, Gardner, brook Gardner, of the conference. He is a valiant, bold, hot driver, who accompanied us a fine time. In City we went supper and the on the preaching. We never had Texas, as he came last fall to the conference. He is a sensible appointment, and he died. Health of his come out, this nothing special call "pot luck" goodly places, him gladly and well. I anticipated hour or so. B when I found point of death recovery and a severe

most located here from thirteen to fourteen years ago. Prior to that time, itinerant stock people roved around at will over the territory and grazed their herds, but had no permanent abiding place. The North Concho River runs through the county, and for miles on either side of it and accessible to it, cattle did well, even before the days of wire fences and windmills. Now the land is either leased or taken up by stockmen. Nothing else flourishes here. The "white face" is monarch of all he surveys, and his right there is none to dispute. There are foothills of various altitudes scattered all over the country, with beautiful valleys intervening. The former afford protection to the stock in the winter and the latter fine grass for their support. There were two young ladies in our party, and one of them was a musician, and when we repaired to the room above ground we found a small reed organ, and we had music and pleasant conversation. It is good to tarry when God dwells within a palace or in an unpretentious home far out on the prairie. After dinner we struck the road and continued our journey. About the middle of the afternoon we saw in the distance a cloud about the size of the one that Elijah's servant saw coming up out of the sea. And, like that one, it continued to grow and spread until it covered the heavens. We were miles away from houses and trees, so we pulled down our dual curtains, turned the side of our vehicle to the storm and made the best of the

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n and his family in the members of the Church. Card playing are stran- n and country; but progs flourish. People will miles to a meeting and ie night. They did it in such I conducted here for meeting was held in the der a big brush arbor, or this section attended, i not the semblance of y have two church edi- dist and a Baptist—and tent wooden structures, strong and well organ- in it some of the best s ever met. They go in- just like they go into a nd they bring the non- er in almost invariably anything like it. But uprising, when you re- the most of these people m other portions of the ey had good advantages, ight their religion with ey are happy and con- think this is the best r the sun. They take weekly papers, and they instance telephone. They k lines from here to San colorado City, and they the world. And they school at this point, so have town houses, where live through the school their children to school, boys and girls ride from to school and return e is nothing out here to d on a pony.

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Across this spreading er these hills there is a ece sweeping. It comes off Gulf. The altitude feet above Fort Worth, um thus created by the e air causes this heavy it not for this, the become very warm, but climate is delightful. Oepest comes over from the other direction, and is terrible; but this is ry. All in all, it is agree- throughout the counter expensive living out nt of the distance to the the expense of freights, e are well-to-do and live ation many of them have and they raise their own ast everything else they see. This they prepare it is of excellent quality, from San Angelo, and it ts and a half per pound, it in homes miles from. Of course this is a very common use. But stantial living, and for this section is well up y community where even tages and facilities ob-

G. C. R.

DRE WESTERN NOTES.

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to last attended the services. I was Verily it was a time of distress. Such on famine. The Catholics have estab- in the homes of Brothers Armstrong, Foster, Moore, and Coulson, and was invited to tarry with many others, but time was lacking. Dr. Coulson is from East Tennessee. The East Tennesseean is well nigh ubiquitous. I find him everywhere, and invariably he is a good citizen, and usually a Methodist. So it is in this case. The Doctor was born and brought up at Morganton, in Blount County; entered the Confederate service, went through the war and then came to Texas. He loves the frontier and this spirit took him into this country; but he is now anchored on a good ranch and will spend the rest of his days in this pleasant retreat. He is County Judge also, and has been since the organization of the county. But he says the people are so exemplary that his duties are light. We talked over old times and his company was a ben- ediction to me. He has an interesting family made up of his wife and four children. Of course he is in the stock business. A man cannot get into society in this country unless he owns a bunch of cattle, and they must be "white-faces" at that. The two Foster brothers are leading citizens of the county and they are held in high esteem for their integrity and usefulness. They are leading ranchmen. Dr. M. Bowden is the leading physician of the county and he is a man of fine Christian character. I also met Brother J. F. Thompson. He is from Southwest Texas, but is devoted to this section. Many of the preachers further down in the West Texas Conference will recognize his name. He is doing well. I met with an aged Methodist in the person of Bro. N. C. Hodges. He has been in the Church for seventy years and he came fifteen miles to attend the service. He used to live in Hill County, and drove oxen with cotton bales to Houston before there were any railroads in the State. He says those times were much better than these. He is now living with his son Brother L. C. Hodges. Brother Sampson is the County Treasurer, and is an active worker in the Church.

We had an excellent meeting. There were several converted and a number of them joined the Church. The membership received the largest benefit. They were very much edified and put in good working order. I preached sixteen sermons to them and I never saw better attention and greater appreciation of the truth. The meeting was under a large arbor, and notwithstanding we had large congregations there was perfect order and not the slightest misbehavior was perceptible. The man who goes out there to find the "wild and woolly" west will go on a fool's errand. They are the most orderly and peace-loving people to whom I ever preached. They love God and they love one another. And they know how to treat a visiting brother. To my surprise, they under the lead of their pastor, placed in my hand a substantial token of their appreciation of my visit and work. Often I go and labor at the expense of this office—but not out in that far-off country. Such an expression of their kindness made me feel mean it was so unusual and unexpected. And many of them said that I was really a better preacher than Abe Mulkey! Abe held a meeting out there a year ago. Where is it that he does not go? They remember him and Louisa very kindly. I love those people and wish I could have spent another week with them. But duty called me away. So on Monday morning we boarded a hack and headed down to those new and beloved friends. But before I leave them I want to say that the Church was organized thirteen years ago when this territory was in Tom Green County, by the Rev. A. J. Potter, that man of sainted memory. There was no town there at that time, and only two Methodists. He got them together in a little residence and constituted them into a Church. Soon he added the name of a good old colored woman. "He being dead, yet speaketh."

The hack which carried us over to Colorado City was driven by Brother Gardner, brother to Rev. G. M. Gardner, of the West Texas Conference. He volunteered to do the service, and he did it well. It was a long, hot drive, but Sister Blackburn who accompanied us as far as Baird, had a fine lunch prepared and it refreshed us by the way. At Colorado City we went to the hotel and took supper and then salled forth to call on the preacher Rev. A. O. Evans. We never had met him at least in Texas, as he came from Little Rock last fall to the Northwest Texas Conference. He filled the most responsible appointments in his old conference, and he did it well. But the health of his family moved him to come out this way. He asked for nothing special, but took what we call "pot luck" and he fell into this godly place. The people received him gladly and his work has prospered. I anticipated a good time for an hour or so. But imagine my surprise when I found his dear wife at the point of death with no hope for her recovery and he himself down in bed with a severe attack of bilious fever.

On the 12th it was a time of distress. Such on famine. The Catholics have established many orphanages, and in an Annis and a fine reception was given them by the parents of the bride at the close of the service. We wish for them a happy voyage through life.

beautifully rendered by Rev. J. T. L. From Rev. C. R. Smith we learn that Sister Helpinstill, the wife of Rev. John Helpinstill, of the East Texas Conference, died on the 7th inst. We extend sympathy to the bereaved ones. Some one sees this and there is much talk and ill feeling.

THE DEAD LINE.

The "dead line" is a prolific subject when applied to the clergy. Especially so is it to the Methodist itinerant preacher, whose brethren sometimes force him to cross it before he reaches it—at least he thinks so. But the "dead line" in military circles is sometimes equally harrowing to those who are growing old. The following extract from the Saturday Evening Post, however, would indicate that the "dead line" subjects have to be occasionally called back:

The spectacle of Lord Roberts, shrivelled and seventy, plunging into the smoke and struggle in South Africa and emerging with "the garter" in one hand and a dudewax in the other, is exhilarating and suggestive in view of the "dead-line-duty" discussion. Roberts, as an old man, who had fought his battles and won his medals, who had all to lose and nothing to gain, stayed at home during the early weeks of the war. And younger fighters, Methuen and Butler, set out on the search for easy glory. What they got is material history for England.

Bro. Bass has long been identified with the Church in this town, and he is an earnest worker. We had the pleasure of partaking of his generous hospitality. Recently he had a serious trouble with one of his eyes and feared that the sight would be lost. But an operation has about saved it and he is most well again.

Brothers Chapman and Brown are great workers in a meeting, and they were a team in the camp-meeting service. We had fine communion with them both in the service and in their homes. They know how to make a visiting brother feel at home and how to appreciate his work. We had but little or no expense, but that made no difference and they acted as though we had gone to their help at a considerable outlay. Methodist preachers are usually considerate.

After we left we understand that Rev. T. G. Whitten did a good deal of effective preaching along with several of the brethren. We have learned that the meeting was a success. Numbers were converted and Brother Brown is still going on with the work.

Rev. J. H. Trimble was present and doing some effective praying. His wife came, was introduced to us and said, "Where is Lizzie?" We thought for a moment and a startled feeling came over us as we went back in memory to the long ago and the poor dead girl stood out before us again! Yes, Lizzie, that dear sister, had been in heaven a quarter of a century, and here was a woman who knew her in her girlhood! We talked over the old times and were refreshed.

The only sermon we heard was preached by Rev. G. E. Cameron, of Midland. He is still a young man, but a transfer to the Northwest Texas Conference last year. He is well educated, thoughtful, and earnest. He is a good preacher and a growing man.

Rev. J. T. L. Annis was there a day or two looking very much improved in health. He has the Big Springs charge away out on the picket line. He is a most interesting man and he has rendered the Church much hard service. We hope for his complete recovery and the return of his old-time physical vigor.

Rev. L. L. Naule passed through the city recently on his way from the funeral of Sister May, the beloved wife of Rev. W. S. May. Having to remain over awhile, he made the Advocate a pleasant visit.

The Advocate is in receipt of an announcement from Rev. and Mrs. J. B. Culpeper of the marriage of their daughter, Miss Blanche, to Rev. Willbur Park, which occurred at their home in Lebanon, Mo., May 29, 1900.

We appreciate a brotherly note from Rev. C. R. Lamar, the presiding elder of the Marshall District. In this and from other sources we learn that this district is pressing the Twentieth Century Movement with good results.

