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TERRELL DISTRICT.

The Terrell District Epworth League will meet in Mesquite, Texas, June 26, 27 and 28. F. O. MILLER.

FIELD NOTES.

Malakoff League, No. 4870, was organized Jan. 21, 1900 with 13 members. Number members June 1, 40. Every department is being cultivat d successfully. Our pastor takes an active part in League work. EVA BAYETT, Sec.

ATTENTION, NORTH TEXAS LEAGUERS.

We will provide entertainment for all on the program, two delegates from each League and the pastor. We hope the Leagues will come Wednesday afternoon. The west-bound Cotton Belt arrives at 4:30 p. m. The north-bound Central arrives at 1:10 and 8:10 p. m. The South-bound Central arrives at 2:30 and 8 p. m.

S. A. ASHBURN.

EPWORTH LEAGUERS, ATTENTION.

Fifty dollars of the amount subscribed at our recent conference at Waco toward paying off our old indebtedness remains unpaid. Will those who were generous enough to subscribe to this fund please send me the amount of their several subscriptions at once? We are extremely anxious to get rid of these matters, not only because the debts ought to be paid, but in order to give our undivided attention to the work of the current year.

J. T. ELLIS,
State Secretary-Treasurer.
Holland, Texas.

NOTICE TO LEAGUERS OF TERRILL DISTRICT.

All delegates and friends coming to the District League at Mesquite will please send in their names at once to Will Cullum, Jr., our Secretary at Mesquite. We want to make it pleasant and profitable for all who attend. Please act promptly, so homes may be provided for all.

H. D. HUMPHREYS,
President of League.
C. C. WILLIAMS, P. C.

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VOL. XLVI. DALLAS, TEXAS, THURSDAY, JUNE 14, 1900. NO. 42

EDITORIAL

DOES PROSPERITY CONDUCE TO LIBERALITY.

The other day we were in conversation with a number of leading ministers and we chanced to make the remark that the present bright outlook offered a wonderful opportunity for filling our Church schools next fall. But one of the company replied that this view of the situation was a mistake; that prosperity did not conduce to liberality, and that good crop years do not fill up our schools. He further added that Church finances never go forward with bountiful harvests; that people make the ministers share the hard times with them, but that as a rule they do not divide their prosperity with the ministers, the Churches and the schools. The remark left an impression upon us and we have been giving it some close thought. As a matter of fact, is it true that prosperity is a bar to liberality? It ought not to be, but we can see where it is possible. Prosperity stimulates enterprise. Men become more hopeful and they are more inclined to branch out into the enlargement of business. The farmer will take advantage of good times to buy a little more land, to add to his herds of live stock, improve his home at some point; and the business man will take heart, liquidate a note that may not yet be due, increase his stock of goods, take a trip for pleasure to a watering place, invest in a better horse and vehicle, and in numerous ways open up channels for the spending of money of which he would never think were times hard and money scarce. The result is that when the time comes to send his children to school, to help in a Church enterprise, and to help the gospel, his money is either gone or tied up in new ventures, and he does not feel able to do his duty in matters of that sort. On the other hand, when money matters are stringent and business is dull and crops poor, he restricts the volume of his business, does not risk investments in new deals for fear of a panic, and the result is he has a better bank account and more money on hand really than when times are prosperous. Now we can see how this is possible.

But is this the way to carry on business? We do not think so under any circumstances. Our liberality ought to be measured by our prosperity. As God blesses us we ought to give to his cause. According to this rule, then, the present year ought to inspire a wide-spread liberality. We have been almost all over Texas, and we have never seen such an outlook for wheat, oats and corn. The two former crops are already made and mostly gathered. If the farmers are wise there is no necessity for any loss now to wheat and oats. And one more good rainfall will make the corn crop and this will be a great one, from our observations. Then the cotton crop is doing well. True this is slightly late and the rains have kept it back, but the stand is good and the farmers are now getting it in fine condition. If nothing unforeseen occurs, the yield from this source will be a success; also cattle are in superb condition and the prices are very encouraging. In fact, the whole country along the lines of our extensive travel is one boundless sea of agricultural prosperity. Therefore the opportunity of a lifetime is before us for the gathering of results in the interest of education and Church enterprises. Our people have no excuse for not making ample arrangement for sending their children to school next fall. And it looks like no pastor will have excuse for not bringing up fine collections for our various Church interests. The missionary cause ought to be pushed forward wonderfully, and the Twentieth Century Movement ought to be placed upon a tidal wave. God is giving us the increase in abundance, and now let the ministry place the issue upon the consciences of the people, and we believe that out of hearts of gratitude they will do their duty. We ought therefore to make this the greatest year in the history of Methodism. Will we do it?

SOUTHWESTERN UNIVERSITY.

Southwestern University has just closed one of the most successful sessions in its history. The attendance during the year exceeded that of any former year, and the quality of work accomplished is said to have been of the most meritorious character. The recent commencement has taken its place in history, and henceforth it will be looked back to as epochal. It closed out the career of the old environment and ushered in the new. Heretofore the old building was the scene of labor upon the part of the teachers and the pupils, but hereafter the elegant new structure, built of finished stone, will furnish shelter, rooms and appliances for instructors and students. To one who has been accustomed to the old place it will be difficult for him to recognize the changed order of things. Far up toward the Annex stands this stately edifice, a monument to the liberality of its friends and an honor to the Church and State. It represents Christian education of a high order. And it is a Methodist institution included in and associated with all that Methodists hold sacred in religion and in science and literature. Only a few things remain now to be done to make the University all that we can hope and wish as an institution equipped for every good word and work. In the first place, we want to liquidate the remnant of the debt incurred in the building of this great structure. This does not amount to much, but it will bar further progress until it is removed. There is nearly subscriptions enough already secured to accomplish this end. Agent Sinex is now actively engaged collecting these amounts and procuring others, and if we will all co-operate with him the building will soon be free of all money obligation and the way will be open for further enterprise. In the next place, the next two or three months will afford ample opportunity for advertising the advantages of the University and of drawing the attention of Methodist patronage to it. Our boys ought to be sent to this religious Methodist school. It is ours and our type of Christianity is taught there, and if we want our young men trained according to our Methodist ideas this is the place to send them. Next year ought to open with 500 pupils. We have over 700 traveling preachers in Texas, and if each one would make special effort to send one boy from his charge to Georgetown, just see what a company of students would be at the University at the next opening. And we verily believe that there is not a pastoral charge in Texas but that will send a boy to our central school if the preacher will put himself to a little trouble to hunt up said boy and give him the proper encouragement. All you will have to do as you go round your work is to keep your eyes open, and when you see a bright Methodist boy spend the night at his father's house and talk education to him. That sort of work on the part of pastors has brought to our schools the best brain in the Church and in the State. Through this sort of work Holland N. McTyeire was picked up out of a country home and sent to Randolph-Macon College. Our great commonwealth has hundreds of hardy and stalwart boys throughout her homes if we will only search them out and point them toward the advantages of Christian education at Georgetown. They are ours, and we ought to educate them according to our ideas of Christian training. Therefore let every preacher get him a catalogue from the Southwestern, carry it around his work with him and use it whenever the opportunity affords. Such work will most surely bear fruit for the benefit of the Church in the years to come.

THE STANDARD AND EPISCOPACY.

It is a difficult matter for our neighbor of the Baptist Standard to deal fairly and justly with any department of our Methodism whenever he finds it necessary to turn aside from his own Church troubles and to proffer his aid to us in the settlement of any of our disturbances. Two weeks ago we took occasion to criticise the action of the late Northern General Conference in abolishing the time limit in the itineracy, whereupon our neighbor proceeds to quote a paragraph from our editorial and to deliver himself thusly:

Episcopacy is bound to go in the face of advancing human freedom. It will always be possible, perhaps, in monarchies to maintain the Episcopal Churches, but where liberty abides the episcopacy will gradually disintegrate. It will be bad for the episcopacy, but good for Methodism and for Christianity at large. Let the editor of the Advocate take its medicine with becoming humility, for he is not working now under the time limit clause, anyway.

Now it did not occur to the sage of the Standard that the removal of the time limit had nothing to do with the going of "episcopacy," but, on the contrary, placed larger powers in the hands of "episcopacy." Under the time limit practice the law of the Church came in and solved for the Bishop many of the problems of the pastorates, but now that law is gone in the Northern Church and the whole responsibility of removing preachers rests with the Bishop. Then again the "head of the Standard is too thick for any sort of statement of facts ever to penetrate into his inner power of apprehension and correct the error that has existed there for a lifetime, that Methodist Bishops are invested with arbitrary prerogatives. If he knows better himself he does not want to tell his readers that the episcopacy in the Methodist Church is under the wholesome limitations of law and that any Methodist preacher has equal rights with a Bishop before the law. The fact is there is a set of men including the Standard editor in charge of the affairs of the Baptist Church in Texas to-day who are exercising an authority in the management of their matters that would not be tolerated in the Methodist Church twenty-four hours. We saw these managers at the Fair Grounds last fall out-Bishop all of the Bishops in the Methodist Church from the days of Asbury to the present time. If then in free America the Baptist Church in Texas through a few of its leaders can play the autocrat so successfully, surely the Methodist Church can maintain its episcopacy with the laws we have thrown around it without infringing upon the liberties of any man, however high or humble. If the autocracy now practiced by the "Board Party" in the Baptist Church in Texas can survive without disintegration, then the Standard need not worry his righteous soul over the continuance of the episcopacy in the Methodist Church. If he will take care of the former we will look after the latter. And if Dr. Harden and his followers can swallow the medicine that Dr. Cranfill and his followers are pouring down their throats then we can surely swallow the medicine offered us by the "episcopacy" and the "time limit." However, if Dr. Cranfill only could know it, the Northern Methodist General Conference has no authority to administer "medicine" of any sort to Southern Methodists. We carry an apothecary of our own and there is no need for drawing nostrums from beyond the Ohio. The time limit is without objection to us in so far as we have practiced it. As good it has not convulsed the Methodists of Texas with strife and discord. Neither has it brought about any civil or criminal libel suits among our brethren. We have as a result no "Church Party" and no "Board Party" amongst us. However, if the Standard will cease misrepresenting our Church government and stop meddling with our affairs we will promise not to drag the disgraceful squabbles of his unfortunate Church before the eyes of Methodists. But until he does this we want to gently remind him that until his form of government works out better results in the way of peace and brotherly love among his own brethren, we are not prepared to accept any of his ideas of improvement in our system.

COMMUNICATIONS.

COMMENCEMENT AT THE SOUTHWESTERN UNIVERSITY.

It is rare even in the history of a great institution that we witness an occasion of such interest and enthusiasm as the late commencement of the Southwestern University. Alumni from every part of the State and visitors in unusual numbers were present to atend the exercises and look for the first time upon the splendid new building. Curators, trustees and other officials were out in full force and held their meetings in the elegant and spacious new rooms fitted up for them. Reports from the faculty and Executive Committee show a year of unexampled prosperity in the school. The Annex, or Young Ladies' College, registered the largest number of students in its history. The report of the Manager, Dr. Allen, exhibits a handsome profit over all expenditures, although nearly $2000 have been paid out on improvements.

The exercises of the commencement began with the fitting "school declamation contest" in the new auditorium on Thursday afternoon, in which Master Pet Graves, of Georgetown, was the fortunate contestant, winning the medal. Prof. Moore, the Principal of the department, is a growing man and every way worthy of his position. Prof. Burcham, elected twelve months ago a member of the faculty, has proved himself a very efficient and faithful man.

Following the exercises of the fitting school came

THE MUSICAL CONCERT.

Given by the music classes of the Annex and University. These exercises showed that excellent work had been done in all the music classes, and reflected great credit upon both pupils and teachers. Miss Martin and Mrs. Crawford, teachers of instrumental music, have been connected with the school for several years, and are well known to the patrons of the University for their very faithful and efficient work. So also Miss Willie Cahoon, the teacher of stringed instruments. The exercises of her pupils were among the most delightful of the entire commencement occasion.

Miss Florence Boyer, the vocal teacher, has been but one year in the school. The best judges speak of her work in the most complimentary terms, and regard her as a woman of fine culture and excellent qualification for special work. Altogether the music department of the University is well worthy of the patronage of our people throughout the State who desire a first-class musical education for their children.

The fine displays of the art department, presided over by by Miss M. C. McKenzie, show that she is eminently qualified for her position. Hundreds of visitors attended the art reception at the Annex, and looked upon the work of her pupils with great satisfaction.

FRESHMAN AND SOPHOMORE CONTEST.

In this spirited and excellent contest in declamation the medal was awarded to Mr. Wm. Nichels, of Mt. Calm, Texas.

In the junior orators' contest which followed on Friday afternoon the judges awarded the medal to Mr. J. E. Green, of Houston, Texas. The speakers were Messrs. F. M. Blake, G. W. Foster, E. G. Lasinger, S. D. Saunders, S. R. Steele, C. T. Tally and J. E. Green. Every one of these young men did himself great credit and I do not wonder that the judges found it difficult to make up thieir decision.

The oration of Mr. Frank Black on Flennerhasset was a fine piece of literary work and well delivered. I mention it specialy as it stirred in my mind so many of the sacred memories of my early life on the great Ohio River.

Without making any invidious distinctions there is one thing else I wish to mention and that was the honor pronounced upon Mr. Samuel D. Sanders of Georgetown after the close of his oration. His subject was "Non Omnis Moriar." The oration was full of high ideals and every line of it spoken with the calmness of a sincere mind and heart. "That young man lives his own oration," I heard one say who was well competent to judge. Ah! what an honor is here. The highest honor surely. I devoutly hope all the young men will strive to be worthy of it and live their high ideals.

In the elocution contest the medal was awarded to Miss Bettie Benton Wheeler, of Aransas Pass, Texas, on her reading of the "Garden Scene from Mary Stuart." The young ladies were at some disadvantage, as they had not tested their voices in the large auditorium, and in some instances were not distinctly heard. Miss Maude Johnson, Miss Kate Dale and Miss Ruth Bryan were in the contest with Miss Wheeler.

The recitation of "Hagar" by Miss Nell Stovall was a work of wonderful excellence and power. To speak for myself, I have heard nothing of the kind superior to it on such an occasion. Miss Duncan, who had charge of the classes in elocution, is well accomplished and greatly devoted to her work. She has reason to congratulate herself on the progress of her pupils.

THE LITERARY ADDRESS

before the societies of the University on Saturday morning was delivered by the Hon. R. W. Hall of Vernon. Wit, humor, pathos and high moral teaching were all in this delightful address. It was a plea for reiigion, morality, learning, consecrated citizenship, all in one. The audience heard him to the close with increasing interest, and was sorry when he ended.

In the afternoon followed the Alumni address by the Hon. Robt. A. John, of Georgetown, Texas. In this address the character and work of the Saxon, the Roman and the Hebrew were pointed out, and their several contributions to our present civilization indicated. He did great honor to himself and to his Alma Mater. As Mr. John stood before us and spoke with such eloquence and force I thought much of his noble father, my friend Dr. John, of saintly memory, and could but wish for his son a career every way worthy of the life and example of such a father.

The reception and banquet tendered the Alumni—a most elegant entertainment—in one of the rooms of the new buildings, and the "Champion Debate" in the evening, closed the exercises of the day. The question debated was: "Resolved, that the United States should enter into an alliance offensive and defensive with England." Geo. C. French and L. K. Johnson affirmed, against T. G. Miliken and E. B. Berry. The subject was discussed with great ability and much credit to both sides. The judges decided in favor of the negative. Messrs. French and Johnson may congratulate themselves upon thorough preparation for their work and rare self-command in the delivery of their arguments.

SABBATH SERVICES

Began in the Auditorium by addresses to the Sunday-school by Rev. S. J. Rucker, of Temple, and Rev. T. R. Pierce. The address of Dr. Pierce on the "One Thing Needful was so timely and forceful that I feel sure many of his hearers can never forget it, and that of Mr. Rucker was full of stirring thoughts and practical illustrations.

Soon after the close of these excellent addresses Bishop Duncan appeared and took his place on the platform to preach the baccalaureate sermon. His subject was "The need for prepared men and women," and his text was taken from the 12th chapter and 40th verse of St. Luke's Gospel. It was a great and appropriate discourse. He appealed to sacred history. Moses, David and Paul were all prepared men. Even the Master himself had his days of preparation. The call of the Church and the world is now everywhere for prepared men and women. Not the want of sense, but the want of preparation is the cause of failure in men. The world and the Church give every man at least one chance on which he may build his future career. Such was the line of thought to which Bishop Duncan held his audience for more than an hour. Most deeply I felt that he was saying the things that needed to be said to that vast audience of young and hopeful people.

Such a discourse should mark an epoch in the life of a young man or a young woman.

In the afternoon the Epworth League met in the church and was addressed by the Rev. John M. Bareus and the Rev. E. D. Mouzon.

In the evening the sermon to the undergraduates was preached by the Rev. Seth Ward, of Houston. "God's investment in men, responsibility, fidelity and reward" were the strong points of the discourse, based upon the parable of the talents. Force, clearness, earnestness and that authority which comes from truthfulness of character marked the sermon of Mr. Ward as well suited to the occasion.