Rev. John R. Allen, D. D., has spent some weeks in visiting the District Conferences in the interest of the University. He will spend a season at Boulder, Col. He made the Advocate a much appreciated visit last week.

Last Monday's Daily News announced the withdrawal of Rev. W. P. Pledger from the ministry and membership of the Methodist Episcopal Church, South. He was a member of the East Texas Conference and pastor of our Church at Beaumont. It will be remembered that some months ago Brother Pledger made a visit to Monterrey, Mexico, and while there went to the bull fights on Sunday.

Mr. Chas. D. Mundy and Miss Jennie Jackson, of Big Springs, Texas, were recently united in marriage in the Methodist Church of that town. They are young Methodists and many friends were present to tender them congratulations. The ceremony was

"Evil Dispositions Are Early Shown."

Just as evil in the blood comes out in shape of scrofula, rimples, etc., in children and young people. Taken in time it can be eradicated by using Hood's Sarsaparilla, America's Greatest Medicine. It vitalizes and enriches the blood.

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RACINE, WIS.

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The Monarch of the Road.

See page 10 for full description of the Mitchell Wagon.

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10,000 AGENTS WANTED.

LIFE & SPEECHES OF BRYAN

The "Life & Speeches of Mr. Bryan" is a book of 200 pages, containing his life story, his speeches, and his political career. It is a valuable addition to any library.

\$200.00 GIVEN

For selling 200 books in 8 months. Address to the author, Mr. Bryan, 100 Madison Avenue, New York, or to the publisher, Mr. Woodward, 100 Madison Avenue, New York.

E. H. WOODWARD CO., Publishers, New York.

NOTE: We are sorry to inform our agents for selling out book on the Life & Speeches of Bryan, we have sold out of all copies.

WE ARE PLEASED TO ANNOUNCE THE DEATH OF SISTER MAY.

We are pained to announce the death of Sister May, the dear wife of Rev. W. S. May, of the North Texas Conference. This sad event occurred on the 4th inst. Brother T. H. Morris writes us that she died as she lived, in the triumphs of the Christian faith. May the Lord comfort our good brother in the time of his sorrow.

Rev. H. M. Glass, superannuate of the Northwest Texas Conference, who for some years has resided at Cuba, Texas, has gone to San Antonio, and will make his home in that city for the present. He says: "Broken up by the death of wife, I will leave for that city in a few hours."

Bro. A. K. Ragsdale, for many years connected with the Advocate, and who a year ago accepted a position with the Cotton Belt Railroad as Assistant Ticket Agent at Dallas, has been promoted to the office of City Ticket Agent at Tyler, Texas. He left for that point Monday last. The Advocate is glad to hear of his success, and wishes him continued prosperity. He is a young man of sterling character and steady habits, and will doubtless make his mark in railroad circles.

"A Grip Full of Information About the Health and Pleasure Resorts of Texas" is the title of a booklet issued recently by the T. & P. Railway Company. Its design and form at once attract attention. The pamphlet is brimful of information for those who are in doubt as to where they will spend the remainder of the summer. The illustrations alone make one long for an outing. The contents are readable and instructive. A copy of the booklet can be had by addressing Mr. E. P. Turner, G. P. A., Dallas, Texas.

The biggest coward is the one who is afraid to do right.

Eating and Sleeping.

Food supplies the substance for repelling the wastes of the body, and giving strength. Sleep affords the necessary rest for these repairs to be made. Both are necessary to health. If you can't eat and sleep, take Hood's Sarsaparilla. It creates a good appetite and gives the digestive organs a rest. It gives the sweet, peaceful sleep of childhood. Be sure to get Hood's.

Biliousness is cured by Hood's Pills.

The harm of a creed is in converting it from a staff into a club.

Cheatham's Chill Tonic is peculiarly adapted to persons in enfeebled health and invalids. It assists digestion and is a perfect strengthener and appetizer. Satisfaction or money refunded. Put up in both tasteless and bitter styles. 50-cent size.

We all hate self when we see it crop up in somebody else.

CHURCH BELLS — **SWEET-voiced FAR SOUNDING DURABLE** — **AMERICAN BELL FOUNDRY, NORTHWEST**

Largest Foundry on Earth making CHURCH BELLS CHIMES

Pure copper and tin. Terms, etc., free.

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THE F. VAN DUSEN CO., Cincinnati, Ohio.

July 12, 1900.

TEXAS CHRISTIAN ADVOCATE.

EDUCATIONAL

A GREAT COLLEGE FOR YOUNG LADIES.

We call attention to the advertisement of the Wesleyan Female College at Macon, Ga., in this issue of this paper. The Wesleyan has the honor of being the oldest female college in the world, and it is said that, in the entire South, there are only two other colleges for girls whose courses of study are as high as those at the Wesleyan.

Its music, art and education departments are also of the very highest order.

During the past year the college was crowded to its utmost capacity with students from all over the United States, and from some of the islands of the sea, and the President, Dr. J. W. Roberts, informs us that, among them all, there was not a single case of protracted sickness. The climate of Macon is delightful, and the location of the college is peculiarly healthy.

The trustees of the college are preparing to erect a new building necessary to accommodate the overflow of pupils next fall.

The many thousands of former Wesleyan students, now scattered round the world, will rejoice at the success of their noble old alma mater.

There is no better place to send a girl.

Hope believes less of man on account of what he is than in what he may be on account of what God is.

A TEXAS WONDER!
HALL'S GREAT DISCOVERY.

This 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, removes bladder troubles in children. If not sold by your druggist, will be sent by mail on receipt of \$1. This 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.

Chas. Tracy, Feb. 20, 1900, New York: "I have used your Great Discovery for kidney and bladder trouble, and I can fully recommend it to any one suffering in the same trouble."

President, First National Bank.

"John has five oranges, James gives him eleven, and he gives Peter seven; how many has he left?" Before this problem the class recited, "Please sir," said a young lad, "we always do our sums in apples."

Family Doctor—You must let the baby have one cow's milk to drink every day. **Perplexed Young Mother**—Very well, if you say so, Doctor, but I really don't see how he is going to hold it all.

Nothing is more infectious than depravity. Hence, a good rule to observe is to follow each book or magazine with a close self-examination. See if the state of your spiritual life is as good after the reading as it was before. See whether the appetite for purity has been sharpened or blunted. Do you feel as much like praying as you did before? If there are no promptings to nobler things, no higher aspirations, more exalted conceptions of life and duty, then be sure the reading has infected your mind and heart with a poisonous germ. Instead of sipping nectar from the tree of life, you have imbibed the shadow of the deadly poison.

Let us beware of the love of entertainment. It is a greedy passion which, when gratified to the full, destroys all form of character. Entertainment is to literature what salt is to the bread—very necessary, but only a small proportion is needed. Too much salt destroys the bread and turns the face pale. So does the love of entertainment, when fully gratified, turn down the life and reduce character to a mere skeleton of weak and sickly sentiments. Nothing should be read that is more entertaining than the Bible. The thrill of pleasure that comes from its pages into the heart is unmixed with any element of decay, and enters into the life as a positive force for good. But entertaining as it is, and helpful as is the entertainment which it affords, it must not be read simply, if at all, with a view to being entertained. The mountains should not be sought simply for the pleasure of breathing the pure air exhilarating as it is, but for the sake of building up a run-down constitution. So should the Word of God be sought as the lofty altitude where purity of thought enriches the mind and the strength of grace sustains the spirit. So of all other good books. They should be read with a view to the development of strong and noble character, and only such as tend to this end by the incubation of truth, justice, honesty, sobriety, virtue and praise, should ever be read by Epworth Leaguers.

How supremely important, therefore, is this matter. Given the right things to read, at the proper age, and the good character of our children is almost insured, unless some counter influence for evil sets up. I can never forget, though I wish I could, the influence which the reading of two books had upon my mind when I was a boy. By some misfortune the Life of Sam Bass fell into my hands. After reading it I felt a strong impulse toward an adventurous life. Just at that time, an imp of Satan came along selling the Life of Frank and Jesse James. Of course the book was purchased and read, because the previous one had made an opening for it. And, strange to say, the crimes of those outlaws were so condoned and apologized for that when I finished the book I felt a profound sympathy for them. And while I had no inclination toward robbery and murder, yet I felt a great passion for a wild, adventurous life. Living in the woods and being chased, making narrow escapes and baffling the efforts of pursuers, all had a peculiar charm for me. And if I had continued to read that kind of literature I would have been a desperado, in spite of all the prayers that could have gone to the throne of grace in my behalf. So would any other boy. What an account the authors of all such books will have to render in the last day!

Roxton, Texas. R. C. HICKS.

You never read of such cures elsewhere as those accomplished by Hood's Sarsaparilla, did you? It is America's Greatest Medicine.

W. M. W. SMITH, A. M., LL. D., President, Lynchburg, Va.

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223 Young Ladies Building, Lynchburg, Va.

President, Mrs. Mary Baldwin, Lynchburg, Va.

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President, Mrs. Mary Baldwin, Lynchburg, Va.

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For Catalogue, Address, W. M. W. SMITH, A. M., LL. D., President, Lynchburg, Va.

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WOMAN'S DEPARTMENT.

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

We again request the members of the W. F. M. Society and of the W. H. H. Society to bear in mind until further notice that all matter intended for publication in this department should be sent to the office of the Texas Christian Advocate marked "For Woman's Department," this arrangement being made in view of the absence of the editor of this department for the summer months.

FOR A WORTHY CAUSE.

Our need for an additional building here in connection with this school (Methvin Institute) is constantly forcing itself upon my attention. I represented the need to the Woman's Board Foreign Missions at last annual meeting, but nothing could be done. Now, I have a scheme in mind by which it is possible, I think, to raise the amount needed without either direct contributions from the people or an appropriation from the board. It is this: I intend to devote the proceeds of my little book, "Andele," to the Twentieth Century Thank-Offering, to be used in the erection of "Andele Hall" here. If I can thus transmute the book, "Andele," into "Andele Hall" it will crystallize in permanent form as a rich legacy to the Church the life and history of "Andele, the Mexican-Kiowa Captive," and thus meet at the same time our needs here. I shall not ask for contributions of money from any one, nor appropriations from the board. I only want to sell the book so I can build the hall myself. A few days ago, when I stated my purpose to our District Conference, a number of the brethren took some without commission. This to me individual books—from 10 to 100 each—to sell what may be done over the Church at large if the pastors of the Churches, missionary societies, Sunday-schools and individuals, etc., could have the matter so presented to them that they should undertake the sale of the book without commission, or even with a commission. I believe enough of them could be disposed of to build "Andele Hall." What can be done in Texas? The book itself has received many favorable notices and ought to sell very well. It contains much information that can not be had elsewhere, and is written in as good style as the author could give it; and I think the person who buys gets the worth of his money, and at the same time will enable us to build that house so much needed.