On the following day the Curators bestowed upon him the honorary degree of Doctor of Divinity, as they also did upon the gifted presiding elder of the Georgetown District—the Rev. Wm. L. Nelms.

THE SENIOR CLASS

Held their graduating exercises on Mouday morning. Mr. Glenn Flynn delivered in Latin the salutatory, and Mr. J. H. Reedy, of Plano, was first honor man and delivered the valedictory. Mr. E. B. Mayfield won the orator's medal, Mr. John H. McLean being a close second. The oration of Mr. W. E. Julian summed up well the great character and work of Dwight L. Moody. Bishop Duncan delivered the baccalaureate address, in which he pronounced strongly in favor of coeducation, a thing which, he said, he would not have done twenty years ago, and State Superintendent Kendall delivered the orator's medal.

On Monday evening the young ladies—Miss Maud Bruce, Miss Mary Holcnkiss and Miss Bettie Herren—read their graduating addresses. These addresses were of a high order, some one saying that the best of the wine was at the last of the feast. It was fortunate that there was no contest for medals among these young ladies, for it would have been exceedingly difficult to decide how the award should be given.

Miss Elvie Lockett, who took the A. M. degree, was awarded the first honors of her class, and among the undergraduates Miss Moye Wilson, of Cleburne, received the medal for the best essay.

Prof. Hyer, the Regent of the University, has been abundant in labors during the year, having, besides the duties of the Chair of Physics, the special superintendence of the work on the new building. To him we are indebted for constant watchfulness over this important work.

F. B. CARROLL.

NORTH TEXAS FEMALE COLLEGE.

This school has just closed one of the most brilliant sessions of its wonderful career. Dr. Hoss, of Nashville, Tenn., preached the baccalaureate sermon, and Rev. S. C. Riddle, of Ladonia, Texas, preached the sermon to the undergraduates. To describe in detail the various exercises would require the gifted pen of an artist; even then the intelligent and appreciative listener would surely call the description tame in comparison with the reality enacted before the eye, and within range of ear. The elocution contest Friday morning was superb, and Miss Griffith, of Terrell, received warm congratulations at her success as winner with such an array of brilliant talent in competition. Miss Bilger's drill Friday night was a great triumph, and the spectacular entertainment given Saturday night by Miss Roundtree's class at the Opera House captured the large audience. Dr. Rankin's address to the alumnae at "Paradise" was both in time and tune. In short, nothing connected with the exercises was second rate. Monday morning a large class of sweet-gifted graduates received diplomas from the hand of the President, Mrs. Key, and such a baccalaureate address! It was strong, clear, ringing—abounding in common sense, expressed in the musical English, all beauteous and bright. None but a great woman can produce such an address. If that be the staple of her instructions in the North Texas Female College, no uneasiness need be felt about her graduates. Her special class address was in Latin, most elegantly rendered.

To further increase the standing and usefulness of the institution one year has been added to the curriculum, leading to the degrees literary. To those acquainted with the school words commending it are superfluous. The examination papers exhibit a high order of work accomplished. Dr. Hoss, a learned man and sometime educator in college halls, was delighted with papers on "Horace and Livy." The Board of Managers are content with the showing. Those having daughters to be educated, not only in form, but fact, need look no further. It is a matter of universal acknowledgment that this school has no competitor west of the Mississippi in art and music, and few east. The morale was never better. Rooms are being engaged for the next term, and the outlook is quite promising.

J. A. STAFFORD,
For Board.

Honey Grove, Texas.

WALL SCHOOL COMMENCEMENT.

Wall school came to a successful close Wednesday night, May 30. The commencement sermon was preached by Rev. C. M. Threadgill, the Sunday preceding to a large audience. Rev. C. L. Allen preached at night. Monday night the recitation contest for the R. J. Thomas medal took place, in which six young ladies took part. Miss Bessie Walcott, of Honey Grove, was the winner. Tuesday morning at 10:30 three young men entered the oratorical contest for the F. W. Underwood medal, and Rev. Minor Bounds, Nevada, Texas, carried off the honors. Great interest centered in the exercises of Tuesday evening, with the declamation contest for the T. U. Cole medal took place. The contestants were ten young men. Rev. Thos. Hamilton, of Paris, was winner. The scholarship medal offered by the alumni was won by Mr. R. E. Haynes, of Franklin, Tenn., who also won Rev. C. M. Threadgill's medal for best English essay. The literary address was delivered by Rev. W. E. Boggs, of First Church, Dallas. His theme was character building and was ably and eloquently presented. Wednesday afternoon Dr. Edward Thomson, of Atlanta, Ga., delivered a charming lecture on the life and labors of John Wesley. This lecture will be a great take with Epworth Leagues. Wednesday night the exercises closed with a debate between four bright young men, the question being, "Resolved, That United States Senators be elected by direct vote of the people." During the debate these young men showed the results of careful training in this truly meritorious school. Thus closed the most prosperous session of late years.

To accommodate the many admirers of Wall School a junior department has been established. The juniors showed the great value of training in a select school. Miss Franklin Wood won the progress medal offered by Mr. L. Matthews, of Honey Grove, and Master Charlie Leeman won the Bible awarded for best attendance. More and more does the need of training schools appear. The public is becoming sick of the burlesque college idea. "Moccasin Bend University," and "Lick Skillet College of Sciences," as well as "Opossum Hollow High School" have had their ridiculous day. It is high time that they were relegated to the cloisters where are the fossil remains of dead ages. Reliable training schools for colleges and universities commend themselves to the enlightened judgment of educated people. To send a boy or girl to college or university without due preparation is to endamage them all their lives. A creditable class standing is, in nearly every instance, the sine qua non of a successful and creditable after-life. Boys and girls who attend Wall School, and meet the requirements, are admitted into our best colleges and universities without examination, and find themselves well equipped to cope with the difficulties of earnest student life. This school is doing a great work in this behalf, and daily growing more useful and more popular.

J. A. STAFFORD.

Honey Grove, Texas, June 4, 1900.

HISTORY OF SOUTH AFRICAN QUESTION CONTINUED.

WM. LOMAX.

It is only right in this place to say a word about the Jameson raid, as that has contributed to this history. Cecil Rhodes, Dr. Jameson and their helpers did evil that good might come. Tired of trying to gain redress for the wrongs of the Outlanders, they hoped by seizing and holding Johannesburg to get the Outlanders to rise and force reforms from the government of the Transvaal. The whole thing failed, as it "deserved to do, the Outlander wisely determining to, after all, trust their cause to more peaceful means. If it should be that the sword must cut the Gordian knot of their difficulties, they will not be blamed.

What has contributed largely to the present crisis and strained relations between the two is the relative rights and responsibilities. "The Boer insists that his is an independent country and that no foreigner has or ought to have any political rights in it until he has forsworn allegiance to his old country. The Britisher replies that the Transvaal is not truly an independent State, but that it is subject to the suzerainty of Great Britain, and therefore a British subject need not forswear allegiance to Great Britain before he comes to the right of the franchise. These views have, of necessity, made two parties—sympathizers with the Boers and sympathizers with Britain. I can suppose that at the settlement of 1884 the Boers had no objection to suzerainty, in the then circumstances, as it was certainly favorable to their interests; but as they now feel the strength of changed circumstances, and wish to be free from all possible restraint, it is natural that the wish should be father to the thought and feeling they so ardently cherish. Little more needs be said, and I only wish to remark that I have used few thoughts of my own, and those only conclusions expressing my views. I have not made history. I have only written it, as will be seen by the

quotations I have made, and these more largely from impartial American writers, personally acquainted with the subject. As I meet with many who are misled in their sympathies by the word "Republic," evidently not being able to understand that that word can be made to mean anything else than the principles of the Constitution of the United States, I have written this synopsis of the histroy of the Transvaal as a simple narration of facts, leaving all to their own just conclusions. I will only recapitulate, in the words of one of the most reliable and dispassionate papers of the United States:

"The present crisis can not be dissociated from the whole history of Boer rule in South Africa. It commenced with a brutal treatment of the natives, unequaled in the relations of civilized with uncivilized peoples. As they (the Boers) found the freedom for such treatment abridged, they withdrew from one place to another until they established themselves in the Transvaal. Still the same spirit dominated them, and they were in perpetual strife. When they found British rule was closing in around them, they commenced a series of negotiations with other European powers, hoping thus to secure a counter influence in their behalf. Then came intrigues among their kinsmen in the Free State and Cape Colony, and the assertion that Boer funds supplied the treasury of the Africander party is generally believed. During all this time, not once has the Transvaal Government manifested any desire to do what the rest of the world has considered to be justice. It has made promise after promise, then withdrawn, then advanced counter propositions, until it seemed impossible to know just what the situation was. Sir Alfred Milner has shown a patience, as well as firmness, deserving of all praise. He has been well supported, too, by Mr. Chamberlain, who has kept in close line with Lord Salisbury. All have realized that such a war as would follow would be terrible, both in loss of life and in general disaster. They realized, also, that there are things worse than war, and that to permit the development of so reactionary a power as the Transvaal has shown itself to be means permanent injury to the whole of South Africa."

As this was written before or at the commencement of the war, the writer did not then know what is now evident, that the Transvaal had made ready, and with the expected help of the Free State and the Boers of Cape Colony and Natal, and no doubt other powers, purposed to overturn British rule and establish a great South African Republic, on Boer principles.

While I have collated this brief history, the following lines have repeatedly forced themselves on my mind as sadly applicable to the Transvaal Boers:

"Rome shall perish—write that word—
In the blood that she has spilt;
Perish hopeless and abhorred,
Deep in ruin and in guilt."

WM. LOMAS.

BOWIE DISTRICT CONFERENCE.

The Bowie District Conference met at Bellevue, May 9, 1900, with Rev. E. W. Alderson, presiding elder, in the chair.

The attendance was good, the weather fine, the people of Bellevue generous and hospitable, the brethren all in love with each other, Bro. Harris, our host, untiring in attention, and our presiding officer was filled with the Spirit and mind of Christ. So you see everything conspired to make our conference one to be enjoyed, and I'll assure you that it was a benediction to every one that attended. The preaching was good, the singing splendid and the presence and power of the Holy Ghost was wonderfully felt throughout the entire conference.

From the pastors reports we find that advancements are being made on all lines of Church work, and especially has the Lord blessed his Church in the salvation of the people, as many gracious revivals were reported and the Church in a number of places seems to be enjoying a gracious spiritual uplift. We are praying that this influence will deepen and widen until every class in the district will be truly alive unto God. The reports also show an interest in the material affairs of the Church.

Geo. W. Whistler, Geo. J. Moore, E. M. Huff, D. O. Edwards and Wm. J. Wilson were granted license to preach.

D. O. Edwards, Geo. J. Moore, J. B. Parr and T. B. Hulme were recommended to the Annual Conference for admission on trial.

Sil Stark, W. F. Manning, Dr. T. L. Kerr and Rev. I. N. Coburn were elected as delegates to the Annual Conference and G. G. Neilson G. H. Cowan, J. E. Corpening and Dr. A. R. Matthews were elected as alternates.

No visiting brethren present except Uncle "Dick" Thompson, but he makes a whole team. He preached and represented the Orphanage, and we treated him nicely.

Wichita Falls was selected as the next place for holding the District Conference.

The Conference is over and we have all gone to our homes and our work with new zeal and energy, and we pray that every resolution made to live closer to God will find expression in renewed consecration to the service of our Master and that the gracious influences of this conference will never die. M. L. HAMILTON. Sec'y.

Post Oak, Texas.

THE VERNON DISTRICT SAYS SOMETHING.

Whereas, The work of Methodism in Northwest Texas is no longer an experiment, but a recognized and permanent force for righteousness in this great and growing country; and

Whereas, We believe that in the providence of God the time has arrived when we can no longer temporize with the vital and urgent question of conference division, inasmuch as our future progress is in a very large measure dependent thereon; therefore, be it

Resolved, 1. That it is the deliberate conviction of the Vernon District Conference that the Northwest Texas Conference should be divided.

2. That a committee of three shall be appointed by the chairman, whose duty it shall be to prepare a memorial urging the inauguration of such measures as will secure such division and present the same to the Annual Conference during its next sitting at Georgetown.

3. That this committee be instructed to recommend in said memorial the establishment of such boundary lines as will secure to the territory lying west and northwest of Ft. Worth, including the City of Fort Worth, this conference territory which will be both contiguous and homogeneous.

JEROME DUNCAN,
J. T. GRISWOLD,
R. B. YOUNG.

CHRISTUS AUCTOR.

A Manual of Christian Evidence. by Bishop W. A. Candler. D. D., LL.D.

It is not my purpose to write a criticism of this book, but to call attention to it.

Those who have been so fortunate as to hear in the form of lectures the chapters that compose its contents awaited with pleasure their issuance in a form more permanent and favorable to study. In a remarkable degree the great nervous force of the strong personality that lay behind the oral delivery is found in the printed page. The person Jesus Christ is the postulate of the whole argument. The author in the introduction says:

"A stand must be made around the person of Jesus. His authority must be made the bulwark of the faith once (once for all) delivered to the saints.' As the Reverend Principal Cairns has truly said: 'In the great struggle between faith and doubt the key of the position is the person of Christ himself, and so long as the obvious meaning of the gospel narrative as to the life, character and work of that central figure can be accepted "as fact and not delusion," no weapon lifted against Christianity can prevail.' Jesus is the true Defender of the Faith. He is the refuge of Truth in this 'age of doubt,' as he hath been its 'dwelling place in all generations.'

"From the standpoint of this confident belief have been written the pages which follow. No claim of originality is made for what is contained in them. Most of it can be found scattered throughout the apologetic literature of our own and other lands. It is, however, here brought together in a form of argument not hitherto adopted by the evidence writers, as far as the present writer is acquainted with them. The strength of the discussion is in the method of its structure, and not in the originality of its materials."

While disclaiming originality in the treatment of a subject on which so much has been written, the Bishop has given us much that is new and has given both the new and the old a most remarkable statement. There is not a dull or prosy page in the whole book. The fresh style and vigorous expression take away even from that with which we are familiar any sense of tedium.

The "more than twenty years given as opportunity was afforded" to the study of "many of the masterpieces of literature on the subject" find an expression in this book that justify both the time and labor given, for it is a masterpiece itself. There are chapters that are worth many times the cost of the book. There is preaching material of high order to be found therein.

Especially would I commend this volume to the young, whether preacher or layman. It is not surprising to know that this book, according to the statement of one of our leading Church papers, has had the largest sale in the same length of time of any book brought out by our Publishing House. It is nothing short of a remarkable book. W. L. NELMS.

CHRISTUS AUCTOR.

The series of lectures delivered last spring by Bishop Candler to the students of Southwestern University on Christian Evidences has been given to the public in an attractive book of 250 pages. This book, the title of which may be translated "Christ the Authority," must at once take front rank with the very strongest contributions to this class of literature, and it will hold this place permanently.

Like Bishop Haygood's "Man of Galilee," or Dr. Broadus' "Jesus of Nazareth," it is the mature thought of one who has taught Christian Evidences.

The work is scholarly, showing deep and extensive reading. It is accurate, giving in every instance through foot notes the page of the author cited. It is timely, meeting the last forms of prevailing infidelity, to which Dr. Hoss alludes in his recent fraternal address to the General Conference of the Methodist Episcopal Church as "The caput mortuum of blind force, or that icy ghost of Deity 'a stream of tendency not ourselves that makes for righteousness.'"

It goes further than this, and establishes through clear, strong logic the divinity of Jesus.

In this day of "advanced thinking" and "higher criticism" the man who wants to know the highest authority so that he may be true to it, should read this book. The Sunday-school teacher, who with his class is studying the life of Christ, needs this book for the knowledge and inspiration to be found in it. And every preacher should read this book—not as an introduction to the Bishop, who this fall is to be our Texas Bishop, but because it meets every form of infidelity and agnosticism and presents the subject of evidences in a fresh, strong way, marked out by one of the clearest brains in Southern Methodism.

C. C. CODY.

THE REVENUE LAW TAXING BEQUESTS AND LEGACIES.

At the recent session of the Board of Curators of Southwestern University the following resolutions were unanimously adopted:

We, your committee, appointed consider the United States revenue law in its relation to bequests to literary and charitable institutions, beg leave to submit the following for your consideration:

Whereas, under the revenue laws of the United States all bequests, including those to literary and charitable institutions, are heavily taxed for the benefit of the United States Government; and

Whereas, the existence and enforcement of such laws not only taxes bequests made to our institutions of learning, but is calculated to prevent such bequests being made; and

Whereas, a bill is now pending in the United States Senate, the passage of which will except literary institutions from such taxation; therefore be it

Resolved by the Curators of Southwestern University: 1. That we hereby memorialize our Senators and Representatives in Congress that they urge the passage of said bill.

2. That the attention of our District and Annual Conferences be called to this subject and urged to take such action as they may deem best to secure the repeal of the revenue law as above stated.

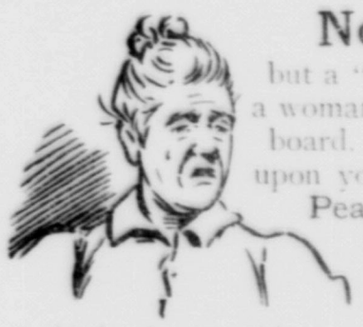
3. That the Secretary be requested to notify our Senators and Representatives in Congress of the action of this Board.

4. That a copy of this report be furnished by the Secretary of this Board to the Texas Christian Advocate for publication.

Signed E. S. SMITH,
SETH WARD.

In obedience to the request contained in the fourth resolution I herewith transmit the above resolutions to the Texas Christian Advocate for publication. Let the various District Conferences yet to be held and the Annual Conferences properly memorialize our representatives to the work for the repeal of the law taxing such legacies and bequests.

JNO. W. STOVALL,
Secretary Board of Curators.



Not a "bicycle face"

but a "washboard face"—the kind of face a woman wears after a tussle with the washboard. If you don't want to have it fixed upon you, use Pearline.

Pearline prevents it—takes away the cause of it, the washboard, the hard work, the tiresome rubbing. Your washing ought not to be anything to think of or trouble you. With Pearline, it isn't.

Millions NOW USE Pearline

The best view which can be taken of our own Sunday newspapers must admit that they are a nuisance. They are twice cursed; they curse him that prints them and him that reads them. They add new terrors to Sunday. On purely humanitarian grounds, and without allowing theological reasons to have any weight whatever, we could wish them all away. They cause unnecessary labor to those who must produce them, and carry intellectual and moral corruption throughout the community, making a rational, to say nothing of a religious, use of Sunday harder if not impossible for thousands of their victims. If there is any sadder sight in nature than a man deliberately sitting down to wade through a "sextuple" Sunday newspaper, we do not know what it is. The Puritans devised no such tortures for their Sabbath.—Evening Post.

Some persons think they are too young, too weak, or too ignorant to do anything, until they reach a time of life when they are too old, and then they suddenly realize that it is too late.—Christian Advocate.

EATS ANYTHING

Since Leaving Off Coffee.

"I wish to give my experience with coffee for the benefit of other people. I used coffee for several years and was a terrible sufferer from dyspepsia. The doctor told me not to use coffee or tea and put me on a light diet, and I felt better.

"Then I commenced to drink coffee again and had the same trouble come on.

"One day I told a friend about it, who said if I would stop drinking coffee altogether I would feel better, and advised me to use Postum Food Coffee in its place.

"I tried the Postum but did not like it, so I told him about it and he said I didn't cook it right, that is, didn't boil it enough and that I should use cream instead of milk, and to make sure I would use it, he sent a package to the house.

"After I used that package, I would have no more coffee in the house. Now I don't know what it is to have dyspepsia and I can eat anything. I also give Postum to my two children and they are the healthiest children you could find anywhere. The youngest is a boy 12 months old, and we have been giving him Postum for seven months, three times a day. He weighs 29 pounds, and I know that Postum is what keeps both of them so healthy.

"I think all people who have dyspepsia get it from coffee drinking.

"Yours truly, Mrs. Jno. Stringer, 29 S. Florida Ave., Atlantic City, N. J.

Secular News Items.

At an enthusiastic meeting held in Dublin a committee, including the Duke of Abercorn and the Lords Lieutenant of several counties, was appointed to erect a statue to Queen Victoria in front of Leinster House, in Kildare Street. Hitherto there has been no statue of the Queen in Dublin.

◆

Gen. Theodore Schwan, who recently arrived in San Francisco from the Philippines, is one of the ablest officers in the regular army, which he joined as a private in 1857. During the Civil War he earned his Lieutenant's straps by personal courage on the field of battle, and was afterward promoted for his signal bravery in the Custer campaign.

◆

It is generally thought that the President will retire Wheeler when he reaches the retiring age, and that Schwan wil be made a Brigadier in his place.

◆

The body of an unknown man was found in Corsicana in the DeWitt tank Sunday. There is great mystery surrounding the murder and though many theories have been advanced, none are credited. Marshal Cole says that in his opinion the murder grew out of a terrific fight on the night of the last primary election, in which a half dozen or more participants were more or less bruised. He believes the murdered man was in that fight, was murdered after the fight was over and thrown into the tank. Nearly all the parties who were in this fight have disappeared from the city.

◆

Gustav A. Jahn & Co., of New York City, are erecting a large rice mill at Beaumont. They say the mill will have a capacity of 1800 barrels a day and will be equipped with the most modern and up-to-date machinery.

◆

Our new island possessions, together with the shortage of Japan's rice crop, are expected to furnish us this season with the best rice market we have had in years.

◆

The Mayors of the State, who have been in session at Waco, have formed themselves into a State organization, which shall meet annually. Mayor Riggins, of Waco, was elected President.

◆

A dispatch from Havana says: Of late Governor General Wood has had many callers, among them lawyers, bankers, merchants and even two members of the former Cabinet, who have taken the position that the United States Government is going ahead too fast in the direction of granting independence to Cuba. Those who take this ground assert it for their decision not to join in the coming elections. They point out that there is not a single candidate in the island who is not a professional politician, and they argue that to turn Cuba over to men of this class would mean her absolute ruin. As one expressed himself, it would be abandonment. "It would leave us," he said, "naked to our enemies."

◆

Dr. A. M. Stein, Registrar of the Punjab University, has applied for and obtained the permission of the Government of India and also that of the Chinese Government, to explore Khotan, in Chinese Turkestan, this summer. This is to be done for the purpose of scientific investigations.

◆

There are only about 12,000 foreigners in the twenty-eight treaty ports of China, of which 1561 are Americans. The native population of these cities is estimated at 7,500,000.

◆

A carload of girls between the ages of eighteen and twenty-two passed through Denver, Col., two weeks ago on their way to Utah to join the Mormons.

◆

It is estimated that, directly and indirectly, the Chicago strikes have involved a loss of over $20,000,000 in wages alone.

◆

It is reported that 30,000 Jewish families, about 150,000 souls, are suffering from famine in Bessarabia, Southern Russia.

◆

Admiral Ahmed Pasha says the plans for the cruiser to be built here have been prepared. He intimates that the powers don't enforce the collection of missionary claims because they are unlawful and the Sultan has an army of 2,000,000 men armed with Mausers.

◆

Hon. R. W. Finley has announced his withdrawal from the race for Comptroller in the following public statement:

To the Democracy of Texas: The primaries last Saturday placed my opponent, R. M. Love, in the lead to such an extent as to demonstrate to my mind that he is the choice of the majority of the Democrats of the State, and after deliberate consideration I have decided to announce my withdrawal from the contest. I desire to state that I have no complaint whatever to make over the result, for I feel that the people of Texas have already honored me beyond my merits, and in return I have given to the State the best service that was in me. To my friends who have stood by me so loyally I am grateful beyond language to express. As a Democrat I accept the verdict of the party without a murmur, and will stand ready to take the stump during the campaign for my honorable opponent and the entire Democratic ticket.

◆

There are over 300 domestic and foreign corporations which are delinquent in the payment of their franchise tax and without any legal standing in the State doing business in Texas. Some of these corporations have been delinquent for several years. While the law does not specifically authorize or direct the State revenue agent to force these corporations to pay up, it is held by Attorney General Smith that he shall perform the work if directed to do so by the Governor. In compliance with this opinion the Governor has directed State Revenue Agent Joe Lee Jameson to take proceedings against these corporations. Those that do not pay the amount of the delinquent franchise tax will be enjoined from continuing business in Texas.

◆

The famine in India grows worse and scenes of horror continue to occur in the districts infected by cholera. The relief funds pouring into India from the country continue to prove the sympathy and generosity of the American people.

◆

The Court of Claims has officially decided that Sampson was in command of the battle of Santiago and that Schley was in command of a division, and that the New York was in the fight.

◆

In Providence, R. I., Tuesday, the House voted to submit to the people an amendment to the Constitution providing for the abolishment of Newport as one of the State Capitals.

◆

Col. Burton has reported verbally to the President. He says Neely's speculations aggregated at least $75,000, besides the stamps.

◆

A fire at Williamsburg, Brooklyn, Tuesday, destroyed Paul Weidmann's cooperage establishment, causing the death of two men, the injury of five others and a financial loss of $250,000.

◆

The cloud over China is becoming even more ominous. Almost all telegraphic communications south of Pekin have been cut off and the only line working is that which runs northeast from the capital to Maimachin, on the border land of Russian territory and thence on through the realm of the Czar's dominion. A foreign detachment left Tien Tsin on last Sunday morning, but it has not yet reached the capital, and the siege of the foreigners in Legation Street still continues. The Chancellor of the Japanese legation, Sugiyama Akira, while proceeding alone and unprotected on official duty, was brutally murdered by soldiers of Tung Fuh Siang, the favorite bodyguard of the Empress, at Manigate railroad station Tuesday. Admiral Kempff has asked the authorities at Washington for a battalion of marines from Manila and 100 have been ordered out.

◆

Lord Roberts since his capture of Pretoria has been resting. Buller has succeeded in driving the Boers from Natal, and the line is now open to the sea. The Boers say that they have not yet, and will not, give up, but intend to keep up a guerrilla warfare to the last.

◆

The St. Louis strike at one time this past week became so serious that it was thought the militia would have to be called out. Rioting continued and several men were killed. But the addition to the police force did effective work and now the situation seems to be under control. Tuesday passed quietly and the police were withdrawn from many lines. Gov. Stephens says he has conscientiously and fearlessly done his duty as his judgment directed, but that Henry Zeigenheim, Mayor of St. Louis and candidate for renomination, fearing to give offense, has persistently refused to attend the meetings of the Police Board, of which he is a member, or to give assistance at any time, thus augmenting the trouble.

◆

A report from San Angelo, Texas, says there are about 1,750,000 pounds of wool in the warehouses there. Owing to a mild winter, bountiful rains and abundance of weeds, the grade of this staple is finer than any marketed before in San Angelo. But present prices are considered too low by the growers, who argue that money is now plentiful among them and they are not compelled to sell unless they can make a reasonable profit.

◆

Jacksonville and adjacent country are surpassing all former years in the production of fruit and vegetables. The acreage of the peach and tomato crop is large and the prospects bright. Conservative fruit growers say that this town will ship 1000 cars of peaches and vegetables this season, besides large quantities which will be sold to the two canning factories operated there.

◆

During the year 1899 21,080 patents were applied for, compared with 20,080 in 1898 and 18,347 in 1897. Of these 1459 were awarded after examination by the patent office, the corresponding number during last year having been 5570.

◆

Two negro men were lynched possibly for one man's crime at Biloxi, Miss., last Sunday morning. It is not absolutely certain that either victim of mob law was guilty. Henry Askew and Ed Russ, held as suspects, were taken out and strung up to a tree in a thicket, just outside the railway station. The law-abiding people of this section, while confident the necessity existed for vigorous action, deplore and condemn the dual lynching. The news of the lynching was borne immediately to Gov. Longino. The executive at once took steps to learn all the details of the affair. Gov. Longino intimated that if the facts are as reported he will leave no stone unturned to bring the guilty parties to justice.

◆

After consuling with substantial colored men in all parts of the country, Booker T. Washington, of Tuskegee, Ala., has decided to assist in the organization of a national negro business league. The object of this organization is to encourage colored people through central organization and local organizations to enter all avenues of business. The first meeting will be held in Boston August 23 and 24.

Gen. Otis states that it will be the work of years to establish a stable government in the Philippines.

◆

The most courageous act of the Philippine war was performed on April 15 last by Corporal Carson's band numbering thirty-one men. It occurred at Catubig on the island of Samar where they held at bay a force of some 600 insurgents during four days of fierce fighting, reinforcement arriving just in the nick of time. In his report Capt. Day gives to each of the little command and their rescuers the highest praise. "Their zeal and ability," he says, "were a fitting example of the worth and courage of the American soldier."

◆

In a mine explosion in Gloucester, Ohio, June 8, 200 miners were imprisoned and several killed. The explosion set the mine on fire and the rescuing party worked with great difficulty but so energetically that all that were alive were rescued.

Murillo's famous painting, the "Holy Family" which is said to be worth $5,000,000, has been left by the will of Mary Adams Bulkley, of New York, to St. Mary's College, Dallas, Texas.

◆

A report from Shanghai says that the edict recently issued had a concealed meaning which expert scholars declare was favorable to the boxers. It is reported that many converts have been murdered and that missionary work in north China has been crushed for years to come.

◆

Three men were killed and eight injured by a boiler explosion at the Duke brick works in Anniston, Ala., June 9. The extensive works were wrecked and a house some distance away damaged, but none of its occupants injured. The cause of the explosion is not known.

◆

Congress adjourned last Thursday afternoon sine die. One of its last acts was the passing of the naval appropriation bill. Although the session has been a very exciting one and attended by many bitter struggles, the closing scene was very enthusiastic. All partisan feeling was gone and amid a chorus of patriotic airs and expressions of good feeling the gavel fell.

◆

In consequence of the disgraceful scenes at the recent bull-fight at Dueil and of the protests of the public, the Prefect of the department of Seine-et-Oise has decided to issue a decree prohibiting any fights in that department. This decision puts a stop to the preparations for building an arena at Montmorency by a company headed by the celebrated Spanish matador, Mazzatini, who wished to provide amusement for visitor to the exposition.

THE CAUSE OF MISSIONS.

In their quadrennial address the Bishops of the M. E. Church say: "The Church offers His Holy Word to nine-tenths of the human family in their own language." In the last Advocate Dr. McLean says: "The Bible is translated into 421 languages and dialects, representing the speech of four-fifths of the population of the world." This discrepancy may be more in the seeming than in the reality. If our Northern brethren are correct we are certainly very near the end of this great question, for which we all should give hearty thanks. Please have patience and give us all the light you can. Many of us have neither the time nor money to visit the mission fields and investigate for ourselves, so we have to make the best we can of our home facilities. For the elevation of the cross and claiming the whole world for Christ, I am yours truly,

W. W. GRAHAM.

Lindale, Texas.

GREAT RESPONSIBILITY.

As I have been meditating lately on the wonderful possibilities of the Church of the blessed Redeemer, my soul has been burdened as never before by the great responsibility of sending the gospel throughout the world. In my earlier life I did not fully realize the duty, and did not do all that I might have done; and now I am old and poor, and feeble, and if I can say some word that may arouse some others that have the ability I shall be glad. The Church of God to-day has hundreds, yes, thousands, of consecrated men and women who are willing and anxious to go and do the work, and the Church also has millions of dollars held with a covetous grasp. Might we not very properly pray the Lord of the harvest that he would shake some of those hoarded millions loose so that the twentieth century may start off with a host well equipped to attack the enemy in all his borders.

The powers of darkness seem to grow stronger and bolder every day in the dessecration of the Sabbath, and in the great number of saloons and other places of sin, but, thank God, I believe the Church is able to fight the devil harder to-day than ever before.

HARRISON POSEY.

Austin, Texas.

Street Incident.

"My Dear Sir!" exclaimed Lawyer Bartholomew Livingston, meeting the Rev. Dr. Archibald Windham on the village street, "What does this mean? I thought you were laid up with all sorts of bad diseases!"

"And so I was," replied the reverend gentleman, "I had an attack of indigestion and from that time on my whole system has been in a disordered condition until I began taking Hood's Sarsaparilla which has put me on my feet and cured all my stomach troubles."

"I don't doubt it," said the lawyer, "This same medicine cured my wife of rheumatism and my little girl of scrofula. When they say it's the best medicine money can buy, they only tell the truth."

"Yes, yes, so they do," replied the minister, and the two passed on.

The June number of the American Illustrated Methodist Magazine presents an interesting table of contents. An appreciative article on "Frank L. Stanton; the Man and the Poet," by Lucian L. Knight, appears with numerous quotations from the poems of this versatile and popular Georgia writer, and interesting facts concerning his career.

The twelfth paper in the "Famous Hymn Writers series deals with Reginald Heber. Bishop Heber's personality will always remain interesting to the Christian world so long as Foreign Missions are a feature of its work, and while it sings "From Greenland's Icy Mountains," probably the most popular of Heber's hymns. The article is richly illustrated.

"A Glimpse of Prague," by H. Henrietta Auris, is a realistic picture of the ancient Bohemian capital as seen with camera and pencil.

The sixteenth chapter of "The Illustrated History of Methodism" takes up the closing period of Wesley's life, when he enjoyed universal respect and saw the fruit of his labors in every part of the British Isles and throughout the English-speaking world. The illustrations of this chapter are particularly artistic.

An article entitled "Wordsworth and the 'Inward Light,'" by Professor Dixon, of Washington University, follows out the thread of connection between German Pietism, Kantian Idealism, English Nature Philosophy, and Methodist Revivalism. It is a fresh treatment of a profoundly interesting subject.