You should have been here at the closing exercises of our school two weeks ago and the meeting of the W. F. M. Society of this conference at same time. A gracious time we had. Then followed in a few days a camp-meeting, in which God's power to save even a "blanket Indian" was manifest. God bless you all. J. J. METHVIN.

Anadarko, O. T.

P. S.—Of course whatever the proceeds of the book may be, given to build "Andele Hall," will be allowed to be counted on the pledge for the Twentieth Century Offering.—J. J. M.

We hope our readers will all read carefully the appeal which our brother, Rev. J. J. Methvin, Superintendent of our Mission School at Anadarko, O. T., makes in behalf of the much-needed addition to the buildings there. We hope too that those who read will also think carefully over the matter and act at once in aiding Bro. Methvin in his worthy effort to raise the money necessary to make the addition to the buildings ("Andele Hall") to better equip the school. Let the auxiliaries of the W. F. M. Society of the five Texas Conferences come to the aid of this worthy enterprise, and in each auxiliary let an agent or committee be appointed to sell copies of the book, "Andele," of which Bro. Methvin is the author, and thus aid him in securing the money necessary to build the hall of which he speaks. If he is thus so willing to give the proceeds of his own labor, as author, certainly the members of the auxiliaries of the W. F. M. Society in Texas should be willing—ever glad—to come to his assistance by selling the books. Those who will undertake to aid in this noble enterprise should not delay, but write at once to Bro. Methvin for particulars as to price of the book, etc.

The book, "Andele, the Mexican-Kiowa Captive," is written in a most interesting and thrilling style by Bro. Methvin, from facts in real life which came under his own observation, and would do good wherever read, would be a valuable book in any auxiliary bearing testimony, as it does, in the narrative to the elevating influence of Christianity upon the individual life of "Andele, the Captive." Illustrating what the religion of Christ can do for

one reared as he had been. Will not our sisters of the W. F. M. Society in Texas take this scheme of Bro. Methvin to raise the money as a special call to them "to do good in a special way"—an opportunity not to be ignored or overlooked to aid in mission work right at our door—and act accordingly? We pray that they will.

FLORENCE E. HOWELL.
Waynesville, N. C.

DISTRICT CONFERENCE.

The District Conference held at Oak Cliff last Thursday was both pleasant and profitable. The meeting was an all-day one, and a union of the Foreign and Home Mission Societies. The foreign work was discussed in the morning. Mrs. N. A. Searey, our newly elected District Secretary, conducted the meeting in her usual pleasing manner. She read for the scripture lesson I Cor. 13. Dr. Boggs led in prayer. The roll was called and responses given by repeating a verse of scripture. The following societies were represented: Adult—Evans, Floyd, Trinity, Oak Cliff, Denton, First Church. Of these Oak Cliff appeared to be a little ahead. Juvenile—Evans and First Church. Both reports from these were said to be splendid. There was no delegate from the young ladies' societies. Miss Thompson, the former District Secretary, reported the Young Ladies' Society at Lancaster reorganized. The societies that observe the reading course report much benefit derived therefrom. Mrs. Chiles gave an interesting account from the Sulphur Springs Conference. The local officers are urged to be faithful and prompt in their respective duties, for where they fail it increases the burden of the district officers. It was suggested that the societies leave the placing of money to the board, as they are better informed as to the needs of the field. Dr. McLean made an interesting talk in regard to the Ecumenical Conference. The meeting adjourned for the social noon hour, and every one felt that the morning session had been a benediction, and that renewed zeal in the cause would be the result.

MRS. E. W. ROSE. Sec.

JUVENILE MISSIONARY WORK.

An editorial in the Advocate of May 24 makes a plea for more missionary training among the children of our Church, and it is certainly true, as that article affirms, that the importance of training our children to be intelligent, zealous missionary workers can not be too greatly emphasized. But for the plan suggested for giving such training, I would like to offer a substitute. Instead of creating a new missionary organization, let us magnify and push forward the society already in existence, which has for its object the systematic training of our children in the work of foreign missions.

The Woman's Foreign Missionary Society has, in the constitution of Juvenile Societies, this article: "Its object shall be to increase contributions to cultivate piety and systematic giving, and to increase missionary intelligence." The society furnishes missionary literature which, if studied, will acquaint the children with the history, the needs and the possibilities of foreign missions; and it can not fail to infuse their young hearts with a love for the cause and prepare for the future—a missionary Church indeed.

The society furnishes mite-boxes and everything necessary to cultivate the graces of self-denial and liberality. It provides everything we need in the way of methods and organization, and the only thing we do need is a more general interest and zeal in the work.

If all of us—editors, pastors, laymen and Christian women—would set upon our hearts the conversion of the world and the training of our children for future usefulness, and would enter heartily into this work already organized in connection with the Woman's Foreign Missionary Society, and push it forward until an organization is effected in every pastor's charge, then, most surely, "in the after years we will have a trained missionary Church."

One great hindrance to this work in the past has been a lack of competent lady managers for our local societies. Almost everywhere it is difficult to find even one gifted consecrated Christian woman or girl who will lead the Juvenile Society. It requires some talent, much love, devotion and self-denial; but oh! the wonderful opportunity and privilege of such work!

Another hindrance, or rather an excuse for failing to have a Juvenile Missionary Society, is the lack of a convenient time for the meetings, especially when there is also a Junior League. But these two societies can be carried on without any friction at all by the Junior League having an hour for meeting three Sundays in the month and the Missionary Society the same hour one Sunday; and it is well to have the same children and the same lady manager in both societies.

In many places the Juvenile Missionary Societies have been discontinued

and Junior Leagues organized instead, which is a mistake, I fear. Let us keep our children in direct foreign missionary work, believing that the surest way to have their hearts continually filled with the Spirit of Christ is to infuse in them the spirit of missions.

Our pastors must be leaders and counselors in all our missionary societies as in every other department of Church work; and with their help we can have, in every Church, a Juvenile Society as provided for in connection with the Woman's Foreign Missionary Society.

Let us have this instead of creating any new organization.

MRS. MARY E. BULLOCK.

Ritchie, Tex.

DISBURSEMENTS.

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In many places the Juvenile Missionary Societies have been discontinued

of course." It came the next day. It was a box of clothing—no writing, no scratch of pencil even to tell when it came, and, almost marvelous to tell, contained the very articles on the list, besides many others. Does any one doubt, when they set out to work for the dear Master, that they will be guided to do the right thing? Then think of this box. The brother, after a time, found out that it came from one of our auxiliaries, but God sent it.

To give practical emphasis to our meeting, our presiding elder told us of the uncouth appearance the district personage presented without paint, and enough money was pledged by the delegates and preachers to paint it.

Our Secretary feels so encouraged at the success of this first meeting in our district that the work hereafter will be no dread to her. Sister Price loves to work for the Lord in any capacity, and no sweeter exponent has the gospel of Christ in our Church than she. She is in the right place as District Secretary. MRS. C. C. ARMSTRONG.

Quarterly report of the Treasurer Texas Conference W. F. M. Society, June, 1900:

Dues	\$153.25
Conference fund	55.33
Minutes	7.10
Pledge	34.75
Twentieth Century Fund	162.60
Scholarship	6.00
Total	\$419.03
Balance fourth quarter	74.39
Total	\$493.42

DISBURSEMENTS.

Remitted Mrs. McTire	\$350.60
Remitted Miss Billingsley	6.00
Expenses conference officers	55.82
Balance on hand	\$1.00

Total	\$493.42
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MRS. M. E. STEELE.

Treasurer Conference Society Houston, Texas.

Annual report of Treasurer Texas Conference W. F. M. Society, ending March, 1900:

Dues	\$690.80
Conference fund	135.85
Minutes	17.20
Pledge	527.91
Scholarship	154.01
Deficiency	32.55
Twentieth Century Fund	115.65
Cuba	12.39
Week of Prayer	9.98
Hallie Stafford cot	8.25
Total	\$1766.50
Received from auxiliaries	\$1387.85
Received from Juveniles	318.65
Total	\$1766.50

DISBURSEMENTS.

Remitted to Mrs. H. N. McTire	\$1390.84
Remitted for scholarship	1243.28
Remitted for H. Stafford cot	8.25
Paid for printing Minutes	37.50
Paid Conference expenses	117.47
Balance on hand	74.29
Total	\$2871.73
Receipts for the year	\$1766.50
Scholarship on hand March, 1900	1089.27
Balance on hand March, 1899	75.96
Total	\$2871.73

MRS. M. E. STEELE.

Conference Treasurer Houston, Texas, March, 1900.

EAST TEXAS CONFERENCE.

Quarterly report of Conference Treasurer Woman's Home Mission Society, M. E. Church, South East Texas Conference, for second quarter, ending June 30, 1900:

Dues	\$95.15
Twentieth Cent. Thank-offering	92.25
Connexional enterprises	3.00
Baby Roll	2.50
Baby mite-boxes	4.00
Adult mite-boxes	12.50
Contingent fund	5.50
Dallas Home, current expense	72.70
Week of Prayer	33.35
Total receipts	\$391.75

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A SIMPLE REMEDY.**

**Disease Conquered by Dr.
Pink Pills—Doctor's Ed-
d Proved Unavailing
ure was Despaired of.**

**real, Mount Pleasant, Iowa,
son released from the terrible
mizing disease, another name
ong list of those who have re-
by the use of Dr. Williams'**

**Pale People.
sufferer from the cruel disease
ance, scarcely able to move,
eet almost gone, and all ef-
proving in vain, Mrs. Minnie
Pleasant, Iowa, thought her
and she had sunk to the
s of despair.**

is a last resort to Dr. Williams'

d the wonders worked by this

edicine are told in her own

ated for years with St. Vitus'

**first symptoms of the disease
when the nerves began twich-**

hand. I consulted physicians

none of them ever did me a

bit. After I had suffered for

if years, the disease continu-

e, I heard of Dr. Williams'

Pale People.

**"It was in 1891 that
I was induced to try
them, and I was sur-
prised at my rapid im-
provement. I took
only two boxes and
was entirely cured. It
was hard to realize
that I, who for over
two years was scarcely
able to walk and who
often found it almost
impossible to talk,
should be restored to
perfect health and in
full possession of all
my powers by two
wonderful remedies.**

**to state that my health is
I have never had the slight-
of a return of the disease;
eight years since I was cured,
others who have been like wise
are as grateful as myself."**

MRS. MINNIE FIELER,
into necessary to give new life
the blood and restore shattered
tained, in a condensed form,
"Pink Pills for Pale People,"
specific for troubles peculiar
to suppressions, irregularities
of weakness. They build
and restore the glow of health
low checks. In men they efface
in all cases arising from
over work or excesses of what
Dr. Williams' "Pink Pills" are
ever in less than 50 cents
for \$1.50, and may be had
, or directly mail from Dr.
cine Co., Schenectady, N. Y.

co	\$250 25
Receiving See	1 50
ed	897 25
March 29	14 20
quarter	201 25
	825 25
	297 25
June 15, 1900	\$18 25
nd in General Trans-	
1900	22 50
dues June 15, 1900	52 57
July June 15, 1899	18 25
me 29	3102 25
July Thank-offering	92 25
	31 00
	29 25
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led on dist paro	12 00
led on young paro	19 50
rted on local church	
aded on mis work	67 65
re given locally	25 00
ity mis	6 25
nd for Reso work	3 00
d for relief of needy	12 00
	561 80
AZBETH HILL, Treas'r.	
exes	
Cured. No fits or nervousness use of Dr. Kline's Great Serv- ice! A trial bottle and treatise 17 Arch St., Philadelphia, Pa.	

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College and business prepara-**

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ory music teachers. Director
periodicals. Large quantities
selected literary societies,
one. No salons or dives,
one. Every advantage of the
service, rambling, tuition, for
stated Catalogue, write**

DR. Whitwright, Texas.

(CO-EDUCATIONAL)

ORT WORTH, TEXAS.

**uring view of Fort Worth
The aristocratic west, furnish-
ness of a suburban villa
communities with its own
under Post Bellum, of
voice and harmony. Art
is leading to R. S. and R. A.
Home provided over by
men board private family
beginning Sept. 1, 1900.**

**M. A. Vanderbilt,
go and Univ. of Leipzig.**

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.

Rev. Thomas C. Hall, D. D., has published a very worthy book on "The Social Meaning of Modern Religious Movements in England." He begins with Oxford Methodism and traces Church history down to the present day, not failing to present the influence of each period. \$1.25.

How about your philosophical reading? Don't neglect that by any means, but think of this: Kant's Critique of Pure Reason, \$1.50; Hudson's Law of Psycho-Phenomena, \$1.50; Locke's Philosophical Works, in two volumes, \$1 each; Borden P. Bowne's Metaphysics, \$1.50.

"Life on the Mississippi," by Mark Twain, has just been published in a 75-cent edition. The "physique" of this edition is handsome, indeed. Bound in red cloth, supplied with fine illustrations and printed on substantial paper, it becomes par excellence a bargain at 75 cents. A number of other recent works have been uniformly issued in this edition.

A delightful volume of essays is "Literature and Life," by E. P. Whipple. Such topics as "Authors," "Genius," "Chas. Dickens," and the like will suffice to indicate the character of the work. His style is not merely readable, but really alluring, and his thoughts are brilliant and smack of an originality that is truly individual. Neatly bound. \$1.50.

"Mr. Mark Beatty and His Family," by the late Dr. Samuel Rodgers, of the Baltimore Conference, is a charmingly told story of family life. It exhibits the domestic virtues in their most attractive form, refined and illuminated by the love of Christ. It is a book that children would read, and one to warm the hearts and strengthen the purpose of Christian parents to live worthy of their high calling before their children. Price 50 cents.

A book deserving a high station in the rank of historical novels is "The Baron's Sons," by Maurus Jokai, translated from the original Hungarian by Percy Favor Bicknell. It is the story of three young Hungarian noblemen, who are involved in the revolution of 1848. The scenes of the story are furnished by the Hungarian and Austrian armies, St. Petersburg, Moscow and Vienna. This romance contains all the vigor and interest of Jokai's previous works. \$1.50.

Prof. Ira Nelson Hollis, of Harvard University, is soon to publish a volume on the development of the United States navy up to the time sail power was replaced by steam. It will bear the title, "The Constitution and the Navy Under Sail," and will be a companion volume to "The Monitor and the Navy Under Steam," by Lieutenant Bennett. Prof. Hollis has extensive naval knowledge and experience, and his unique, fluent style insures for the public a very readable book.

An important series of books, entitled "The World's Epoch-Makers," has just been projected. It is designed to furnish a conception of the origin and progress of the most prominent movements that have taken place in theology, philosophy, and the history of intellectual development from Buddha to the present day. This series will consist of twenty-eight volumes, and each volume will be assigned

to some scholar who has made a special study of that phase of religious thought of which his volume treats. The initial volume of this series is "Cranmer and the English Reformation," by Arthur D. Innes. This book does not present a biography of Cranmer so much as it gives a history of that ecclesiastical period in which he lived, and relates the events of his life to the great English Reformation. This first work has proved a worthy genesis for the series. \$1.25.

The efficient service Bro. Buck Hughes has given as editor pro tem of the Advocate has brought into renewed requisition his book, "Baptism: The Mode and Subject." It will be remembered that the lectures which compose this book were published in the Advocate under the nom de plume of "Old Fog," and that they met with an enthusiastic approval from the ministry of our Church. Barbee & Smith, Dallas, Texas, are the sole agents for this book, and all orders will be promptly filled by them.

If you have not this excellent little treatise on this very important subject of Church doctrine you should hasten to possess one. 25 cents postpaid.

"The Old Testament Heroes" is a series of eight volumes, comprising treatises on Abraham, Israel, Joseph, Moses, Joshua, David, Elijah, and Jeremiah. The author of this series, Mr. F. B. Meyer, has presented his thoughts on these interesting heroes in a way that makes us feel his ability at once, and then he leads us on to a more thorough understanding of the lives and missions of his subjects. Nor is this a bargain from the literary standpoint alone, but also from a financial point of view. The price of the whole set—which was originally sold at \$1 per volume—is only \$5. The topography and binding is excellent.

This is a day of manifold religious doctrines, beliefs, and ideas, and they, for the most part, are entirely different and individual. It has become the portion of the orthodox Christian religion to counteract the baneful effects of this Athenian itching for new things. George Hamilton Combs, in his book, "Some Latter-day Religions," has briefly and ably treated such vagarious theories as aestheticism, theosophy, faith cure, pessimism, agnosticism, spiritualism, Mormonism, Christian Science, and socialism. His essays are condensed and concise, and he handles his subjects with a knowing hand. Neatly printed and substantially bound in cloth. \$1.25.

"Vengeance is Mine" is the way Andrew Balfour has entitled his latest work. It is an historical novel of the French Revolution and introduces Napoleon and the battle-field of Waterloo. The main interest

of course, centers in the plot—a love action between Neil Darroch and Kate Ingley. The scene shifts from Scotland to England, Elba, Paris, and lastly Waterloo, where Neil Darroch takes a noble revenge on his stepbrother, Geoffrey Darroch, who had made an attempt on his life. The book has an attractive binding and is well illustrated. \$1.50.

Rev. Charles M. Sheldon, who achieved such phenomenal success with his "In His Steps," has written two other books that are attaining a popularity similar to the first work. They are "The Crucifixion of Philip Strong" and "Robert Hardy's Seven Days." No better stories with a religious trend can be obtained anywhere. Like "In His Steps," they have been published in the paper edition, and will be sent to any address at 65 cents per dozen prepaid. They may also be had in a handsome cloth binding at 25 cents each, not prepaid.

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The series of articles on Shakespeare, which Hamilton Wright Mabie has been running in the Outlook, will soon be issued in book form.

Those contemplating buying a library for young people should not fail to inspect the advertisement of "The Golden Treasury Series" on this page. They are excellent books at a paltry price.

Thomas Nelson Page's popularity is by no means declining. His "Red Rock" has just passed the 100,000 mark, and its heavy sale is yet to come. The works of this author are evidently predestined to become standard.

We are just in receipt of a letter from a preacher who recently ordered a set of the Expositor's Bible, and in the course of the letter he makes this remark: "The Expositor's Bible to me is worth its weight in gold. I am willing to stint myself to a great degree to own it."

"To Have and to Hold," by Miss Mary Johnston, is going to reach a total sale much larger than any other copyright book heretofore published in this country. This is saying a great deal, but in view of the fact that the book has only been out five months and has long since passed the 200,000 mark, the truthfulness of the statement is apparent. Evidently the book must have much merit to command such a record-breaking sale. \$1.50.

"The Conspirators" still continues to hold its place among the foremost novels of the hour. Indeed, Robt. W. Chambers has much to commend his book. His energetic diction, his excellent humor, and above all, his vigorous plot and uniquely natural characters ingratiate themselves to the reader's entertainment from the start. One cannot afford to miss reading this most interesting story, with its pleasant satire on our friends, the Germans. \$1.50.

In speaking of Dr. T. J. Dodd's book, "Miracles," a treatise on the miracles of our Lord, Dr. J. C. Morris says: "One of the chief recommendations of this work is its perfect simplicity. Dr. Dodd was remarkable for the directness of his thought and the clearness of his expression. He has put his positions within easy reach of his readers. It is the best book I know upon this subject for our young people. It was not written for immature minds; it furnishes worthy and helpful study for intellectual athletes. But the discussion is so lucid that any careful reader can understand it."

Any book noticed in these columns is for sale by Barbee & Smith, Agents Dallas, Texas. They can handle your business with promptness and satisfaction.

Skilled Labor for the Master.