◆

In 1899, the foreign commerce of the United States amounted to over $2,000,000,000, and of this enormous sum more than three-fifths was exports, and less than two-fifths imports. The bureau of statistics of the treasury has just issued some figures showing that the imports were $799,834,620, while the exports amounted to $1,275,486,641; the excess of exports over imports was $475,652,021. This is a larger excess than in any preceding year with the exception of 1898, and of these exports, manufactures form a larger proportion than ever before, while on the other hand raw materials for the use of our manufactures form a larger proportion than ever before. Of the exports, more than 30 per cent are manufactures against 26 per cent in the fiscal year of 1897, 23 per cent in 1895, 20 per cent in 1885 and 12 per cent in 1860, and of the imports 33 per cent are articles in a crude condition which enter into the various processes of domestic industry, and products of agriculture form 63 per cent of the exports against 70 per cent in 1898, and 83 per cent in 1880. The wonderful growth of our export trade is an indication of our great prosperity.—Scientific American.

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

San Antonio, account Industrial, Immigration and Real Estate Association, meeting of Underwriters' Association. Agents will sell round trip tickets for these occasions June 26, limit June 29, at a rate made on distance plan, with no fare to exceed $5.00.

College, account Texas Farmers' Congress. All Agents will sell round trip tickets for this occasion July 2, 3 and 4, limit July 6, at a rate made on the distance plan. Where one way rate to College is more than $3.05, round trip rate will be one fare plus ten per cent. This will make rate from Dallas $5.60.

DesMoines, Ia., Music Teachers' Association, June 19 to 22. Certificate plan.

Chicago, Ill., Prohibition National Convention, June 27 and 28. Certificate plan.

Cleveland, Ohio, meeting United Brothers of Friendship, Sisters of Mysterious Ten, and Knights of Friendship, June 9 to 15. Certificate.

M. L. ROBBINS, G. P. & T. A.
S. F. B. MORSE, P. T. M.

SANTA FE EXCURSIONS.

Excursion tickets will be sold as follows on dates mentioned:

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

Fort Worth—For all trains arriving June 19, account State Convention Young People's Society of Christian Endeavor.

Houston—June 18 and for trains arriving morning of June 19, account meeting Texas Retail Hardware and Implement Association.

Austin—June 16, 17, 18 and 19, account State Democratic Convention.

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

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

All Stations—Within 200 miles of starting point, June 18 and 19, account of emancipation celebration.

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

Sherman, June 26 and 27, account meeting State Association of Colored Teachers.

San Antonio, June 28, account meeting Texas Industrial Immigration and Real Estate Association and Texas Underwriters Association.

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

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

THE FATHERHOOD OF GOD.

Did Christ teach the universal fatherhood of God? This question is answered in the affirmative by Dr. J. J. Tigert, in an article on the subject in the Methodist Review, January and February number, this year. Dr. Gross Alexander, in his "Son of Man," page 184, answers it in the negative, using this language: "Jesus did not teach that God is the father of all men, but that he is the father of those who were like Jesus."

A majority of critical theologians of the present and recent past agree with Dr. Tigert; the irreligious world agrees with him. The universal fatherhood of God and the universal brotherhood of man is a sentiment that has become a commonplace in the pulpit and on the platform. But very many learned divines, and I am satisfied a great majority of unlearned religious students of the gospels, agree with Dr. Alexander. Which is right? The teaching of our Lord, in my opinion, clearly sustains Dr. Alexander's conclusion. With due deference to the opinions of others, I shall attempt to show this.

That our Lord taught that God is the father of believers all concede. The cuestion arises on the proposition that he also taught that God is the father of sinners. An examination of the twenty-five or more passages of scripture in which the fatherhood of God is mentioned is impracticable in a newspaper article. Dr. Alexander in his book takes them up one by one, from the first to the last, and carefully and fairly discusses them, and he shows that in every instance it is believers of whom God is said to be father. In some passages it is not perfectly clear that sinners are not included, but whenever there is certainty as to the class, believers alone are referred to. And by a well established rule of construction these latter passages are to be construed along with the former, and to control their construction. In some passages, Jesus says pointedly and emphatically that the devil is the father of unbelievers, and God is the father of those only who love the Lord. For example, in John, chapter 8, Jesus said to the unbelieving Pharisees: "Ye do the deeds of your father." "Ye are of your father the devil, and the lusts of your father ye will do." And in the same chapter, that there may be no mistake as to the class of persons of whom God is the father, he gives the test: "If God were your father ye would love me." He had the very question before him at the time, for the Jews had just said: "We have one father, even God," and it was this claim made by them that drew forth from Jesus the declarations I have quoted. It is difficult to imagine how any one, in the face of these strong, unequivocal expressions, can claim that Jesus taught that God is the father of all men. He certainly did not teach, but flatly denied, that God was the father of those Pharisees. The claim can have no support except on the assumption that he taught plainly something very different at some other time and place—an assumption for which there is no warrant. If expressions of our Savior are to be found which, standing alone, might be construed to teach that God is the father of unbelievers, they can not receive that construction, because the rule is that all he said on the subject must be cofstrued together, and all must stand. It is unnecessary to say that the words I have quoted can not stand with a statement by him that God is the father of an unbelieving Pharisee. There is another rule of construction equally well established, and it is that particular declarations govern general expressions on the same subject. Here the Lord is determining the very question as to who is the father of unbelievers, a class represented by those Pharisees, and his statement then made explains and limits every other expression given by him when he was not specially discussing that issue.

Again, in the parable of the tares (Matt., chapter 13), Christ places in the clearest light believers and unbelievers in opposition to each other, and planly and unequivocally states the father of each. Whether we regard the "field" as the world and the wheat and the tares as representing all the good and all the bad, or regard the "field" as representing Christ's visible Church, and the wheat and the tares as representing the faithful and the hypocritical members thereof, the result of the teaching is the same. Explaining the parable, Jesus says: "The tares are the children of the wicked one." "The enemy that sowed them is the devil." Every fair-minded person must admit that the "devil" and the "wicked one" describe the same being; and as child is the correlative of parent, the Lord in his explanation of the parable, in effect, says unbelievers are the children of the devil. Jesus further says: "The good seed (or wheat) are the children of the kingdom." "The kingdom," it is plain, he puts for the King, who is God; and so he, in effect, explains that God is the father of believers. If it should be said that the terms used in this parable are figurative, still the meaning is the same. All must admit that Jesus meant to represent unbelievers by the tares, and no one would for a moment contend that by the "wicked one" he meant God. The doctrine that God is not the father of the wicked, and is the father of believers, could not be more plainly taught by our Lord.

Again, in Matt. 5:44, 45, Christ plainly teaches that believers only are the children of God. He says: "Love your enemies; bless them that curse you; do good to them that hate you, and pray for them, which despitefuly use you and persecute you, that ye may be the children of your father which is in heaven; for he maketh his sun to rise on the evil and on the good, and sendeth rain on the just and on the unjust." It is useless to argue that believers only could comply with these requirements; and that to be children of God means to have God for their father. It also follows that those who do not and can not comply with these requirements are not the children of God, and that God is not their father. Strange to say, this very Scripture is quoted by the advocates of the affimative of our question to support their position. The general benevolence of God towards all men, stated in the closing clause of the quotation, is what is relied on. Christ's allusion is to laws which have a general operation. Certainly, God in his infinite goodness designed them for the benefit of all his creatures. The natural environment of the whole race of man, believer and unbeliever alike, is infinitely benevolent and infinitely merciful. Jesus teaches this universal love and care. He also represents his Father as being willing to pardon every penitent soul, and as standing with open arms, ready to receive into his kingdom all who make a proper approach to him; and he represents him as pleading with all to come. Whatever this proves, in the direction sought, these advocates are entitled to it. And perhaps more importance is attached to this general teaching of Christ than to any specific statement to establish the idea of the universal fatherhood. Dr. Tigert gives a clear indication of this by the form in which he seeks to have the question presented. He says: "The true form of the question is, Does Jesus, in his fundamental teaching, represent the essential and unchangeable attitude of God toward even sinful men as one of benevolent, seeking, delivering, paternal love?" And the Doctor then proceeds to show that such is the attitude of God towards unbelievers, by quoting this scripture: "Or what man is there of you who, if his son asks bread, will he give him a stone? or, if he asks a fish, will he give him a serpent? If ye then being evil, know how to give good gifts unto your children, how much more shall your Father which is in heaven give good things to them that ask him," assuming that this language is addressed to unbelievers as well as to believers. The Savior said in the same connection: "Therefore take no thought, saying, What shall we eat, or what shall we drink, or wherewithal shall we be clothed (for all these things do the Gentiles seek), but seek ye first the kingdom of God and his righteousness, and all these things shall be added unto you." The scripture the Doctor quotes can not be used by him as he seeks to use it. It is addressed to believers only. In the first place, the question itself shows that God must be "asked" before he helps, and unbelievers are not petitioners to God; and in the second place, the two quotations, taken together, establish beyond all doubt that the promise of help is made to believers—to members of God's kingdom. These promises belong to the domain of God's special providences. While under the operation of general laws, unbelievers as well as believers share equally God's goodness; his special acts of mercy and charity are for those who seek and petition him—believers only. The advocates of God's universal fatherhood may invoke his goodness and mercy and love, displayed towards all men alike in his general government, and also his tender, pardoning, pleading love, extended towards unbelieving men; but the tender care, the rich promises and gracious help which he extends to his trusting, believing children, they can not claim for the unbeliever. Jesus taught just the reverse. Dr. Tigert admits that there is a difference in the attitude of God towards believers and towards unbelievers, and Dr. Bruce, and in fact all the advocates of the affirmative of the question, makes the same admission. They do not tell us in what that difference consists. Jesus teaches the difference to be this: That God loves the believer and provides bread for him, and loves the impenitent sinner and leaves him in his hunger; that he loves the believer and clothes him, and loves the impenitnent sinner and leaves him in his nakedness; that he loves the believer and comforts him, and loves the impenitent sinner and leaves him in his despair; that he loves the believer and hedges him round about in all the distressing circumstances of life with his protecting care, and loves the impenitent sinner and leaves him to the mercilessness of his sins, and that he loves the believer and has prepared a heaven for him when he falls on sleep, and loves the sinner and has prepared a place of unutterable torment for him when he dies. If this be the difference in the attitude of God towards believers and towards unbelievers, and he is the father of believers, can a worse abuse of a term be imagined than to say such a relation to sinners constitutes him their father? To say God loves sinners, and does not interfere specialy in their behalf, involves no inconsistency. He says, "Come unto me, and I will give you rest." There is not a single promise to those who will not come. It is the central law of the gospel that man must repent and come to Jesus to be blessed of the Father.

The question, as formulated by Dr. Tigert, admits of the answer he gives. The attitude of God toward all men is certainly that of benevolent, seeking, tender love, and if such an attitude meant fatherhood it would be correct to say God is the father of all. But that relation does not constitute God a father in the sense Jesus taught.

Dr. Sevens, a writer on the same side, says: "God's fatherhood includes a personal, ethical relation as well as the disposition of benevolence." Both men make the relation substantially the same, and it is perhaps entirely correct to say all who advocate the universal fatherhood theory make the same mistake. God's fatherhood, as Jesus taught it, is a distinctly personal relation, and not a merely benevolent or moral one. God is indeed the father of the believer, and Jesus showed how that relation is created. The Lord said to Nicodemus: "Verily, verily, I say unto thee, except a man be born again, he can not see the kingdom of God." "Except a man be born of water and the Spirit, he can not enter into the kingdom of God." And in order to show that the birth is a real one, he parallels it with that birth by which our bodies are brought into the world. He says: "That which is born of the flesh is flesh, and that which is born of the Spirit is spirit." Believing souls are born of the Spirit—of the Holy Ghost—of God. They are begotten of God. Such is the substance of the statement Jesus makes to Nicodemus. If begotten of God, then he is a father to them. John, who gives this conversation, presents an exegetical view of it in his Epistle General 3:9, 10. He says: "Whosoever is born of God doth not commit sin, for his seed remaineth in him; and he can not sin, because he is born of God. In this the children of God are manifest, and the children of the devil. Whosoever doeth not righteous is not of God, neither he that loveth not his brother."

It is claimed that the parable of the prodigal son teaches the universal fatherhood of God. And yet, as a matter of fact, Jesus nowhere in the parable mentions the subject. He nowhere says that God is, or is not, the father of any one. The main purpose of constructing the parable is plain. It is to teach God's readiness to forgive, and the great joy in heaven over the conversion of a sinner. To parallel the relationship of God to the unbeliver with the relationship of the earthly father to his son, and thus make God the father of sinners, the parable does not do in terms, and to make it do it by intendment is, in the first place, violative of its language, and is to inject into the parable teaching foreign to its main purpose; and, in the second place, it is to do Christ the injustice to make him state something as a fact, by intendment, the truth of which he has publicly and by plain words denied again and again.

This argument will be closed with a note of warning. Those Christians who hold to the theory that Jesus taught in his gospel that God is the father of unbelievers, and that his promises of fatherly care were made to them as well as to the members of God's kingdom, it is feared, are stressing too little the doctrine of the second birth and the blessings of a holy life. Their theory, too, has a bad tendency as to others. It affords the irreligious solace and comfort not real, and blunts their fears of the punishment of sin. It discourages all Christians by breaking down the system of special rewards for a life consecrated to God.

L. H. BROWNE.

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Our Young Folks

CARL'S WISH.

Carl was a boy of five years. He lived in a country across the sea.

As he sat on grandfather's knee listening to stories of the king, he thought he would be so happy if he could only see the beautiful crown with its jewels.

He had one or twice seen the king as he went with grandfather past the castle, but never the crown, as that was only worn by the king on special occasions—on state days.

One morning, after little Carl had his breakfast, he determined to go to the castle and ask the king to please show him the crown.

He walked and walked. At last the gates were reached. He asked the soldier on guard to please take him to the king.

"I cannot do that, little boy. The king is a busy man and has other duties to attend to than listening to little boys."

Poor Carl turned back sad and unhappy, not noticing anything until a carriage stopped in front of him. A kind voice said: "Little boy, what is your trouble? Get in here and tell the king."

Carl told his wish and was then taken to the castle to see the crown.

"What beautiful stones! What beautiful colors!" exclaimed Carl, gazing with delight upon the wonderful jewels as they flashed in the light.

The king told him that, if he would use his eyes to see beautiful colors, it was not necessary to come to the castle. The birds, fruits and flowers around him were as beautiful as the colors of any crown.

He gave Carl a small box, in which was something that would bring into his room the different colors of sunlight.

This little boy went home and opened the box. There was a glass prism. Grandfather told him to hang it by the sunny window and very soon Carl had in his own little room the beautiful colors of the crown.—Youth's Companion.

PAPA AND THE CHILDREN.

"You look worried, my dear," said Smithers, when he came home from the office the other day. "What is the matter?"

"The children have been very tiresome to-day," replied Mrs. Smithers, wearily. "It seemed as if they would make me distracted."

"Dont' let em!" said Smithers, with considerable energy. "Don't let 'em ride over you. Just—Willie, don't talk when papa's talking—just deal with them gently, but firm—did you hear me, Willie?—firmly, and you'll get along all—silence, Willie, this instant! all right. As for letting 'em worry—don't pull my pockets, Dick—letting 'em worry—Dick' don't pull my pockets, I said—will you take your hands out or not? Now kep them out. You've broken a cople of cigars for me now—you—what's Willie making such a noise about, Annie? My stars, he's got my silk hat! Take it—hang it up high! Now, Dick, if you cry, you'll have—now they've both commenced. It does seem, Annie, 'sif the minute I come into the house—I can't think—I can't think. Won't you you take 'em off to bed? My gracious! I bet if I was at home I'd—

But, as the boys clattered away upstairs with their tired mamma, Smithers sat down and gazed gloomily into space, without saying just exactly what he would do if he was at home.—Collier's Weekly.

MANNERS IN THE NURSERY.

The nursery is the child's microcosm. Here he begins to practice those gifts and graces which will stand him in stead at a later day. Let the little children be taught to avoid the use of slang. It is as well that they shall have no especial pet phrase, and that their speech shall be refined. They may play as merrily as they choose, but it is well that they shall not be too rough or boisterous. In going about a house children are not the gainers if allowed to tear from top to bottom of the stairs like little savages, or suffered to shout at the tops of their voices or to interrupt conversation. A well-bred child will bring its toys and be neither a trouble nor a torment in the drawing-room, where his mother and her friends are talking.

About children's questions. As a rule, they should be answered as fully and clearly as possible, but children should not be encouraged in the mere asking of a long string of questions simply for the sake of putting themselves in evidence. One needs to exercise discretion in answering the question that is asked because the child really wishes to know, and to decide what answer to give when the child is simply determined to be in the foreground. It is sometimes best to say very plainly and candidly to a child, "I can not explain this to you now; I shall do so when you are older."

English children are kept in the nursery to an extent almost unknown among us. The nurse takes the children to walk, attends to their meals, manages all their little affairs. The plan has something to be said in its favor, for certainly a mild mannered and equable nurse is better for a child than a wearied and half hysterical mother: and, alas! our nervous American women are too often, through the pressure of many duties, and partly through over-consciousness, not fit to have the entire charge of their children: but if the mother can bring herself to renounce some of the engagements and occupations which allure her, and can give herself fully to her children, engaging service in other departments rather than in the nursery, the children will be ultimately the gainers.