The St. Louis Christian Advocate in speaking of Bishop Hendrix' new book, says:

The Methodist Church, South owes much to the gifted and pious men who, under divine guidance, have helped to broaden its influence and usefulness. There is, however, reason to fear that even now the Church at large does not fully appreciate the value of special training for the work of the ministry, and this volume by Bishop Hendrix is a timely contribution to a subject which should interest every member of the Church and every preacher on the conference rolls. The Bishop clearly shows, not only what has been the record of the Church in the matter of education, but also what are its present needs. In these days, and in a country where education is universal ignorance in the pulpit is wholly inexplicable. An ignorant or even uneducated preacher has not only little chance of success, but what is of more consequence to the Church, is likely to bring it under reproach. The best education, the most liberal training that the schools and colleges can confer, is demanded for the pulpit, and the sooner the whole Church recognizes the fact and insists that the ministry shall be composed not only of pious, but also of highly educated men, the sooner will the Church achieve its divinely appointed mission. The Methodist record on this line is unimpeachable. Methodism was born in the oldest of English universities, and its leading representatives have never ceased to insist that the pulpit shall be filled with educated men. But the subject cannot be kept too prominently before the people, hence books like this of Bishop Hendrix have far more than transitory value, for they show not only that the authorities of the Church are keenly alive to the importance of the subject, but also that the purpose of the Church leaders in presenting an unbroken series of testimonies to the value of education is as fixed now as it was in the days of Wesley and his co-laborers."

Rev. Charles M. Sheldon, who achieved such phenomenal success with his "In His Steps," has written two other books that are attaining a popularity similar to the first work. They are "The Crucifixion of Philip Strong" and "Robert Hardy's Seven Days." No better stories with a religious trend can be obtained anywhere. Like "In His Steps," they have been published in the paper edition, and will be sent to any address at 65 cents per dozen prepaid.

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By Rev. F. B. Meyer. A guide-book for young seekers after Christ.

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WOMAN'S WORK IN THE HOME.

By Archdeacon F. W. Farrar. A treatise on a woman's mission as daughter, wife and mother.

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By the author of "Laddie." A story for the young, full of spiritual import and profit.

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OBITUARIES.

The space allowed obituaries is twenty to twenty-five lines, or about 120 or 130 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 expense of space, with 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.

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REV. M. M. MICHAEL.

Rev. M. M. Michael was laid to rest in Lake View Cemetery June 23, after religious services were conducted at West End Methodist Church by Revs. C. J. Tracy, W. D. Bradfield and S. F. Chapman, and Masonic services by Harmony Lodge, No. 8, A. F. and A. M., at the request of Holland Lodge, Houston, of which he was a member. Bro. Michael was born in an old Huguenot family in San Jacinto County, S. C., June 2, 1872, where his father, Dr. Jacob Michael, settled and married the daughter of Dr. Samuel Cummings. He studied for the ministry when quite young, and at early age was licensed to preach the blessed gospel of our Lord. His first work in an itinerant was on Congregational Circuit, where God blessed his labors, and fifty-four joined the church. We find among his papers where he pastored Calvary, Spartanburg, and 1880 Grace Circuits, but no other places are there mentioned. He was ordained deacon at Georgetown, S. C., February, 1881, by Bishop Joshua Soule, and ordained elder at Fayetteville, S. C., December, 1881, by Bishop James O. Andrew. The charges served by Bro. Michael were very hard, and on account of these hardships it is probable that his failing health forced him to quit the itinerant ministry. One of the marked characteristics of his life was Christianity, which became an absorbing part of his existence, and to which he applied himself with zeal and fidelity that was noticed by both. To create some new work and watch its growth seemed the way and means of his being, for he was fond of organizing new Churches and Sunday-schools. He graduated as a deacon at Charleston, S. C., but was not forced to practice his profession until after he had disseminated his wealth. In 1886 at Tallahassee, Fla., he married Miss Louisa Floyd Newson, the only child of Capt. David Few Floyd Newson, where Dr. Michael lived until 1888, when he moved to Texas and located on the San Jacinto River. During the Civil War he was Chaplain in Gen. Dr. Gray's Twenty-second Cavalry. In 1865 he left his post at Corpus Christi, after whose death he moved to Florida, where he purchased the orange plantation. Bro. Michael was made a D. M. Fellow in Washington, D. C., in 1885. He was elected Noble Grand at Key West, Fla., in 1886. He was nominated and passed and raised to the position of Vice Master Mason, Miami Lodge, No. 1, Jefferson County, Martinique, Fla., in 1887. He was made a Royal Arch Mason in the Tallahassee Chapter of Leon County, Fla., in 1887. A dispensation was obtained from the Grand Master to organize a new lodge named Walkers, Jefferson County, Fla. He was recommended as Master, and was elected and served three consecutive years. By virtue of his office he was a member of the Grand Lodge of the State of Florida, and continued a member until he moved to Texas. Soon after he, with others, petitioned the Grand Master for permission to organize a new lodge in Harris County, Texas. The petition was granted. The name of the lodge was Samson, No. 22, H. R. He was recommended, elected and served three years in Harris County, Fla. After he returned to Florida the lodge was moved to Lumberton and the name changed to Lumberton Lodge. The year Mr. Samson was Grand Master of the Grand Lodge of Texas he was elected Chaplain of the Grand Lodge of the State of Texas. He was elected Grand Representative of the Grand Lodge of Texas to the Grand Lodge of Florida. When he returned to Florida, Fla., he presented a building to the Masons in Florida, for lodge purposes. He was a member of the Grand Lodge in Texas until he left this jurisdiction. He was a zealous and zealous worker with the craft for the sake of the honor of the order and his health failed. From 1887 until his last he was in Florida and thence to Fla., where he resided with his wife until 1898, when he returned to Houston and landed in his old home in Houston Lodge, and was duly elected master. He remained a member of Houston Lodge, No. 5, A. F. and A. M. in good standing and a beloved, honored and devout Mason and Christian gentleman, and a brother until his death, June 26, 1898. He was seventy-seven years and twenty-four days old. Bro. Michael was not only ready, but seemed to look forward to death as a blessed hour, when he could enter into his glorious reward. He told this writer that he was well and that God was with him, and while the body was weak his soul was strong in his opinions and beliefs. He attended church longer than he was old, and his presence was an inspiration to the service. To his bereaved daughter, Mrs. Carrie Davis of Galveston, and Mrs. Josie Bering of Houston, and other relatives we would offer words of consolation when Martha and Mary mourned "Jesus went." S. P. CHAMBERS, Galveston, Texas.

FRANCIS—Rev. Matthew W. Francis, son of John W. and Cynthia W. Francis, was born in Morgan County, Ala., January 15, 1863, died at the home of his father-in-law, Frank Lancaster, in Guadalupe County, Texas, June 26, 1898. He was born again September 18, 1863, under the preaching of Bro. W. W. Wilson, and he half a mile away. He came to Texas with his parents in 1862, and in 1868 his Christian mother went home to glory. He was licensed to preach by the Quarterly Conference of San Marcos Circuit August 22, 1881, and was admitted on trial into West Texas Conference at San Marcos the fall of the same year; was ordained deacon by Bishop A. W. Wilson in 1885 at Bevilacqua; ordained elder at Llano, 1886, by Bishop J. C. Keener. He married Rebecca Jane Lancaster January 28, 1886, and she and one child survive him. He was zealous, faithful, spiritual. He was wholly void of all unwholesome ambitions. He was holy in life and all manner of conversation. With a constant inti-

mate association with him for years I never heard him use one expression that could not with the utmost propriety be used in any gathering. His dear wife was the most triumphant I ever witnessed. The best testimony of hours of life was largely spent in preaching, exhortation, and rejoicing. An hour before death, tossing under great pain, he said, "Praise the Lord, my Savior is with me and I am happy. I'll soon go home. This is glorious. He could not sing, but he had others to sing. "I'll Sing His Praise in Glory," and "Oh How Sweet to Trust in Jesus," and "Psalms of Victory." He loved to sing. He said: "Don't think I'll forget you. I'll be watching and waiting and singing the sweet songs. I'll see my mother and my Savior to-morrow morning. I'll not see the sun rise, but the Sun of righteousness will rise and shine on forever. I hate to leave you, but I've got no fears to shed. Jesus has wiped them all away. I once thought the river was broad, but it's little and can step across it. He said to his little boy not more than two years old: "You must come to heaven. You will watch and wait for your wife, and the little fellow will be with you." To the two young ladies he said: "What shall I tell your father when I meet him in heaven?" He may have a great many questions to ask about you." They said: "Tell him we'll meet him in heaven." He said: "Glorious message! An angel would rejoice to hear such news." And so in this glorious triumphant strife he passed to his reward. Thank God, our people die well. God bless his aged father who, in Burnet County, in infirmities, still survives. L. C. MATTHEWS.

WILLIAMS—Catherine Williams, nee Evans, the wife of John Williams, was born in Liverpool, England, was married January 28, 1888; came to Layton, Texas, the same year, died at Sweet Home, June 11, 1898. She was brought up an Episcopalian. Joined the Methodist Church, South, under the ministry of Bro. J. F. Cook about 1888. The severe shock the human heart can receive after a life of joy and happiness is a trial of a moment. Other friends may be affectionate, at other times may be strong and seemingly enduring, but it is the wife's love that rises above all, and it is to her faithfulness, her gentle ministrations, her supporting hand that we look when life's afternoon draws near. It is a mother's love, counsel and admonition that is the most comforting to children that loved her so dearly. Home deprived of one around whom so many tender memories cluster, without the controlling influence and power of the gospel, would be dark indeed. Her death has left a vacancy in the home, the church, Sunday-school and social circle that can never be filled. She daily sought to be alone with God. The intercourse was manifested in her quiet, calm, active, self-sacrificing Christian life. She never wearied in well doing, her charities knew no bound. Her future prospects brightened each day, and she delighted to share on heavenly anticipations, too often the joys of greeting her beloved Savior and the many friends that have preceded her. She has left the world better and brighter for having lived in it. God grant that her mantle may fall on her surviving family, and that the dear girls may carry on the good begun work to the honor and glory of God.