"THE FATHER'S HOUSEKEEPER."

I know one of God's children who has been shut in for ten long years, or more, and in these years has learned such lessons of perfect trust that heaven all the time is near. Some time ago she needed a housekeeper, and finding some difficulty in securing one, she appealed to the ministers she knew, to her many friends, and finally, remembering her husband when living had been a Freemason, she wrote to the lodge, requesting the members to interest themselves in the case of one who needed their help very much. But ministers, friends and Masons all failed to secure the housekeeper needed. While lying all alone one evening the thought came, "Why don't you ask your Father?" And then she remembered her thoughtlessness in appealing so many others and forgetting Him who said, "casting all your cares upon him, for he careth for you." Lifting her heart to God, while tears of penitence rested upon her cheeks, she prayed: "Father, forgive me for my thoughtlessness, and send me a housekeeper, just such a one as I ought to have; and when she comes, if I don't think she is just the one I ought to have, make me take her, Father, for I want your housekeeper." And then she rested, leaving it all with the Father.

As the angel was commanded to "fly swiftly," and answer Daniel's prayer, so I think the Father at once began the answer.

The next morning a little boy, son of the woman who did the washing for our sister, brought home the clothes, and this "shuttin" said to him: "Tell your mamma I want to see her." In a few hours she made her appearance, anxious to know why she had been sent for. Upon being informed it was to receive some clothing, etc., our sister, being and almoner of mercy, had received for distribution, she replied: "Oh, I don't need them, thank you. We get along nicely, my boy and I. Just as much obliged, but there are others who are needy; let them have them."

Conversation upon various subjects then began, and finally drifted to "housekeepers," and our sister told of her dilemma, when the good woman said: "Why can't I keep house for you?"

You see the Father was all ready with a housekeeper, and had sent her one, but she didn't see just then that this was the Father's answer and she said:

"But you have a boy."

And then, what was worse for an invalid who needed and must have perfect quiet, she found upon inquiry, "the boy had a dog," and she didn't want a dog.

But she had prayed, "Father, send me a housekeeper," and "if I think she is not the right one when she comes, Father, make me take her." Remembering this, she did not dare to interfere with the Father's answer, but finally said: "Leave it for this evening and come round in the morning." Then saying to herself, "If this is the Father's answer, it must be all right," she went to sleep.

Bright and early the next morning the washerwoman made her appearance and said: "I can come, and at once." And she moved in, and the boy moved in, and the dog moved in, and that woman has proved every day since that she is the "Father's housekeeper." She prepares the daintiest dishes, her attentions are proffered in the most delicate manner to our invalid, who regards her as sent in answer to prayer, and selected by the Father himself. Moreover, "that boy" is a perfect little gentleman. He treads so noiselessly. He bangs no doors. He whistles in an undertone. And the dog? Well, our invalid wrote a letter to a friend a week ago, and describing her happiness in her surroundings, she said: "Our dog is a treasure."

The Father heard her prayer indeed, sent the housekeeper she needed, made her take her, as she requested, and then gave double measure of blessing by adding a "boy who is a gentleman," and a "dog that is a treasure." Friends, ministers, Masons, all failed her, but the Father who said, "In all things let you requests be made known as he was your requests be made known unto God in supplication and in prayer," secured a housekeeper just as soon as he was asked for one. The Fathen knows all our needs, praise his name, and is more willing to give good things to them that ask him than we are to give to our children.—Rev. G. B. Kulp, in Michigan Advocate.

BROWN-TAIL AND PRICKLES.

Mr. and Mrs. Rat had gone househunting, and Brown-tail was left at home alone. The larder was empty, so he started on a voyage of discovery.

"If I could only get an egg!" he thought.

He ran along his tunnel, but at a turning suddenly drew back for something pricked him sharply on the nose.

"Dear me!" he said, "what can that be?" He licked his nose and listened. Then he heard little paws busily at work, burrowing.

"It must be some of our family," he said. "There are no others that can burrow." And he went on again carefully. Again his nose was pricked so badly that he could not help crying out.

"Is there any one there?" said a small voice, and a funny little dark head appeared at the end of the tunnel.

"Yes," said Brown-tail. "I was trying to find my way to the hen roost."

"Ah!" said Prickles, "that's the place I am bound for. I heard the hens cackling and I know I shall have a feast."

"I'm awfully hungry," said Brown-tail, feeling rather sulky.

"Wait a bit; there will be enough for you and me, too; only you had better not come too close."

"Was it you who pricked my nose?" said Brown-tail.

"Yes," answered the hedgehog. I'm very sorry. I can't help it. I'm made that way."

Brown-tail sat down and waited, licking his lips now and then and thinking how funny it must be to stick prickles into your friends if they come too close.

At last Prickles reached the roost. A board was pushed aside, and he got in, after calling to Brown-tail to follow.

They had a fine feast, and Brown-tail slipped away; but Prickles, being tired with his hard work, curled up in a nest and went to sleep.

A few days later, as Brown-tail was running round the garden in the early morning, he heard a queer noise.

He was a brave little fellow, so he crept softly up to see what it was.

"Is that you, Brown-tail?" And a black nose and two little bright eyes appeared over the edge of a large box.

"What is it?" said Brown-tail.

"Oh, dear!" sighed Prickles. "I went to sleep in the hen-roost, and the master came and dragged me out and gave me to the children here."

"Don't they treat you well?" said Brown-tail. "You should prick them."

"They are kind as kind can be, but I don't like being shut up. If I could only get out a little while sometimes I shouldn't mind."

So Brown-tail began to nibble, and every night, as soon as it was dark, he came back and nibbled, until he had made a hole big enough for Prickles to get out."

"Thank you so much," said Prickles, as he scrambled through.

"One good turn deserves another," said Brown-tail. "Good-bye." And away he ran.—Cassell's Little Folks.

A "CHANGE" BREAKFAST

Getting Ready for Warm Weather.

A complete change in breakfast would, at his time of year, improve the health of anyone.

Meat, potatoes and coffee become tiresome. The system calls for a change, but what to? Hot and half coked pastry and starchy cereals are unattractive.

Vegetables taste good but furnish too little nourishment to sustain one until the next meal, particularly if brain work is required.

A most appetizing, convenient and healthful breakfast can be made on Grape-Nuts, (a ready cooked food) a little cream or milk, some fruit and perhaps two soft eggs.

(Pint tin cup of sharply boiling water, put in two eggs, not one, nor three, cover and set off stove, serve in just nine minutes. Whites will be like cream and half digested.) The Grape-Nutes food is concentrated and but three or four teaspoons should be used at one meal, that amount furnishes full strength and nourishment up to the next.

A change from the old breakfast to one like this will refresh and invigorate the system in a surprising manner.

Good food in proper variety and a contented mind, solves the whole health problem.

BOILS AND CARBUNCLES

These unwelcome visitors usually appear in the spring or summer, when the blood is making an extra effort to free itself from the many impurities that have accumulated during the winter months.



Mr. R. M. Pratt, Cave, S. C., writes: "For twenty years I was sorely afflicted with boils and carbuncles caused by impure blood. It is impossible to describe my suffering; part of the time being unable to work or sleep. Several doctors treated me, and I tried all the so-called blood remedies, but nothing seemed to do me any good. During the summer of 1898 I was persuaded to try S. S. S., and after taking several bottles was entirely cured, and have had no return of these painful pests up to the present time."

Baneful Boils

Carbuncles, which are more painful and dangerous, come most frequently on the back of the neck, eating great holes in the flesh, exhaust the strength and often prove fatal. Boils are regarded by some people as blessings, and they patiently and uncomplainingly endure the pain and inconvenience under the mistaken idea that their health is being benefitted, that their blood is too thick anyway, and this is Nature's plan of thinning it. The blood is not too rich or too thick, but is diseased—is full of poison—and unless relieved the entire system will suffer. The boil or carbuncle gives warning of serious internal troubles, which are only waiting for a favorable opportunity to develop. Many an old sore, running ulcer, even cancer, is the result of a neglected boil.

Dangerous Carbuncles

Keep the blood pure, and it will keep the skin clear of all the irritating impurities that cause these painful, disfiguring diseases.

S. S. S. cures boils and carbuncles easily and permanently by reinforcing, purifying and building up the blood and ridding the system of all accumulated waste matter.

S. S. S. is made of roots and herbs which act directly on the blood, and all poisons, no matter how deep-seated, are soon overcome and driven out by this powerful purely vegetable medicine.

S. S. S. is not a new, untried remedy, but for fifty years has been curing all kinds of blood and skin diseases. It has cured thousands, and will cure you. It is a pleasant tonic as well as blood purifier—improves the appetite and digestion, builds up your general health and keeps your blood in order.

SSS

Our physicians have made blood and skin diseases a life study—write them fully about your case, and any information or advice wanted will be cheerfully given. We make no charge whatever for this service. Send for our book on Blood and Skin Diseases—free. Address, The Swift Specific Co., Atlanta, Ga.

The Home Circle

THINGS TO FORGET.

If you would increase your happiness and prolong your life, forget your neighbor's faults. Forget the slander you have heard. Forget the temptations. Forget the faultfinding and give a little thought to the cause which provoked it. Forget the peculiarities of your friends, and only remember the good points which make you fond of them. Forget all personal quarrels or histories you may have heard by accident, and which, if repeated, would seem a thousand times worse than they are. Blot out as far as possible all the disagreeables of life; they will come, but they will grow larger when you remember them, and the constant thought of the acts of meanness or, worse still, malice, will only tend to make you more familiar with them. Obliterate everything disagreeable from yesterday; start out with a clean sheet for to-day, and write upon it for sweet memory's sake only those things which are lovely and lovable.—The Trumpeter.

LIFT UP YOUR EYES.

The upper world is no farther off than it was of old when its splendors shone on the heads of patriarchs and apostles, and on the hills of Judea whence their help came. Heaven does not hide itself; it is we that hide it. The gates are never shut, day or night, and they open into your houses, your workshops, your streets, your schools, your closets, your congregations. Strong and steadfast, cheerful and contented, no matter how hard-worked, are they who are mindful of its nearness, sure of its reality, conscious of its helping and inspiring "power." Among all the popular "liberalities" of our day, why should we not be more liberal and abundant in faith? Whatever our private failures, in courage, temper, charity, the good and perfect gift of pardon comes down to every soul that seeks it. Lift up your eyes! Whatever the tokens of public welfare, liberty, safety, plenty or power displayed around us—not unto us, but unto the "Name that is above every name," give glory!—Bishop Huntington.

MEANS OR MEANNESS?

"Bruddren and sistahs," sternly said good old Parson Woollimon, after the collection had been taken up upon a recent Sabbath morning, "before de hat was done parsed I expounded de request dat de congregation contribute accawdin to deir means, and I sho expectorated dat yo' all would chip in magnanimously. But now, upon examinin' de collection, I finds dat de concocted amount contributed by de whole entire posse ob yo' am only de significant and pusillanimous sum ob sixty-three cents. And at dis junction dar ain't no' 'casion for yo' all to look at Brudder Slewfoot, what done circumambulated de hat around, in no such auspicious manner, for, in de fust place, Brudder Slewfoot ain't dat kind ob a man, and in de second place, I done watched him like a hawk all de time muhself. No, sixty-three cents was all dat was flung in; and I dess wants to say dat, in my humble opinion, instead of contributin' accawdin' to yo' means, yo' all contributed accawdin to yo' meanness! De choir will now favor us wid deir reg-lar melodiousness."—Harper's Bazar.

A ROYAL CHRISTIAN.

As I was sitting in my office in the month of August, 1896, a neatly dressed elderly man whom I recognized as a former member of the Central Methodist Episcopal Church who had removed to the East, came in and handing me a newspaper clipping, said: "That tells of something like what my wife and I wish to do." The clipping told of a person who had given a sum of money for some benevolence, the party receiving during his lifetime, as an annuity, the sum of four per cent. on his money.

My visitor then said: "My wife and I wish to give a thousand dollars to the Woman's Foreign Missionary Society of Central Church, and we would like to get four per cent. interest while we live.

I saw that we would have to create a trust in order to carry out his wishes, and asked him whether our board of trustees would be satisfactory. He said, "Certainly." I then asked his age, and learned that he was seventy-six years old, and that his wife was of the same age. I said: "How did you earn this money?"

"Oh," he said, "I worked in a coal-yard in Brooklyn for thirty years, and here I sawed wood. I used to know Brother Studley (a former pastor) quite well, and Brother Buckley always remembers me."

I was jotting down these facts with the idea of putting them in shape for publication when evidently discerning the object of my inquiries he said: "Oh, you needn't say anything about it. It's nobody's business but our own. We have no children, and I'm so glad we are independent; we have an income of $250 a year."

This statement was a stunner. I turned to him in amazement and said: "What did you say!" he repeated again: "I'm so glad we are independent; we have an income of $250 per year."

"Why," I said, "how do you live on that?"

"Why," he said, "I pay $91 a year for rent and water-tax, and the balance we have to live on."

I remarked that he must live very economically.

"Oh, yes," said he, "but if we hadn't lived ecomically we wouldn't have had this money to give."

This rare couple I now frequently see, for they have returned to Detroit, and they are always cheerfulness itself and if sunshine exists in any human hearts it does in theirs. I need only add that the thousand dollars was at once paid over, and that by an arrangement of our trustees the Missionary Society began at once to receive a dividend on this surprisingly generous donation.

The oral telling of this story has in several instances produced generous offerings, and it is now for the first time in print.—Silas Farmer.

THE "NEW BOY."

The "new boy" is of later origin than the "new woman." He can make his own bed, sew buttons on his own clothing, cook his own breakfast, and wash the dishes, if necessary, and he is no longer considered a sissy" for so doing. He can carry on successfully a bachelor establishment for his father and himself, make out the menus, hire the domestics, and even do his part socially, without losing his place among the first six in school. The "new boy" is the result of a growing belief among mothers and educators that domestic training is just as good for boys as for girls. They argue that a domestically trained boy makes the best husband, and that the brother who is obliged occasionally to make his own bed or boil an egg will not look down on his sister for doing the same things; also, that the girl who can use her brother's kit of tools will no longer consider him a superior being because the tools are his property rather than hers.—Mrs. V. Witherbee.

A GOOD COMPLEXION

Depends Upon Good Digestion.

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

It is impossible to have a good complexion unless the digestive organs perform their work properly, unless the stomach by properly digesting the food taken into it furnishes an abundance of pure blood, a good complexion is impossible.

This is the reason so many ladies are using Stuart's Dypepsia Tablets, because they promptly cure any stomach trouble and they have found out that perfect digestion means a perfect complexion and one that does not require cosmetics and powders to enhance its beauty.

Many ladies diet themselves or deny themselves many articles of food solely in order to keep their complexion clear. When Stuart's Dyspepsia Tablets are used no such dieting is necessary, take these tablets and eat all the good wholesome food you want and you need have no fear of indigestion nor the sallow, dull complexion which nine women out of ten have, solely because they are suffering from some form of indigestion.

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L. BLAYLOCK Dallas, Texas.

We are not hearing much of the Twentieth Century Movement just now, but we trust that quiet work is going on in its behalf. No pastor ought to be satisfied without getting a subscription from every member of his charge for this great cause.

No cause has come before the Church in the past century of greater importance than this Twentieth Century Thank-Offering. The motive of it is gratitude and the aim of it is the better equipment of our schools for the work of training our young people, not only of this generation, but of the generations yet unborn. So far this part of our work has been carried on under the stress of difficulty. Our buildings have been inadequate and our appliances very limited. Futhermore, we have not been able to pay our teachers according to their work and merit; but we have done the best we could with the means in hand, and our work has been measurably successful. But the time has now come when we can not even hold our own much less make progress with our present facilities. We must rise to the obligations of the times and make larger improvements. The State is going forward in the enterprises of public education and other Churches are doing likewise. Therefore this Twentieth Century Movement gives us the opportunity and the occasion for taking a great stride forward in our school work. It is the call of Providence to us to move up all along the line of advancement.

Gratitude is the inspiration of our Twentieth Century Thank-Offering. Our contributions are not to be made to it from necessity, though the necessity is upon us; but they are to be made as a result of God's goodness to us through the teachings and helpful ministries of the great Church to which we belong. What has God done for us as Methodists? We can not reckon up in their order the wonderful blessings of his hand toward us as his children. Health, material prosperity, spiritual benefits and providential mercies have been without limit in their bestowment upon us. The very years of our lives have dropped the fullness of their good things upon us. Therefore,as we enter upon the new century it is the least we can do to place upon his altar a thank-offering for this outlay of his mercies toward us. The opportunity in this form will never come to us again. If we let it go by unimproved our loss will be irreparable. We must not sleep in the face of such a duty and privilege.

EDITORIAL BIRD-SHOT.

The man who swears will tell lies.

◆

Treat your own home folks as well as you do other people.

◆

Generals are not appointed to fight, but to see that others do it.

◆

If you will live close to God you will not get very far from your duty.

◆

Kinship with Christ entitles one to membership in the heavenly family.

◆

It is with devout prayer and the Word of God that we are to conquor the world.

◆

There are many people who are devoted to the Church, but know but little of true religion.