HER HUSBAND,

P. S.—Express our gratitude for the many tender expressions of sympathy extended to us.

SHIRLEY—Mrs. Maye Shirley, nee Wosham, was born in Virginia, December 1, 1863, and died in Ennis, Texas, June 18, 1898. Her parents moved to Texas when she was quite small. She was happily married to Mr. Malone Shirley in McKinney, Texas, November 14, 1885. The fruit of this union was three babies, two of whom preceded the mother to the home above, and the other babe followed her in a few days. In addition to these three babes Bro. and Sister Shirley had adopted a little girl, but they were not permitted to keep her many months, for God took her, and now the mother and four babes are together in the home of the King of kings. Father, mother and sisters, we know it is hard to give him up, and not quite one year ago little Otto was called away. Weep not for them, but strive the harder to meet them, you know they are with Jesus. We can almost see their little hands beckoning come. In the springtime of life, untouched by sorrow and unsoiled by sin, they have been taken to that land where the wings of the soul are unfurled, and now as we weep they look radiantly on the tears of this world. We pray our Father's blessing upon the whole family circle.

E. A. SMITH,
Ennis, Texas.

HINCH—Mrs. Emilie Hinch was born in Elko County, Mo., October 1, 1871, came to Texas with her parents in 1885, was married to John W. Hinch, September 18, 1886. She was converted and joined the Methodist Church early in life, and was a true and noble Christian until her death, which occurred May 28, 1898. She died in the tranquility of a dying faith and had no reason to grieve. She had reached the goal of life of nearly 27 years. In her last days she was a great sufferer but far off, but with such Christian fortitude that even her afflictions testified to the genuineness of her faith in God.

J. F. GARRETT,
Hallettsville.

GRANT—Daniel Vaughan, son of Tom and Virginia Grant, was born November, 1865, and died May 31, 1898. He was a sweet, precious babe, stayed on earth only long enough to endear himself to all and then went up to God who gave him to feel no more pain and be with little sister. It makes heaven dearer. SAM C. VAUGHAN.

How's This?

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Hall's Catarrh Cure is taken internally, acting directly upon the blood and mucous surfaces of the system. Testimonials sent free. Price 2c per bottle. Sold by all Druggists.

Hall's Family Pills are the best.

SPARKS—Lillian Bell Sparks (nee Baldwin) was born October 27, 1878; joined the Methodist Episcopal Church, South, in the summer of 1895, was married May 1, 1896, died March 18, 1898, leaving a helpless little child, still alive, a strong tie to the parents and three sisters who look forward in hope of the immortality. For such a ray of sunbeam, for such a flower of beauty and fragrance, we thank God, though given but for the day. May God's grace abide in the home from whence he baby has gone.

JOHN M. MOORE.

BAIRD—Rev. Byttell H. Baird was born in Wilkerson County, Mississippi, January 19, 1852, and died at his home, near Phoebe, Coryell County, Texas, March 18, 1898. He professed religion and joined the Methodist Church in the fall of 1849, was licensed to preach in 1857, ordained deacon in 1858, elder in 1862, ordained minister in 1865. He was twice married—first to Miss H. J. Lovelace, the second time to Miss Mary Clinton, August 17, 1870, who survived him with nine children, all grown. Truly a good man is gone to his reward. He was faithful in all his home, pointing his children to the Lamb of God, who taketh away the sin of the world. He was well educated and preached with power. Many will rise up in that day and call him blessed. His aged companion who walked by his side so long, who helped him in all his trials, is waiting for the Master's call. The Lord bless the bereaved family. May we all meet her there.

L. M. NEEL, P. C.

CLIFFORD—Laura L., daughter of Nace and Orr Clifford, was born May 19, 1881, and died June 30, 1898. Again death has taken from this home its jewel and left father and mother to weep, but not without hope. Through God's love she showed a ray of sweet disposition, a smile for everyone. Thus her short life, though short, was full of sweetness. It is a consolation to know that Christ is the tender Shepherd of the lamb of His flock. Untouched by sorrow and sin, she has gone to the mansion above. May we all meet her there!

C. E. LINSEY.

MCGUIRE—Mary Emily McGuire was born January 24, 1866, and died February 8, 1898. Little Emily was loved by all who knew her. She had such a sweet disposition that she won her way into the hearts of most children to fret never was known to ruffle her feelings. After a short illness from Typhus, night and Thursday night, the little life went out, and loving hands held her remains to rest. Sad hearts, take courage, the little one has gone to dwell in the sunlight of God's eternal love. May the God of love and mercy pour the oil of his consolation into the saddened hearts.

L. M. NEEL, P. C.

McGREGOR—Little Riley, son of John S. and Cassie Petree, was born in Coryell County, Texas, May 30, 1886, and died June 18, 1898, age 2 years and 20 days. He was sick about 20 days. It seemed that death had marked him for a victim from the beginning of his illness, but through the skillful treatment of the physician and the kind and loving care of the family and friends at times there was a hope of his recovery, until just at the hour of 8 on the 18th, with weeping, anyone loved ones standing round his little bed the soul passed through his last struggles, and the ensuing stillness gave token that the last enemy had been conquered. The little body was laid to rest in the old cemetery at Ozona to await for the coming of the angel host, and Him who has said, "I am the resurrection and the life."

J. R. B. HALL, P. C.

MORRISON—Mrs. M. E. Morrison, whose maiden name was Roberts, was born May 23, 1866, and fell on sleep May 1, 1898. She was converted in youth and joined the Methodist Episcopal Church, South. She was married to J. J. Morrison in July, 1881, and became the mother of four children, two of whom were waiting to render to greet their mother home. The other two are with their papa and together make their great joy. Sister Morrison was a great sufferer for a long time. I was with her and talked to her concerning her future hopes. She said she was ready and that the grace of God sustained her amidst her afflictions. At the request of the family I preached her funeral to a large crowd of relatives and sympathizing friends and we laid her body to rest in the Shady Grove cemetery. May the Lord bless the bereaved ones and bring them to their glorified one's home in the beyond.

ZORO B. PIRTLE.

COATS—Little Chester Bedford, son of John W. and Bertie L. Coats, was born June 17, 1888, and died June 18, 1898. Little Chester did not stay with us quite two years. Our Father needed him and called him home. Although he was hard to give him up, it is a great consolation to know where we can find him. We know that he is in heaven because Christ said, "Of such is the kingdom of heaven." Father, mother and sisters, we know it is hard to give him up, and not quite one year ago little Otto was called away. Weep not for them, but strive the harder to meet them, you know they are with Jesus. We can almost see their little hands beckoning come. In the springtime of life, untouched by sorrow and unsoiled by sin, they have been taken to that land where the wings of the soul are unfurled, and now as we weep they look radiantly on the tears of this world. We pray our Father's blessing upon the whole family circle.

W. C. HOLLINGSWORTH,

Santo, Texas.

DUPREE—The subject of this sketch, Mrs. Emma Dupree, was born in San Saba County, Texas, February 23, 1875. In early life she removed to Lampasas County, Texas, where she spent the balance of her life. Her parents predeceased her to the grave and she was left an orphan in this world, but she found in her aunt, Mrs. Allen, a faithful mother and friend, with whom she lived until her marriage to Rev. H. E. Dupree, April 21, 1892. She leaves two sweet little girls with her husband to mourn her loss. She was converted to God and joined the M. E. Church, South, at the age of 17 years and lived a faithful, content Christian life to the end. She went home to God on June 27, 1898. The preparations for her solemn hour had been well made. She said that she was ready and willing to go. A large crowd of sorrowing friends attended her burial, which took place at Sixx graveyard on June 28. May the Father comfort all of the bereaved ones with his rich grace and bring us all to meet her in rest at the right hand of God.

J. H. BRASWELL.

COOPER—Mrs. Anna Cooper, nee Anna Cooper, was born in San Saba County, Texas, February 23, 1875. She was converted to God and joined the M. E. Church, South, at the age of 17 years and lived a faithful, content Christian life to the end. She went home to God on June 27, 1898. The preparations for her solemn hour had been well made. She said that she was ready and willing to go. A large crowd of sorrowing friends attended her burial, which took place at Sixx graveyard on June 28. May the Father comfort all of the bereaved ones with his rich grace and bring us all to meet her in rest at the right hand of God.

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July 12, 1900.

TEXAS CONFERENCE.

Houston District—Third Round.	
El Campo, at Hahn	July 14, 15
Angleton, at Velasco	July 21, 22
Dayton, at White's School-H.	July 28, 29
Alvin	Aug. 4, 5
McAshan and City mis., at McAshan,	Wed night, Aug 8
Sandy Point, at Dairy	Aug 11, 12
Harrisburg and Bay Shore, at Seabrook	Aug. 18, 19
St. James	Wed night, Aug 22
Columbia and Brazoria, at E.	Aug. 25, 26
Rosenberg, at Marshall's S-H	Sept. 1, 2
Mc Kee Street	Wed night, Sept 5
Tekagorda, at Bay City	Sept. 8, 9
Dickinson, at Genoa	Sept. 15, 16
St. John's	Wed night, Sept 22
Richmond	Sept. 23, 24
West End	Wed night, Sept 26
O T. Hutchins, P. E.	