◆

The man who follows his sentiment instead of his good judgment will usually make a mistake.

◆

Your lodge is a fine institution and deserves your support, but it can not take the place of your Church.

◆

The man who makes it his business to pull wires on other people will be apt to find them pulling wires on him one of these days.

◆

Occasionally a man is put below his real worth, and once in awhile one is valued above his worth, but in course of time every man gets his exact dues.

DR. JESSE BOWMAN YOUNG.

For two quadrenniums Rev. Jesse Bowman Young, D. D., has been editor of the Central Christian Advocate published in St. Louis. At the time of his election he was pastor of Grand Avenue Methodist Episcopal Church in Kansas City, Mo. The writer of these lines was at the same time pastor of Centenary Methodist Episcopal Church, South, in Kansas City. Our acquaintance with Dr. Young was intimate and cordial. We ever found him a brotherly and warm-hearted man. As a pastor he was an eminent success. Since his election to the tripod we have followed him with interest and profit. But at the late session of the General Conference in Chicago the great wheel made a sudden turn and the Central has a new editor. The Rocky Mountain Advocate and the Omaha Advocate were consolidated with the Central and the tripple-headed organ ordered to Kansas City. In the election for editor of the consolidated papers Dr. Young made a good race, but Rev. C. B. Spencer, former editor of the Omaha Advocate, was elected. This takes out of Methodist journalism one of the brightest, most versatile and fraternal editors in the Northern Church. Dr. Young made a fine paper and his retirement is a loss to the newspaper fraternity. We part from him with a pang of regret, but hope that his future will continue as bright as has been his past.

THE HON. JOHN H. REAGAN.

This distinguished old Commoner has just been on a visit to the United Confederate Veteran's Association at Louisville, Ky., where he made a notable address on some of the causes and results of the late war between the States. His address has made a deep impression upon the country at large and it will accomplish good, as people are now in a condition of mind to read the facts of history with fairness and discrimination. And there is no man now living better prepared to furnish this sort of matter than Judge Reagan. He was a prominent actor in the scenes of those days of strife, and such is the character of his mind that he retains in very correct form the facts which transpired. There is nothing extreme in his methods, but on the contrary he is calm and judicial in his treatment of those subjects. Then too he is perfectly trustworthy and his character is as pure as the driven snow. In Texas, he is recognized as the peer of any of our citizens. His name is a synonym for truthfulness and honor. He is trusted like children trust a father. Every private and public act of his long life is above the suspicion of meanness or selfish design. He is pre-eminently the man whom the common people trust implicitly. And though an old man, he is to day one of the most useful men in public life. He has the respect and good will of all classes of our population except a few vulgar politicians in whose way the old man stands as a barrier. They can not use him and hence they blow an ill-flavored breath of abuse upon him. But John H. Reagan's name will stand high up in the esteem of his fellow citizens when his foul-mouthed traducers have ceased to afflict the decent public with their prurient effusions.

A SUNDAY IN LONE OAK.

Last Sunday it was my pleasure to spend the day in Lone Oak, situated sixteen miles from Greenville on a branch of the Katy leading from Greenville to Mineola. The town is not large. They have a population of 400 or 500, but the people are prosperous, moral and intelligent. It is located in a fine farming section, and with the good seasons the condition of the country is very promising. Local option prevails and has prevailed for a number of years. And contrary to the stock argument of the anties, "Prohibition does prohibit" among those people. There is no intoxicating beverage sold there. Blind tigers have no lair in which to hide. They say that it is the rarest thing to see a man under the influence of liquor, and if any one does get under such an influence he has to go somewhere else to get the liquor. The object of my visit was to dedicate the new church at that point. It was built two or three years ago under the pastorate of Rev. I. S. Smith, but a debt was left upon it, and it had never been dedicated. Rev. R. H. Fields was appointed to this charge a year and a half ago. He at once began to lay plans for retouching the church building and for paying it out of debt. This he ultimately succeeded in doing, and now they have one of the neatest and most modern church edifices in the conference according to the size of their population and membership. The entire cost of the building, together with the furniture, which is first-class, is $5000. The architecture is up to date and the finish is beautiful. It would do credit to a community of 2500 people. Now when we take into the account that we have only about 100 members in this society, it is perfectly marvelous how they have built and paid for such an elegant structure. But they have done it, and they deserve all praise, and their earnest pastor deserves the high esteem in which he is held. Fully 500 people filled this spacious house on Sunday to take part in the dedicatory exercises. They were there from the town and from the country. They were as intelligent a people as I have met in my numerous goings and comings, and their attention to the preaching of the truth was close and unbroken. We had a most excellent service, at the conclusion of which the officers, represented by Dr. J. J. Coppedge, presented the building for dedication, and this part of the exercise solemnly took place according to the Discipline. Thus this beautiful edifice erected by the self-denial and liberality of these good people was set apart from all unhallowed purposes to the worship of Almighty God. Hence they have a place to worship of which they justly feel proud. There is no incumbrance upon it, and they can enter it with the thought that it belongs exclusively to God. A few doors above they have an elegant cottage parsonage, well furnished and paid for. In this the pastor's family is comfortably installed and happiness prevails. Bro. Fields is an earnest preacher and a careful shepherd of the flock. He neglects none of their interests. Having been educated in our own University, and having spent his apprenticeship in the itinerancy, he is trained for excellent service. His good wife spent one year in our Training School at Kansas City, and she is qualified for the position she holds. Her only drawback at present is her health. For some months she has been a sufferer, but she hopes to be well soon. I was entertained in their nice, comfortable home, and it was good to be with them. I shall not soon forget their warmth and courtesy.

At night I preached the annual sermon for the public school of the town. Prof. Barnett, a member of our Church, has charge of this school, and he is well qualified for this position. Under his leadership the people of the community put their heads and hearts together awhile back and out of their own pockets built a splendid structure at a cost of at least $12,000. It is built of brick, and it stands there as a monument to their enterprise, and it is finely adapted to school purposes. In it is taught not only the graded department of the public school, but also a high school department. It is correlated with the State University, or at least steps to this effect have been taken. We had a large congregation at this night service, and I trust a profitable time. Religion and intelligence are the hope of our country, and I rejoice to see school houses and church buildings going hand in hand throughout Texas. I congratulate Lone Oak on their commendable progress and enterprise. I will ever remember my pleasant visit to that community. Much kindness was shown me, but owing to my limited stay I could only accept the hospitality of the pastor and Bros. Stillwell and Crabb. It was good to be with them. G. C. R.

THE SULPHUR SPRINGS DISTRICT CONFERENCE.

Last Friday we took the "Katy" for Campbell, to visit the Sulphur springs District Conference. At Greenville we were joined by Rev. J. W. Hill, than whom there is no better traveling companion. We reached Campbell in the afternoon, which was the seat of the conference, and found many of the brethren on hand, though the conference did not open till that night. Campbell is an excellent little town of four or five hundred good people, situated on the S. S. S. Road about twenty miles beyond Greenville. The country round about is not so rich as our black land further this way, but it is good soil and the crops are fine. There is an excellent school here being run by private individuals and it is largely attended. The principal, President Bridges, is a member of our Church. His school is accomplishing good results. Our Church in Campbell is the leading religious organization in the place. The building is a commodious wooden structure and it is in good repair. Rev. J. T. Bludworth is the pastor and he is a strong, earnest man. His family live in a nice parsonage near by and they are comfortably situated. All of the preachers of the district were present except Rev. D. T. Brown, who was detained on account of sickness. His health is not at all good. Rev. C. B. Fladger, the presiding elder, has a firm grip upon his work and upon his men and they recognize him as a worthy leader. He is a man of good brain and big heart. He loves his preachers and they love him. This is his third year on the district and he is familiar with all of its needs. The preachers were all looking well and in excellent spirit. The most of them have yet to hold their protracted meet-

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ings and as a result not many conversions were reported. The revival work will begin with them soon and they are looking forward with hopefulness. Their finances were reported very well up so far. The outcome for the year will be in advance of the previous one. Rev. J. W. Hill preached the opening sermon for the conference on Friday night, though he is not a member of that district. But he was present and they worked him. He preached a soul-stirring and inspiring sermon. It had thought and unction. The Holy Ghost was present and we had a glorious time. The next morning this writer opened the exercises with a sermonette and the brethern were responsive. The services of the night before had pitched the spiritual key and preaching was easy. I was given all the time necessary to present the claims of the Advocate. The audience heard me patiently and favorably. The fact is, the brethren all gave me an earnest and cordial reception. And after the talk they proceeded to pass some very complimentary resolutions concerning the editor and the publisher and the Advocate. They said nicer things about us and our work than we could have said about ourselves. At 11 o'clock Rev. W. L. Clifton, the Nestor of the district, preached a sermon of rare merit and forcefulness. He is a ponderous thinker, states his propositions with great clearness, draws his conclusions logically and rounds to with warmth and energy. I have not heard a stronger sermon in a long time. At this juncture I had to leave in order to reach another appointment. I came to Greenville and dined with Rev. J. W. Hill and family. Our communion was pleasant. Sister Hill is in better health than usual, and she seems to be in a fair way to fully recover her strength. She is the daughter of the Rev. J. W. Chalk and was brought up in a parsonage, or rather in parsonages. Brother Hill has just closed a gracious meeting, in which he was aided by Rev. L. A. Hanson. There were several conversions and a number of reclamations. The meeting has left Wesley Church in fine spiritual condition. G. C. R.

TEXAS PERSONALS.

State Superintendent J. S. Kendall, of Austin, made us a pleasant visit last week. He is a Methodist and one of the most valuable men in the State.

We are in receipt of an invitation to the Calvert District League Conference, which will meet in Jewett the 13th instant. The invitation contains an interesting program.

We are in receipt of an invitation to the marriage of Miss Bennie Laurie Alderson to Mr. John P. McKinley, which event will take place in the Methodist Church in Nocona, June 20. Miss Alderson is the daughter of Rev. J. F. Alderson, of the North Texas Conference.

We are sorry to say that the good wife of Rev. I. S. Ashburn, of the Greenville District, does not improve in health. For the past few months she has been rather on the decline and some anxiety is felt with reference to her condition. She is a noble, good Christian wife and mother and prayers are being offered for her recovery.

Rev. W. F. Bryan, of Blossom, came down on the Santa Fe with us last Monday on a visit to Oak Lawn and his old home place at Farmer's Branch. He is doing well with his charge.

Rev. E. L. Spurlock was in to see us the other day. His Cedar Hill work is progressing finely and he hopes to have his new church ready for dedication before conference, and perhaps this summer.

In a note from Rev. C. E. Farmer, of Cleburne, one of our local preachers, we learn that he will be in Texas for a time and will aid any of the preachers who may need help in protracted meetings.

Rev. L. W. Carleton, of Ferris, was in the city the first of the week on business, and paid his respects to the Advocate. His District Epworth League is to meet very soon in his church and he is getting ready for it.

While at Campbell last week we were entertained at the good home of Bro. G. M. Smith. He and his children —they are motherless—are earnest members of the Church. The mother went home to heaven nearly a year ago.

Rev. C. B. Carter, of Jacksboro, was in the city last week and called to see the Advocate family. He was brought up in the office of the New Orleans Advocate, and he has a hankering for such surroundings. He is always welcome.

Rev. E. W. Solomon, pastor of Shearn Church, Houston, preached by request last Sunday the nineteenth anniversary sermon for the order of the Knights of the Maccabees. The sermon was published in full in last Monday's Post.

Mr. F. B. Evans, of Fort Worth, has been appointed State Temperance Organizer for Texas, and will proceed at once with his work. Any communication on that subject addressed to him at Fort Worth will receive his special attention.

Rev. Gibbs Mood has been on a visit to Georgetown to take in the commencement and to visit the home folks. All of the first part of his life was spent down there, and it is natural for him to turn that way at every opportunity.

We are in receipt of a handsome large-sized photograph of the new Southwestern University building. It is a thing of beauty, and we have given it a place in the best room of our private home. In it the building shows off splendidly.

Prof. R. N. Little, of the Houston public schools, was to see us this week. He was brought up at Belton, and while pastor of Shearn this writer had Bro. Little in the membership of that grand old Church. We were glad to meet him again.

Rev. Thos G. Whitten wishes us to say that his address from this day will be Ardmore, I. T., as he has moved from Midlothian to Ardmore permanently. So his correspondents will take due notice thereof and govern themselves accordingly.

Rev. Foster Pierce, of Kavanaugh Church, Greenville, is having a good meeting in his charge, aided by Bro. Fields, of Lone Oak. There have already been several conversions and a number of reclamations. We have no better people than those at Kavanaugh.

Rev. W. M. P. Rippey is having revival services at Trinity Church, this city. The meeting promises well. The Trinity people are workers in anything they undertake.

Rev. T. C. Armstrong, of Italy, made the Advocate a pleasant call this week. He is a big-hearted, sunny man, and to hear him laugh and talk is an inspiration for days to come.

METHODIST NEWS.

Bishop Vincent's official residence for the next four years will be Zurich, Switzerland.

Two persons have agreed each to be one of five to give $5000 each to Hendrix College, Conway, Ark.

Bishop Keener and his wife have gone to their summer home at Ocean Springs, Miss., where they spend the summer.

Rev. Alexander Burns, D. D., LL.D., ex-President of the Hamilton Ladies' College, and one of the most widely known Methodist ministers in Canada, died at Toronto two weeks ago.

Bishop Fitzgerald visits our office occasionally, and judging by his appearance he has improved in health. This we are glad to note. But he is not yet able to take the field. The brethren will please let him rest a while longer.—Nashville Advocate.

Our Mt. Vernon Church in Washington City has raised $1900 for the Twentieth Century Fund, with "more to follow." This is about $4 a member. That Church it not rich as the phrase goes, but it is generous and spiritual. This great movement is going forward to a great success. Will Georgia fail?—Wesleyan Christian Advocate.

In response to the call of Bishop Candler, the presiding elders of the South Georgia Conference, met him at Mulberry Street Church, Macon, on May 25. The purpose of the gathering was to ascertain what had been done in the matter of the Twentieth Century Fund. While not much had been done so far, it was reported that the pastors were at work and better reports would soon come in. So far the amount of $26,750 has been subscribed or given.

The Quadrennial Conference of the Methodist Protestant Church, in session at Atlantic City, N. J., elected these delegates to the Ecumenical Congress of Methodism, which is to meet in London, Sept. 4, 1901: Rev. Dr. D. S. Stephens, President of the Conference and Chancellor of the University of Kansas; Dr. F. T. Tagg, editor of the Methodist Protestant, Baltimore; Rev. Dr. F. H. Lewis, President of the Western Maryland College; Rev. Dr. M. L. Jennings, editor of the Maryland Recorder; Rev. Dr. Geo. Shaffer, of Pittsburg; Laymen, Dr. J. W. Hering, of Westminster, Comptroller of the State of Maryland; Hon. W. C. Adamson, of Georgia; Geo. Baer, of Baltimore, and W. A. Strickler, of West Virginia.

RESPONSIBILITY FIXED.

To a man who travels continually and is an observer along the line, it is very evident that as a Church we rather lost ground the past two years previous to the beginning of the present year. As I see it the pulpit is as much or more to blame for the state of affairs than any other class. So many of our preachers departed from the old way of preaching the simple gospel, and preached in its stead other things foreign to that which is the power of God. But not so now. It has never been my pleasure to hear as many plain gospel sermons from the preachers of various denominations in the same space of time as I've heard in the past twelve months. The forward strides the Church has made during that time forever settles the matter in my mind that the gospel is still the power of God unto salvation, and that the preaching of it in its simplicity is what the Church has been needing. From California to the Atlantic, go where you will, now you will hear the truth in its crude form, and you can see that the Church is awake to the opportunities that lie out before it. Brethren of the ministry, continue to preach the gospel, and you'll see the fruits of your labors in a better Church membership. Again, in all our cities, and towns even, have specimens of the different peoples we are sending the gospel to in foreign lands. What are Church members doing towards meeting our responsibility to them? Is it not a fact that we pay our pittance to the missionary collections and think we have done our part? Our money is doing good, no doubt, but, brethren, souls are perishing in our midst every day (from foreign lands) with no heart to pity, no hand held out to save. How many of our so-called Christian people consider it their duty to carry the gospel to the heathen at his door, and that he is thrown in contact with almost daily? It was my privilege to attend a union revival service in one of our border Texas towns recently where many foreign countries were represented among its citizens, and during nearly a week's attendance on the services not a person other than Americans did I see present, and that, too, in a town with thousands of people of other nations. Are we doing the Master's work? Are we our brother's keeper? If we as a Church would only do the work our hands find to do at home among the heathen God has sent to us, we would sooner have the world for Christ.

J. M. FOSTER.

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Sunday-School Department.

SECOND QUARTER, LESSON 12, JUNE 17.

THE FEEDING OF FIVE THOUSAND.—John 6:5-14.

Golden Text: "Give us this day our daily bread."—Matt. 6:11.

Time: April, A. D. 29.

Place: Near Bethsaida.

Persons: Jesus, the disciples and a great multitude.

We take the following from the International Evangelist:

The miracle of this iesson is presented in an interesting and picturesque setting. This is one of the incidents which has a four-fold presentation in the gospels. Think of five thousand men. What a multitude. But who could imagine a congregation of such magnitude and lacking women and children. Matthew comes to our help telling us "And they that sat down were about five thousand men besides women and children." Whoever heard of women and children being absent from a great gathering of a religious nature?

Would it not be safe in estimating the multitude at ten thousand? Judging by religious assemblies to-day, there must have been fifteen thousand or more. Where is the congregation now that has not more than two women to one man, besides the children? We need not be afraid of admitting it to be a large assembly, for our Christ could feed twenty thousand as well as five thousand and have much left.

We may learn a three-fold lesson from this miracle recorded by Matthew, Mark, Luke and John—a needy multitude—a compassionate Savior—and a responsible Church. The physical need of the multitude was pressing, and must in some way be supplied. Jesus saw no difficulty as to the supply, but his disciples would have dealt with the crowd in a way different from Jesus. The disciples said: "Send them away," Jesus said, "Make them sit down," as much as to say, "I want them to rest. I have something for them." Jesus appreciated their physical hunger and fatigue, but did not he see their moral tiredness and their spiritual hunger? Could not many in all that restless, weary concourse of both men and women say each for themselves, "I perish with hunger?"

There is mental hunger—hunger of the mind which may be supplied with truth. There is spiritual hunger—hunger of the heart, which neither bread nor literature can satisfy. Jesus recognized that heart hunger of the soul as he looked upon the surging mass of humanity. In the heart of Jesus there was compassion for the multitude. Jesus looks to-day on the multitude of earth's population, and it would seem as if he were saying now as then, "I have compassion on the multitude."

That was the spirit that brought Christ into the world—that was the spirit that caused Christ to weep over Jerusalem, and that was the spirit that made Christ willing to suffer, "The just for the unjust that he might bring us to God."

The lesson impresses the idea of the responsibility of the Church in relation to the masses. The disciples with Jesus represented the Church. The Church to-day is too much like those early followers of Christ. They would have sent the multitude away. How does the Church feel to-day in relation to the morally hungry millions of heathenism? While a small percentage throbs in sympathy with the compassionate Christ, the many are indifferent to the pangs of moral hunger felt by the teeming millions of our race.

The disciples looked at the crowd, and then at the few barley loaves and fishes, and said: "What are they among so many?" That is, they saw the natural, but failed to see the supernatural involved in the presence and power of Christ. The tendency of the Church to-day is to is measure things by the law of natural cause and effect, forgetting the supernatural and the divine in Christianity.

Mark the order in the supply of the needy multitude. Christ blessed and gave to the disciples and the disciples to the multitude, and with what result? They were fed and they were satisfied, and much was left, even more, far more, than the original supply.

The Church is not responsible for creation, but for distribution. Let us take the bread of truth and grace from the hands of Christ and break it to the hungry in the school and in the community, and blessed shall be the results.

Let us be careful and not squander the gracious provision, in harmony with the valuable hint of the great Provider, "Gather up the fragments that remain that nothing be lost."

TO THE SUNDAY-SCHOOL CHILDREN.

My Dear Friends.—Several packages of the pretty cards that you have been sending have been received. I hope to receive many more. I will tell you how I used some of the first cards. Soon after the first ones came I went to the country to visit a family who now believe in our Savior. While seated in their house the news that a foreigner had come to the settlement soon spread, and it was but a short while till crowds of children came to get a sight of the stranger. I saw their little heads come pushing and poking among the grown folks, and then I saw their jet black eyes looking right into mine, though their little hearts were full of fear because the old people tell them bad stories about how the foreigners have come to catch them and kill them so as to get their hearts and eyes to make medicine. Can you blame them for being afraid? Of course not, for such tales are enough to make the little things hate and fear us. Well, when I saw them I took out some cards and let the children see them, telling them that I had come to see them, too, and that I had brought the pretty cards for them. You just ought to have seen how glad they were! But for a moment the news seemed too good to be true, and they hesitated to take the cards that I was offering to give them. Soon a little boy with his little "pigtail" hanging straight down his back, came and got one, and then what a rush—every one trying to get a card at the same time. I then gave cards to all present. Soon others, hearing what I had done, came with their mothers and grandmothers for cards. When a large number had gathered I went out and took my seat in a large hall, where I was able to tell to these little children, with their fathers and mothers, the story of the love of God. I did wish that some of you boys and girls could be with me to see this work among the Chinese children. Now your missionary is no longer a stranger in that place. When I go again the little things will be glad to see me, especially if I take more cards for them.

Now a word about sending cards. Do them in packages, tie them up strongly and send as second-class mail matter. If you seal the packages the post will be much more. And send them to me at Shanghai, China. Your missionary,

J. L. HENDRY.

Epworth League Department.

Topic for June 17: "Abiding In Christ."—Jno. 15:1-10.

We take the following points on the lesson from the Canadian Epworth Era:

1. Abiding in Christ is a life of absolute dependence. The branch has nothing—it depends upon the vine for everything. If the young believer would only learn every moment of the day to depend on Christ, everything would come out right. When the Christian thus depends on God, God grants his Holy Spirit to fulfill the trust of that dependence—the Holy Spirit as a continuous presence and power; for remember the relation between the vine and the branches is such that daily, hourly, unceasingly, the living connection is maintained. The sap does not flow for a time and then stop, but from moment to moment the life of the vine flows with the branches. And just so, Epworth Leaguers, our Lord wants you to take that position as a worker, and hour by hour, and step by step, in every duty you have to perform, abide implicitly in Christ as one who feels utter helplessness without him. Dependence upon God through Christ by the Holy Spirit is the secret of all power in Christian service. May that power be yours.

2. Abiding in Christ is a life of deep restfulness. If the little branch could think and speak, and if we could ask the branch this question, "Come, branch of the vine, tell me, I want to learn from thee how I can be a true branch of the Living Vine," what would it answer? The reply would be: "Man, I know you have much strength and wisdom given to you, but I have one lesson for you to learn. The first thing you need is to come and rest in your Lord Jesus. That is what I do. Since I grew out of that vine I have spent years and years, and all I have done is just to rest in the vine. When the springtime came I had no anxious thought or care. The vine began to pour its sap into me, and to give the bud and leaf. And when the time of summer came, in the great heat I trusted the vine to bring moisture to keep me fresh. And in the time of harvest my grapes ripened by the help of the vine; and if you would be a true branch of Christ, just rest in him, and let him do his divine work in you and for you." You say: "Won't that make me slothful?" It will not. No one who learns to rest upon the living Christ can become slothful, for the closer your contact with Christ the more of the spirit of his zeal and love will be borne in upon you. Begin to work for Christ with entire dependence upon him, and add to that a deep restfulness in the Savior whom you trust and love.

3. Abiding in Christ is a life of much fruitfulness. The great Teacher repeated the word fruit often in speaking this parable to his disciples. He spoke first of fruit, then of more fruit, and then of much fruit. Yes, Christians are called to bear not only fruit, but much fruit. And in this we glorify God—"Herein is my Father glorified, that ye bear much fruit." Christ opened the parable by saying, "I am the true vine, and my Father is the husbandman." He who will watch over the connection between Christ and the branches is God; and it is in the power of God, through Christ, we are to bear fruit. O Epworth Leaguers! the world needs more workers; but not only more workers, but the world needs that the workers should have a new power—the power of God through the Holy Spirit in the soul. There is wanting the close connection between the worker and the heavenly Vine. Christ, the heavenly Vine, has power to provide heavenly fruit on earthly ground—the fruit of the Spirit, love, joy, peace, long-suffering, gentleness, goodness, faith, meekness, temperance. So, we must be connected with Him by living faith in order to produce this fruit. There may be a good deal of work for Christ that is not the fruit of the heavenly Vine. The fruit of which the Savior speaks means the life and love and power and spirit of the Son of God within the human soul. As the vine does its work in giving its own peculiar sap to the branch, so Christ gives the Holy Spirit to all true believers, and then they will bear much fruit. Lord Jesus, I pray thee let thy Spirit flow through me in all my work for thee!

ATTENTION, LEAGUERS CALVERT CALVERT.

Our District League Conference will be held at Jewett, Wednesday, June 13, 1900. Good place to meet; good program. Don't miss this meeting.

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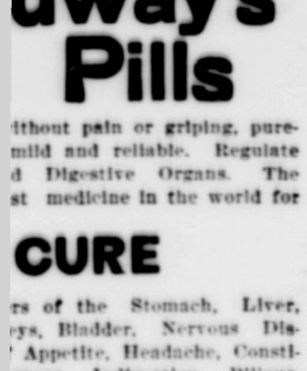
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INDIVIDUAL RESPONSIBILITY.

Mrs. L. H. Potts.

"We pause beside this door,
Thy century, O God, how shall we enter in?"

No century in the history of mankind has given such indisputable evidence of the controlling and guiding spirit of God in movements which are both of a national and world-wide significance as the one that is now passing. Political changes are often the result of rapacity and greed, but God has made "the wrath of man to praise him." He sent his gospel into India through the door that was opened by the cruelty and avarice of the East India Company; the warships of Commodore Perry opened the gateway of Asia to this same message, and the American sword of vengeance, for outraged humanity, has made possible the Pearl of the Antilles and the isles of the sea. Other changes are pending and the end is not yet. Barriers to the gospel have been swept away. From China's citadel of darkness, Hunan, have come requests for Christians to help in the educational reforms of that province. Japan, who twenty-five years ago was flooded with edicts to the effect that "the evil sect called Christians, was strictly prohibited, and suspicious persons should be reported to the proper officers, and rewards would be given," under her new constitution provides for religious liberty throughout her borders. Brazil and Mexico have each tired of worshiping the accidents of religion, and are searching for a Christianity with a living Christ. All around us, at home and abroad, comes the pathetic cry, "Sirs, we would see Jesus."

Is it strange, then, that the Christian mind is aroused, as never before, to the importance of capturing these new forces for the Prince Immanuel? Living, as we do, in the best period of the best century the world has ever known, our obligation to the future is commensurate with our indebtedness to the past. "The heirs of all the ages," we must transmit an increased wealth of knowledge and power to the incoming century. How we can best do this is the question employing the brain and heart of the Church to-day.

The agitation of this subject has, within the last few months, produced a great awakening of thought and conscence upon the subject of Christian education. The trend of conviction is toward the necessity of enlarging our educational facilities; improving and endowing our institutions of learning. Realizing, at last, that education, unless she be the handmaid of religion, may become its foe, the Church is seeking to unite a policy of universal education with universal evangelization. The two must go hand in hand.

It is not my purpose to plead the cause of missions, nor do I admit the distinctive terms, "Home" and "Foreign" in any sense that differentiates the claims of each upon the Church of Christ. A missionary conscience is an essential element of every Christian, and every human need of the uplifting influences of the gospel is a Macedonian call. Christ is their inspiration, and to doubt their final triumph is to doubt him. "If a man have not the spirit of Christ he is none of his." The spirit of missions is essentially the Christ spirit. Having that, his command to "tell all nations" becomes a dominant force. Without it, missionary interest is an impossibility; with it, it is a necessity. Canon Liddon says: "Just as every serious Christian bears within his heart the spirit of the martyr, though he may never be called to witness his faith with his blood, so every true Christian is a missionary in spirit, though he may never look into the face of a heathen." While we must, perforce, recognize the office of the Church to be the extension of Chrst's kingdom, there are yet many honest differences of opinion as to ways and means. All are in harmony upon one point, however. That is, that the hope of victory lies with the children. Hence, not only preachers, but teachers, are required; schools as well as churches. In the language of the old patriarch of China missions, Dr. Young J. Allen, "We must teach and train; we must capture the tongues of the nations and make them vocal with the gospel; we must capture the schools of the nations, and teach them that to fear God and keep his commandments is the whole duty of man; we must capture the literature of the nations, and transform them by giving them the Bible and the truth as it is in Christ Jesus—the truth which sets free, gives dominion over nature, suppresses heathenism, and makes Christian progress and civilization a universal posibility and blessing."

The opportunity of the present age, yea, of the present day and hour, for the realization of this dream of the righteous, is very great. It may be that its very nearness and magnitude prevent us getting a just conception of its true proportions. Things truly great are best seen from a remote point of view; so, in a backward glance over the century that is now closing, we have things truly wonderful revealed to our vision that were once only dimly seen by the eye of faith, and we may read "the future in the instant." This retrospect should strengthen our faith to grasp the infinite reaches of Christ's atonement, and the wold-wide invitation of the gospel, as well as its universal need, for everywhere

"Through clouds of doubt and creeds of fear,
A light is breaking calm and clear."

We see in past and current victories of the cross pledges for future and greater ones. Who, so interpreting the Divine unfolding of events, but will feel within himself that he is a regal subject of a great kingdom, and will throw himself wholly into this great contest of capturing the world for Christ?

Vision and faith must be sustained by practical knowledge and loyalty. We must know to whom we are subject and comprehend our commission. With confidence in our leaders, it may not be necessary that we understand all the details of battle, but this is a campaign in which there are no military secrets, and the meanest subject may comprehend all he desires to. No victory was ever won by soldiers uninspired by confidence and loyalty. Confusion and defeat wait on such conditions. Confidence in martial leaders does not always insure triumphant achievements, though it may illumine history with noble deeds. There can be no defeat with the maker of heaven and earth for our leader, save through disloyalty in the ranks. That it is within our power to defeat God's plans is an awful thought. However much we may theorize, we do not practically comprehend the absolute authority and fearful import of the command, "Go ye * * * * to every creature." This may mean our next-door neighbor, or it may mean the untutored savage. The command comes with sovereign authority, and it is the business of the Christian to obey. The personal interest of the man or woman must not supersede or overshadow the business of the Christian. Christ demands nothing from us that he has not experienced for us. He gave all; he demands all. "Though he was rich, yet he became poor, that we through his poverty might be made rich." Yet how often has he been pained and dishonored by impatient protests against the frequent demands made upon the purse by the "powers that be" in his kingdom. Christ's mission upon earth was begun and ended in sacrifice, and sacrifice is the price of discipleship. Like the immortal ones who subscribed their names to the Declaration of Independence, having given ourselves to this cause, we must pledge our substance to defend it. When we enter Christ's kingdom, we make an unconditional surrender, and he lays just tribute upon our worldly goods and our powers of heart and brain. We can not wrap ourselves in a garb of aesthetic piety, and satisfy this demand upon us, by a few grudgingly-given pennies. We must give ourselves. Oh that the full dignity and glory that Christ has bestowed upon us might permeate and electrify our sleeping consciousness! "As the Father hath sent me, even so send I you." It is a great honor to be the ambassador of any government. It is an incomparably greater honor when that government is the courts of heaven, and the commission comes from the Prince of Glory. He received it from the Father and transfers it to each of his disciples with this assurance: "The works that I do shall ye do, also; and greater works shall ye do, because I go unto my Father." Christ is watching us for a fulfilment of his own propheey. As Christ was sent to find his place by the toiler's side, and to lift with his own quivering shoulder his part of life's burdens, we likewise are to encircle humanity in our arms of love, and help these struggling ones by methods dictated by human need, and made possible by human sympathy.

"It never was loving that emptied the heart
Nor giving that emptied the purse."

In Christ's stead we are to lift up, to purify and glorify the trend of human thought and feeling, until rising they "shall enter the life of God and the fellowship of heaven."

As surely as there comes into our lives a realization of opportunity just as surely comes another and a sadder conviction of its brevity. To-day the doors of privilege are open, and writ large upon their portals is emblazoned: "Now is the accepted time;" to-morrow they may be closed forever. As we think upon the brevity of life itself we grow discouraged. It seems all too short for the accomplishment of any great purpose. But in this we err. Human life and influence are not subject to mathematical computations. Though our little spans of life are but forces forged in a day, yet, if lived truly, the Holy Spirit will use them in the completion and perfection of an all-wise plan. Dr. Paton said that even with with the Taunese tomahawk raised above him, he felt himself immortal until his work was done. Stephen's life was rounded and completed yhen for conscience' sake, he obtained the martyr's ruby crown. No Godward force can ever be lost, but in proportion to our trueness of purpose will God supplement our imperfect effort by the Spirit's power Then why disquiet ourselves as to the final outcome? Rather shall we live perfectly each minute as it comes; grasp each duty as it presents itself; lay hold on each privilege that is unfolded to us; follow closely the sacred footprints of the Master, even though they lead us into paths of agony and sacrifice—agony for the wrongs of the world, and sacrifice that we may help to right them. We do not have to search in obscure uncertainty for a revelation of these duties and privileges. They lie all around us, and they press upon us, and we could not, if we would, be unconscious of them, but—

"The hands that do God's work are patient hands,
And quick for toil, though folded oft in prayer;
They do the unseen work they understand
And find—no matter where.

"The feet that follow his must be swift feet,
For time is all too short, the way too long;
Perchance they will be bruised, but falter not,
For love shall make them strong.

"The lips that speak God's words must learn to wear
Silence and calm, although the pain be long,
And, loving so the Master, learn to share
His agony and wrong."