Florence	Aug. 18, 19
Moffat	Aug. 26, 27
Salado	Sept. 1, 2
Bertram	Sept. 1, 2
Maxine	Sept. 8, 9
Burnet	Sept. 15, 16
W. L. Nolms, P. E.	
Dublin District—Third Round.	
Morgan Mill, at C. Grove	July 7, 8
Glen Rose, at Paluxy	July 14, 15
Buffalo, at Bluffdale	July 18
Iredell, etc., at Eudaly	July 21, 22
Dufaux, at Odessa	July 28, 29
Hico, at Fair	Aug. 4, 5
Carlton, at Fairview	Aug. 11, 12
Proctor, at Proctor	Aug. 18, 19
Sipe Springs, at S. S.	Aug. 25, 26
Carlton, etc., at Romney	Sept. 1, 2
Hicking Star, etc., at Sherman	Sept. 4
Deafomina	Sept. 11, 12
DeLeon	Sept. 1, 2
E. F. Boone, P. E.	
Terrell District—Third Round.	
Forney	July 14, 15
Boyce	July 21, 22
Kaufman	July 28, 29
Tolson mis.	Aug. 4, 5
Kemp cir.	Aug. 5, 6
Crandall	Aug. 11, 12
Reinhardt	Aug. 18, 19
F. O. Miller, P. E.	
Brenham District—Third Round.	
Lexington, Early Ch.	July 18, 19
Lyon	July 17
Mayfield	July 21
Ben Arnold, Walker Creek	July 24
Caldwell, Yellow Prairie	July 25
Cameron	Aug. 5
Davilla, Lebanon	Aug. 11, 12
Pleasant Hill, Hamilton's Ch.	Aug. 18, 19
Rockdale	Aug. 19, 20
Bellville, Cochran	Aug. 25, 26
Pattison	Sept. 1, 2
Sealy	Sept. 8, 9
J. B. Cochran, P. C.	
Calvert District—Third Round.	
Centerville, at Redland	July 11
Jewett, at Liberty	July 18
Franklin cir., at Harris Chapel	July 21
Franklin sta.	July 23
Hearne and Wheelock, at W.	July 25
Mt. Vernon, at Beck	Aug. 4
Calvert	Aug. 6
Rosebud, at Cedar Springs	Aug. 11, 12
Lott, at Chilton	Aug. 13, 14
Durango, at Blevins	Aug. 14, 15
Petteway	Aug. 19
Marlin	Aug. 20
Bremond and Reagan, at R.	Aug. 21
H. M. Sears, P. E.	
Austin District—Third Round.	
Platonia	July 14, 15
South Austin	July 21
First Street, Austin	July 22, 23
Manchaca cir., at Moore's school-house	July 28, 29
Eagle Lake and Rock Island, at R. I.	Aug. 4, 5
Columbus	Aug. 11, 12
Weimar and Osage, at Osage	Aug. 12, 13
Bastrop	Aug. 16
Cedar Creek cir., at Hill's Prairie	Aug. 18, 19
McDade cir., at Milton's Chapel	Aug. 25, 26
Whebellville cir.	Sept. 1, 2
Manor	Sept. 2, 3
Merrilltown and Walnut, at W.	Sept. 8, 9
Cypress	Sept. 9, 10
Geo. A. Lebere, P. E.	
Huntsville District—Third Round.	
Willis sta.	July 14, 15
Prairie Plains cir., at Johnson's Chapel	July 15, 16
Montgomery cir., at Mine Prairie	July 21, 22
Millican cir., at Wesson	July 21, 22
Hempstead sta.	Aug. 4, 5
Huntsville sta.	Aug. 4, 5
Dodge cir., at Black Jack	Aug. 4, 5
Cold Spring, at Eason	Aug. 11, 12
Waller cir., at Somerville	Aug. 11, 12
Anderson cir., at Roan's Prairie	Aug. 12, 13
Zion cir.	Aug. 13, 14
Madisonville, and Lancasterville cir., at Courtney	Aug. 13, 14
Nasasota sta.	Sept. 3, 10
Eryan sta.	Sept. 16, 17
J. C. Mickle, P. E.	
NORTHWEST TEXAS CONFERENCE.	
Brownwood District—Third Round.	
Blanket, at Turkey Creek	July 14, 15
Indian Creek at Chappell Hill	July 21, 22
Fleming, at Energy	July 29, 30
Comanche sta.	Aug. 4, 5
Comanche cir.	Aug. 5, 6
Center City, at Bethel	Aug. 8
Zephyr	Aug. 11, 12
May	Aug. 15
Burket	Aug. 18
Brownwood	Aug. 21
Lometa	Aug. 24
Goldthwaite	Aug. 26
Bangs	Sept. 1, 2
Santa Anna	Sept. 2, 3
Hyton	Sept. 8
O. P. Sensabaugh, P. E.	
Clarendon District—Third Round.	
Matador, at M.	July 14, 15
Channing sta.	July 21, 22
Memphis	Aug. 4, 5
Wellington, at Cataline	Aug. 11, 12
Ennis	Aug. 18
G. S. Hardy, P. E.	
Abilene District—Third Round.	
Truly	July 14, 15
Clairemont	July 15
Fair Davis	July 21
Albany and Moran	July 21, 22
Colorado	July 21
Roby	July 28, 29
Rayner	Aug. 4, 5
Putnam	Aug. 11, 12
Eastland	Aug. 18, 19
Eula	Aug. 25, 26
J. S. Chapman, P. E.	
Waxahachie District—Third Round.	
Palmer, at Chappell Hill	July 14, 15
Red Oak, at Onward	July 28, 29
Foreston, at Falls	Aug. 4, 5
Mountain Peak, at Oak Branch	Aug. 4, 5
Bardwell, at Avalon	Aug. 4, 5
Crisp	Aug. 11
Ennis, at Ennis	Aug. 12, 13
Horace Bishop, P. E.	
Vernon District—Third Round.	
Childress, at Childress	July 14, 15
Kirkland, at Gypsum	July 16
Willow Vale	July 21, 22
Eldorado	July 21
McGinnis	July 25
Chilhowie, at Big Valley	Aug. 4, 5
Quanah sta.	Aug. 6, 7
Paducah, at Guthrie	Aug. 11, 12
Seymour mis., at Shady Grove	Aug. 18, 19
Preaching on Sat. and Sun. at 11 a. m.	
Seymour sta.	Aug. 18, 19
Quarterly Conference, Sat., 8:30 p. m.	
Preaching Sunday night.	
Throckmorton	Aug. 25, 26
Graham cir.	Aug. 29
Graham sta.	Aug. 29
Farmer	Aug. 30
J. H. Wiseman, P. E.	
Georgetown District—Third Round.	
Hutto	July 14, 15
Granger	July 21, 22
Georgetown	July 21
Belton	July 29
Bartlett	Aug. 4, 5
Liberty Hill	Aug. 11, 12
Horace Bishop, P. E.	
Florence	Aug. 18, 19
Moffat	Aug. 26, 27
Salado	Sept. 1, 2
Bertram	Sept. 8, 9
Maxine	Sept. 15, 16
Burnet	Sept. 15, 16
W. L. Nolms, P. E.	
Dublin District—Third Round.	
Glen Rose, at Paluxy	July 7, 8
Buffalo, at Bluffdale	July 14, 15
Iredell, etc., at Eudaly	July 18
Dufaux, at Odessa	July 21, 22
Hico, at Fair	Aug. 4, 5
Carlton, at Fairview	Aug. 11, 12
Proctor, at Proctor	Aug. 18, 19
Sipe Springs, at S. S.	Aug. 25, 26
Carlton, etc., at Romney	Sept. 1, 2
Hicking Star, etc., at Sherman	Sept. 4
Deafomina	Sept. 11, 12
DeLeon	Sept. 1, 2
E. F. Boone, P. E.	
Brookston and High	2d Sun Sept
Golde	3d Sun Sept
Laudin	4th Sun Sept
Farnum	5th Sun Sept
T. R. Pierce, P. E.	
Sherman District—Third Round.	
Travis Street	July 14, 15
Whitesboro cir.	July 21, 22
Horn	July 25, 26
Pottsdorf and Preston	Aug. 4, 5
Gordonsville	Aug. 11, 12
Van Alstyne sta.	Aug. 18, 19
J. R. Wages, P. E.	
Terrell District—Third Round.	
Forney	July 14, 15
Boyce	July 21, 22
Kaufman	July 28, 29
Tolson mis.	Aug. 4, 5
Kemp cir.	Aug. 5, 6
Crandall	Aug. 11, 12
Reinhardt	Aug. 18, 19
F. O. Miller, P. E.	
EAST TEXAS CONFERENCE.	
Marshall District—Third Round.	
Jefferson	July 15, 16
Kellyville cir., at Mims' Chapel	July 18
Coville, at Center	July 19
North Side, Marshall	July 21, 22
Henderson	July 25, 26
Henderson cir., at Union Chapel	Aug. 1
Henville, at Lagrone's Chapel	Aug. 1
Longview	Aug. 5, 6
Killen	Aug. 7
Church Hill	Aug. 12
Arlington, at Bethel	Aug. 19
C. R. Lamar, P. E.	
Beaumont District—Third Round.	
Burkeville, at Survey	July 14, 15
Wadsworth and Colmesneil, at Spar-	July 21, 22
goode	
Elkhorn, at Port Elkhorn	July 23, 24
Jasper and Kirbyville, at K.	Aug. 4, 5
Jasper mis., at Homer	Aug. 11, 12
Beaumont mis., at Griggsby's Bluff	Aug. 15, 16
Call, at Lawson	Aug. 25, 26
Beaumont sta.	Sept. 1, 2
Orange	Sept. 8, 9
Chesler	Sept. 15, 16
Leggett	Sept. 21, 22
Livingston	Sept. 29, 30
T. J. Milam, P. E.	
Pittsburg District—Third Round.	
Gillespie, at Mt. Zion	July 14, 15
Lorena, at Oak Grove	July 21, 22
Brueville, at Brueville	July 22, 23
Aquilla, at W. Chapel	3 p. m., July 24
Mosby, at Stringtown	July 26
Abbott, at Willow	Aug. 4, 5
Whitney	Aug. 18, 19
Elm Street, Waco	Aug. 25, 26
Fifth Street, Waco	Sept. 1, 2
Morrow Street, Waco	Sept. 8, 9
Samuel P. Wright, P. E.	
Gatesville District—Third Round.	
Oglesby, Whitson	July 14, 15
Harmony	July 21, 22
Bowie, Blue Creek	July 25, 26
Jonesboro, Evergreen	8 a. m., July 27
Lampasas	Aug. 1, 2
Hamilton, Warren's Creek	Aug. 11, 12
Evant, Shive	8 a. m., Aug. 13
Copetas Cove, Mt. Pleasant	Aug. 18, 19
J. G. Putman, P. E.	
Waco District—Third Round.	
Gatesville District—Third Round.	
Burkeville, at Mt. Zion	July 14, 15
Millers	July 21, 22
Daingerfield, at Bradfield, Thur.	July 23
Linden, at Jones Chapel	July 29, 30
Atlanta	Aug. 1, 2
Queen City, at Laws Chapel	Wed. Aug. 1
Red Water mission	Aug. 4, 5
Quigman, at Forest Home	Wed. Aug. 8
Winnfield, at New Hope	Aug. 11, 12
Fairview	Aug. 18, 19</

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Dr. Price's Baking Powder is the true friend of all the people, rich and poor alike. It supplies a pure, wholesome leavening agent, which makes the biscuit and cake of highest healthfulness at medium cost and protects the food from alum, which is the greatest dietary danger of the day.

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LETTER FROM ABROAD.

Paris, France, June 25, 1900.

As I do not believe in "impersonal journalism," I may as well say here that these letters are written during "enduring"—the darkies' word would sometimes fit) the travels of my brother, Rev. Percy R. Knickerbocker, and myself, through the various places mentioned. I find I haven't time to cover the journey consecutively in these screeds, but promise myself to write some special letters after I get home. The constant change of food and water and beds and scene, and the tremendous labor involved in sightseeing, is not specially inspiring to one's literary spirit.

For the sake of the children in the Advocate family let me mention another concert I heard. It was by a male voice and was a special serenade to my brother and myself. It was just at twilight, in the romantic time of the gloaming. The voice was loud and deep—indeed, it sounded very much like the blowing of a coarse, cow-horn in a barrel. It was the singing of a "Cape Crowned Crane" at the zoological gardens of London. A little afterward we heard the chorus—of monkey chattering, parrot screams and elephant blowings—and it was a most interesting concert. This garden has the finest collection of animals in the world—more than 3000 varieties, and perhaps 50,000 specimens, ranging from a mouse to an elephant and from a butterfly to a hippopotamus. I thought I had seen some wild beasts, but concluded I hadn't seen the advance guard before I looked on that vast army recruited from earth, air and sea, and the four quarters of the globe! There were fifteen kinds of buzzards; about 100 kinds of monkeys; there were beautiful gazelles, "with their soft, dark eyes;" and giraffes with their long necks in the second story. There was a red flying squirrel bigger than an ordinary cat, with a tail three feet long—the squirrel's tail, I mean. In fact, the tail was so long it had a pad in about its middle where it rested on the squirrel's back, making it easier to "tote." There were birds without wings, which could neither walk nor fly (penguins); also birds without feathers, having hair instead (the cassowary). There was a fish that had feet, a snake big enough to swallow a yearling calf, and a lizard six feet long. In fact, there were wonders re-filled. One particularly interesting feature of the exhibi-

tion is that you see all the creatures as in their wild state. The aviaries are several hundred feet long and perhaps 100 feet high. Inside are trees, lakes, grass, flowers, etc., and the birds nest and sing and fly as if free. The animals are also kept in vast dens and jungles, and live at home and keep house in the same place. A family of lions, keeping house in an interesting sight. We saw the lions fed and watched four half grown ones to see if they would fight over the bloody flesh. So eager were they that they leaped over one another again and again as if playing "leap frog," but as the chunks of flesh were thrown in, each grabbed a piece and ran—having learned the unprofitableness of fighting—while the other fellow eats. In all seriousness we came away from the "zoo" impressed very deeply with God's creative power and also with the wonder of Adam's achievement when he gave names to all the animals of the earth.

Of course, we made our pilgrimage to the Mecca of Methodism in London, John Wesley's house and Wesley's Chapel. First, we went into the Museum, where are kept the principal reliques of that wonderful man. Everything gave evidence of the practical piety of his daily life. There is an old teapot there, which he used. It is inscribed with the grace that he sung, and that is still sung by Wesleyans, at meals. The grace is in two parts—one sung before the meal; the other, afterward—as follows:

"Be present at our table, Lord;
Be here and everywhere adored.
These creatures bless and grant that we
May feast in Paradise with Thee."

On the other side is:

"We thank thee, Lord, for this our food,
But more because of Jesus' blood;
Let manna to our souls be given,
The bread of life send down from
Heaven."

I was struck with the size of the pot (it will hold about six quarts) and thought Wesley must have been a great tea drinker, since he didn't have a very large family; but I learned that he used this pot at the "early breakfast" he gave his preachers every Sunday morning, when he assembled them at his house before sending them out to their day's work. These early breakfasts are a feature of Wesleyan Methodism unto this day. To show the value of sentiment, even measured by cold dollars, the fact that \$25,000 has been

refused for this old teapot, and that it is valued at \$100,000 is worth mentioning.

Mr. Wesley's book-case is a very fine piece of mahogany furniture. In fact, all the furniture indicates that the owner was a man of taste as well as piety. The chairs, made of polished mahogany and upholstered in mohair, are as good as new to-day.

Wesley's fine clock is still running and keeps good time. Its clear, silvery bell struck the hour while we stood near it, and as its melodious tones rang through the house I thought, What an argument for immortality. Wesley's voice, speaking archangelic thoughts of spiritual power, is silenced in the dust, but this metal voice, knowing nothing but automatic movement, is still loud and ringing! If there be no future life, then is metal greater than man!

The old wooden collection plate, shaped like a skillet, was suggestive that even in those "good old days" the "nuisance" of collections existed, and were even sanctioned by as great and as good a man as John Wesley!

In another room were some autograph letters of John Wesley. They indicate that the old man fell on "troublesome times" often.

One, dated Bristol, October 6, 1767, begins: "I rejoice at the behavior of Mr. Whitefield. At length he meets me half way."

Another is dated York, June 24, 1770, and reads thus:

"My Dear Brother:

"Mr. Augustus Toplady I know well. But I do not fight with chimney sweepers. He is to dirty a writer for me to meddle with. I should only foul my fingers. I read his little page and troubled myself no further. * * * As long as you are seeking and expecting to love God with all your heart, so long your soul will live. Affectionately yours,

JOHN WESLEY."

When we remember that Toplady was the author of the hymn, "Rock of Ages," this letter is remarkable. We are also struck with the fact that even when troubled with bitter controversy, Mr. Wesley did not forget spiritual counsel. I also think this brother, whose letter he was answering needed spiritual counsel, as he evidently belonged to that pestiferous class who find their delight in telling the preacher about all the mean and disagreeable things that are said about him. I can read that fellow's letter through the mists of a hundred and thirty years, it began:

"My Dear Bro. John Wesley:
Have you read what Mr. Augustus Toplady has been writing about you? You ought to read it. He says you are a ——————, etc., etc."

There is one consolation and one discouragement in this little insight into the "good old days." The consolation is that we have no greater trials than our brethren did; the discouragement is in the fact that evil breeds of men have not died out in 130 years, and thorns for the flesh will still continue to grow.

When I stood in Wesley's prayer-room and knelt in Wesley's pulpit, my heart went out to God for the falling of a fringy of his mantle on me; but then when I read upon his tomb "Reader, if thou art constrained to bless the instrument, give God the Glory." I knew that that mantle was a double portion of the Holy Ghost, and for that my heart went up to Wesley's God and mine.

Let me here pause long enough to say a word about the weather and several other odds and ends. Riding along on the top of an omnibus in the early twilight of my first evening in London, I looked at my watch. It was a quarter to nine. Thinking there was an hour's difference in time that I hadn't taken account of, I was about to change my watch, but found by comparison with English clocks that it was correct! It doesn't "get dark" till nine o'clock at night at this season. What time it "gets light" I have no means of telling. It has always been light when I wake up. At least, it has been London light—though that's a poor imitation. For several days after we got to London it rained about every fifteen minutes, and was always reasonably gloomy.

London has 30,000 miles of streets (if my memory is correct), yet they deliver milk in hand-carts, with this sign on them: "Fresh Milk—Humanized and Sterilized. Special Cows for Invalids and Infants." That "humanizing" process I'd like to know; I'd like to try it on the hearts of some "peddles without feathers" I have seen.

Indeed, I saw many of this sort in the neighborhood of Billingsgate market, London, a place that has furnished by its degradation a word to the language. And speaking of language reminds me that often in London I could no more understand what an Englishman said than if he had been talking French! Not only is their pronunciation very different, but their idioms. For instance to the question: "How far is it to High Holborn Street?" I have received these answers: 1. "Five min-

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L. BLAYLOCK.

utes" (meaning it will take you five minutes to walk there), 2. "At the top" or "At the bottom" (meaning at the end of this street), 3. "At the third turning" (meaning at the third corner).

I met a Frenchman who had lived in England some time. I said: "How do you say 'half' in French?" He said: "I don't understand you." After several "vain repetitions" a bright idea struck me, and I said: "How do you say 'harff' in French?" "Oh," said he, "you say 'dem' in French for 'harff'" —and then in explanation of his failure to comprehend, with perfect sincerity and naivete he added: "I have learned English, but not American." That's "one on me" thought I, and passed on.

Speaking of asking about localities reminds me that the streets of London and Paris are arranged and named for the special delectation of strangers. One street will only have four or five different names in the course of a mile or two, and cross streets are often a minus quantity for a very long distance. In their place are alleys and inner "courts."

I am not surprised at the Chicago man's comment on the time it takes to build a house in Europe. Said he: "They tell me it took six centuries to build this Cathedral. Why, in Chicago, we'd build it in two years!" And the Chicago man was right. One item will show the reason of the slowness. All this scaffolding, even on the largest buildings, is made of poles bound together with ropes and wedged tight with wooden wedges!

"There's the window, out of which Count Blank fell in trying to make his escape two hundred years ago," said the "beef-eater" guide at the Tower of London, pointing to a window about 100 feet high. "He was picked up a bloody corpse the next morning." So the first word I heard in the Tower was a word about death and blood. It was appropriate. It's a gruesome place from the "traitor's gate" to the staircase under which the bones of the murdered princelets of Edward the Fourth were found, and from the executioner's sword (the biggest I ever saw) of the King of Oude to the block on which Lord Lovat was beheaded. Specially interesting is the collection of arms and armor, illustrating the evolution of murderous instruments from time immemorial unto the present day. The ornamentation of the walls of the armory is peculiar, consisting mostly of figures and flowers formed entirely of weapons. One, a "Passion Flower," made of swords, ram-rods, bayonets and grappling hooks, was indeed a passion flower, and the fruit that that flower bears is war and woe and blood and hell. The awful instruments of torture, the rack, the thumb-screws, the jack-boot, the red-hot pincers and irons, exhibited here seemed to be imported from hell's own factory for the use of demons instead of human Kings and Queens.

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Activity is not always industry.

The foibles of fashion are the fool's opinions.—Rum's Horn.

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