A TEXAS WONDER!

HALL'S GREAT DISCOVERY.

One small bottle of Hall's Great Discovery cures all kidney and bladder troubles, removes gravel, cures diabetes, seminal emissions, weak and lame backs, rheumatism and all irregularities of the kidneys and bladder in both men and women, regulates bladder troubles in children. If not sold by your druggist, will be sent by mail on receiut of $1. One small bottle is two months' treatment and will cure any case above mentioned. Dr. E. W. Hall, sole manufacturer, St. Louis, Mo., P. O. Box 629. Send for testimonials. Sold by all druggists.

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

It is better that God should take away your joys that that you should escape from his sorrows.

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For Fine and Medium Writing—303, 404, 604, 604 E. F., 601 E. F.
THE STANDARD PENS OF THE WORLD.
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Court-House Series—1064, 1065, 1066, and others.

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P. and M. Agency, Box 99, PALMYRA, PA.

Mrs. Van Swamp—"William, dear, as you have another chill coming on, will you hold the baby's rattle in your hand? It amuses the sweet precious so much."

Giles: You always seem to be happy and contented. Why is it?

Smiles: Well, you see, I manage to be just deaf enough not to hear some things and just blind enough not to see others.—Chicago News.

EYE SANITARIUM

GRANULATED Sore Eyes Cured By a new method without caustics, the knife or any crushing process. CROSS EYES STRAIGHTENED without pain or detention from business or studies. All other Eye, Ear, Nose and Throat troubles treated successfully. For full particulars address, J. HARVEY MOORE, M.D., 404 Century Bldg., Dallas.

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CRAZY WELL WATER [illegible] established reputation [illegible] rise to the famous [illegible] ter is very effective [illegible] male Complaints. [illegible] Water on Commission [illegible] shipped from Mineral Wells. 10 cents per gallon. [illegible] formation address.

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Mineral Wells, Texas.

EXTRA GOOD ORGANS



Epworth organs cost more to make than the common kind. But our direct from factory selling system enables us to sell the organs for less money in the selling, so put more in the making. The more people know how good the Epworth is—and how we deal—the more our business grows. Write for catalogue today.

Williams Organ & Piano Company, Chicago.

Burditt's Well.

DO YOU THINK

You have Dropsy?
You have Debility?
You have Liver Disease?
You have Whisky Liver?
You have Consumption?
You have Dyspepsia?
You have Bright's Disease?
You have Catarrh of the Stomach?
You have Cancer of the Stomach?

Two weeks at Burditt's well will make you think you did not, and that you are really a well person. For particulars address

A. M. HOUSTON,
Burditt's Well, via Lookhart, Texas

WATCH AND CHAIN FOR ONE DAY'S WORK.



Boys and Girls can get a Nickel-Plated Watch, gold-plated Chain for selling 15 doz. Packages of Bluine at 10 cents each. Send your full address by return mail and we will forward the Bluine, post-paid, and Premium List. When sold send us the money and we will send you the Watch and Chain, Premium as per list. Write at once.
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WOMAN'S DEPARTMENT.

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

YE ARE MY WITNESSES.

Have you any words for Jesus?
Oh, speak them day by day,
And leave no word unsaid
That He would have you say.

Have you any testimony
For the living Lord within?
It may help another; give it;
To withhold it would be sin.

Does the Master reign triumphant
In your soul from day to day?
Tell it out unto your neighbors,
Tell it, tell it by the way.

Witnesses of his salvation,
Speak for Jesus while you may,
Soon will come the long, long silence
Till the resurrection day.

—Selected.

Please bear in mind that all articles intended for this department must now be sent to the Advocate office (in the absence of the editor of this department for the summer), addressed, Woman's Department, Texas Christian Advocate.

A WORD FITLY SPOKEN.

Had she a daughter to train, said a woman of the world, one accomplishment above all should be taught her; to make herself agreeable without descending to make fun of other people. Much, if not most, of the fun current among young folks consists in picking others to pieces.

Bright people are given to use their wit very freely upon others who have the misfortune to come near them. Women especially regard the world outside their immediate circle as created to afford them amusement, not of the most amiable kind. They are not discriminating enough to see what underlies and offsets the peculiarity which provokes their fun.

The ill-dressed, hurried woman is commonly trying to carry affairs from whose burden her critics would shrink shamelessly. No wonder if the brave spirit steps awkwardly and unbecomingly under the load she can just bear without breaking. Those who bait their fun on her must laugh and laugh again unheeding.—Selected.

Truth must be sought, and that with care and diligence, before we find it. Jewels do not lie upon the surface of the earth; highways are seldom paved with gold; what is most worth our finding calls for the greatest search.—Stillingfleet.

THE TWENTIETH CENTURY.

What shall the Woman's Foreign Missionary Society do for herself in the twentieth century?

My mind has turned to the subject on account of the plans made by the Church for a great thank offering to be given to the Lord of the kingdom.

We are a part of the whole, and as loyal members will join in this special call in behalf of the educational work of the Church. God forbid that we be like "salt that has lost its saltness," or like a lighted candle "put under a bushel." Being of the body of Christ, we must indeed have our candlestick in place so that the light may shine and "give light to all that are in the house." Hence we cannot stand aloof from other work in the Church.

But what shall we do for ourselves? We are often disturbed that so many of our Church friends are indifferent to the calls of our growing work. We are grieved not only for the work's sake, but also because these ladies lose the blessing promised by Jesus when he commanded: "Go ye into all the world."

These friends are "idle in the market place." Can we not persuade them to become part of our forces? They are about their Father's business, but they take no part in building up the kingdom on the outskirts. Our work needs them. Persuade them to tell the blessed story of the cross which Jesus, with his parting words, enjoined to be spoken to the uttermost parts of the earth.

To double our numbers would be a great work worthy of the twentieth century, so soon to be upon us. If we stir these beloved sisters to bear the banner of King Jesus into heathen lands, by their love and prayers and gifts, what may not be done in the early days of the new period of time! The wilderness at home would "blossom as the rose," while the waste places across the seas would "see the glory of the Lord"—and the redeemed, here and there, would journey upward to the city of God, with "everlasting joy upon their heads."

We need these absent ladies. Tell them the fields are ripe to harvest and that the laborers are few—that reapers and gleaners are wanted in the fields at home and abroad. Tell them that the joys of Paradise will compensate for every sacrifice of time, energy, and money. Tell them "the cattle upon a thousand hills" are God's, and that he has but loaned them, health, home, their gold and silver. Tell them that the Lord himself will hold them accountable for wasted opportunities and lost days. Tell them there are a billion souls on the way to hell, already in Satan's clutches, in the regions beyond (not in America and Europe); and that, when a vision came to the beloved John, he wrote: "Let him that heareth say, Come!"

We have been enjoined to "hope all things." We have the right to expect that the one thing that brought Jesus to earth—namely, the lifting of the world into the kingdom of God—will surely be done. Victory must come! Our Lord is with us, and he will prevail. Twenty years are behind us. The possibilities of the future are wonderful. What hath not God already wrought! What will he do in us and by us!

What latent powers lie hidden in the market places? What dormant powers sleep within us? We have not known our own capabilities. May the Holy Spirit lay hold upon us and make more out of us than has entered into our hearts to conceive!

May we not double our numbers in the twentieth century?—Leaflet, W. F. M. So.

MARRIAGE NOTICES.

Williams-Kelley.—At the bride's parents in Lipscomb County, Texas, June 9, 1900, Mr. Ernest Williams, of Medicine Lodge, Kansas, and Miss Gertie Kelley, of Lipscomb County, Texas, Rev. Geo. A. Nance officiating.

Person-Brown.—At the residence of the bride's father, Bro. J. T. Brown, on Prospect Hill, San Antonio, June 6, 1900, Mr. W. W. Person, of Palestine, Texas, to Miss Eva Brown, of San Antonio, Texas, Rev. M. A. Black officiating.

Clark-Alsbrook.—At the Methodist parsonage in Meridian, Texas, May 29, 1900, Mr. Lee Clark and Miss Lizzie Alsbrook, both of Meridian, Rev. J. G. Putman officiating.

Chambers-Sedwick.—At the residence of the bride's mother, June 6, 1900, Mr. S. A. Chambers and Miss Sallie Sedwick, both of Gatesville, Texas, Rev. J. G. Putman officiating.

Butler-Suggs.—At the residence of the bride's father, June 6, 1900, Mr. John G. Butler, of Marietta, I. T., and Miss Laura Suggs, of Gatesville, Texas, Rev. J. G. Putman officiating.

Wilson-Kennedy.—Near Pleasant Retreat Church, Smith County, Texas, May 27, 1900, Mr. Fayette Wilson and Miss Barbara Kennedy, Rev. W. C. Stallings officiating.

WHAT MOTHERS SHOULD DO.

Why mothers should mother their boys is plain enough to see by those who have tried. A mother loses her influence when she does not mother her boys. Have them know that you love them by showing it each day by kind acts and happy looks toward them. Then any reproof and correction will they take as kindness from such a mother, and seeing that it is for their good will soon be glad to be told of their faults from a kind and confiding mother. One great point with a boy is affection. They all desire it, and where there is affection there will be companionship, and companionship a boy must have, and the companionship of a mother a boy needs. Then she can teach and instruct them, join in their mirth, read to them, sing with them, be cheerful. A mother should converse with her boys. They will soon be made free in conversation. All this will make a mother's wish a boy's will, and as they grow older in years and knowledge they will reverence the mother that has done so much for them. The influence of mother is great over her children, and when wielded in the right way is powerful for good. A mother should be gentle with her boys, for they have as tender a heart as a girl. It is the raising that makes more difference. Boys have a distinction of course; but it is not so great in childhood. When the foundation for good is laid, by loving, tender care teach them to be courageous and manly. A mother should be her boys' shield. Teach them to be good at all times. I know a mother who has five boys who practices this, and those boys show their raising. Not a wayward one has she. I wish all mothers would try this way. Our boys are to be the men of our country, and let's have good boys, a blessing to anybody or neighborhood. So many boys are not taught to attend Church only as they will. Mothers should see that their boys attend Church while they are little, and then they continue to do so when they are older. Always ask them the text and then you will know whether they hear the preacher or not. Impressions are made here.

MRS. ARMSTRONG.

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

Temperance is a tree which has beauty for its branches, and peace and happiness and contentment for its delicious fruitage.

BARGAINS IN PIANOS.

We have in stock a large number of slightly used Upright Pianos, also a fine stock of Square Pianos that have had more or less use, but all in first-class shape. We have these Uprights at from $125 to $250, and Squares at from $40 to $125. We will give the most reasonable terms of payment. Later on, should you wish a finer piano, we will take this back as part pay. Write us for full particulars. Will A. Watkin Music Co., Dallas, Texas.

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

STERLING CITY CIRCUIT.

On May 24 Bro. L. A. Clark, the pastor of Robert Lee Circuit, Northwest Texas Conference, brought me over to Sterling City, in the West Texas Conference, a distance of thirty-five miles. Bro. S. J. Drake is the pastor of this charge, and Bro. Theophilus Lee is the presiding elder of this (the San Angelo) district. Bro. and Sister Drake gave me a very cordial reception at the parsonage. They have two very interesting little children. A young lady was staying with them for a time. At this parsonage for a few days I found a happy home. Our Church has an excellent house of worship, and a good membership of about 150. They are scattered over a considerable space of country, but they turn out well to the worship of God. I had the privilege of preaching the gospel of Christ to the congregation here twice. At Water Valley, on the same charge, I preached once. Our people have a splendid house of worship here. Said by some, to be the best church house in Tom Green County. Our membership here is small, only about forty. But they are liberal, and the outsiders are liberal, some of them giving as much as $100 on the church. That is, some of the outsiders. Pretty good for sinners on that line. Bro. Drake is well liked by his people, and also by other denominations. A gentleman belonging to the Presbyterian Church said to me, "He is Bro. Drake to us all; we all like him." He is very social and friendly to all, and is now planning for his two protracted meetings. He hopes to have a good report at the Annual Conference, November 1.

R. M. LEATON.

Tom Green County, Texas, June 5.

DISTRICT CONFERENCES.

Cuero, Cuero	June 12
Calvert, Jewett	June 13
San Marcos, Seguin	June 13
Houston, Alvin	June 13
San Augustine, Garrison	June 14
Brenham, at Milano	June 20
Tyler, Wills Point	June 20
Clarendon, Amarillo	June 20
Bonham, at Petty	June 21
Weatherford, Gordon	June 21
San Angelo, Mason	June 21
Corsicana, Hubbard City	June 26
Marshall, Hallville	June 27
Fort Worth, Joshua	June 28
Dallas, Oak Cliff, 3 p. m.	June 28
Pittsburg, Daingerfield	June 28
Dublin, Carbon	June 28
Llano, Blanco	July 11
Brownwood, Comanche	Aug. 1

BONHAM DISTRICT.

Committees of Examination:

For License to Preach and Admission on Trial—J. A. Stafford, G. M. Boyd, C. E. Lamb.

For Deacon's and Elder's Orders—J. A. Black, J. F. Archer, J. C. Weaver.

Opening sermon Wednesday night—Zoro B. Pirtle. T. R. PIERCE, P. E.

FORT WORTH DISTRICT.

I have made arrangements to entertain every pastor's wife, but cannot take your children. If your wife is coming, please let me know. If in a buggy, do likewise.

E. V. COX.

Joshua, Texas.

PITTSBURG DISTRICT.

Program of the District Conference to be held at Daingerfield, June 28 to July 1:

Thursday, 8:30 a. m.—Devotional service, 9 a. m., organization; 9:20 a. m., reports of pastors on State of the Church, etc.; 10 a. m., "The Greatest Need of Pittsburg District," by Rev. John Adams, G. R. Hughes, discussion; 11 a. m., sermon by C. A. Tower; 2 p. m., reports of pastors continued; 2:45 p. m., "Our Church Literature—the Need of Its Circulation," by G. C. Rankin, W. C. Everett, discussion; 4 p. m., "Pastoral Visiting," L. H. McGee, G. C. Hardy, L. A. Humphrey; 8:30 p. m., sermon, G. W. Riley.

Friday—8:30 a. m., devotional service, S. W. Jones; 9 a. m., Missionary Institute; What is doing for the cause of missions? reports, etc., discussion; 9:30 a. m., Will Pittsburg District raise its assessments in full? How?—W. F. Hardy, W. T. Ayres, J. M. McCarter; 10 a. m., The commandment and the promise—J. T. Smith; 10:30 a. m., the Facts and Providence of Missions—D. F. C. Timmons; 11 a. m., sermon on Woman's Work for Woman—J. W. Downs; 11:35 a. m., meeting of the Woman's Missionary Society; 2:15 p. m., prayer-meeting—T. B. Vinson; 2:45 p. m., report of the District Board of Education—D. F. C. Timmons, Chairman Christian Education and the Twentieth Century Movement—addresses by V. A. Godbey, I. T. Stafford, E. J. Smith, discussion; 4 p. m., report of the Committee on Epworth Leagues, short addresses by W. W. McAnally, T. B. Vinson, S. W. Jones, L. A. Humphrey; 8:30 p. m., sermon by Stuart Nelson.

Saturday—8 a. m., prayer-meeting; 8:30 a. m., election of delegates to the Annual Conference; 9 a. m., reports of Committees of Examination; 10:15 a. m., Sunday-school Conference, short addresses by D. H. Abernathy, Lon Morris, Nelson Ayers; 11 a. m., sermon—D. F. C. Timmons; 2:15 p. m., financial systems, etc., miscellaneous matters; 8:30 p. m., sermon.

Sunday—9:45, love-feast, led by G. C. Hardy; 11 a. m., sermon, sacrament; 3:30 p. m., Sunday-school mass-meeting, short addresses will be made; 8:30 p. m., sermon.

JOHN ADAMS, P. E.

"Whatever we greatly admire and profoundly desire to become, that we in some measure already are."

A Young Girl

May be very old in suffering. She is very apt to neglect the earlier symptoms of disease. Often when she takes treatment it is the wrong treatment for her case. Very many young women write to Dr. Pierce and consult him by letter free. All such correspondence is strictly private, and womanly modesty is spared the shock of indelicate examinations, unpleasant questionings and offensive local treatments.



"I suffered with female trouble," writes Miss Agnes McGowne, of 1221 Bank St., Washington, D. C. "I tried various remedies but none seemed to do any permanent good. The doctors said it was the worse case of internal trouble they ever had. I decided to write to Doctor Pierce for help. I received a very encouraging reply and commenced treatment at once. I had not used the "Favorite Prescription" a week before I began to feel better, and, as I continued, my health gradually improved. It is improving every day and I still continue to take the medicine.

Dr. Pierce's Favorite Prescription

Makes Weak Women Strong and Sick Women Well.

Pittsburg District—Third Round.

Pittsburg	July 8, 9
Gilmer, at Hopewell	July 14, 15
Mt. Pleasant, at Oak Grove	July 21, 22
Daingerfield, at Bradfields, Thur.	July 26
Linden, at Jones Chapel	July 28, 29
Atlanta	July 29, 30
Queen City, at Laws Chap.	Wed. Aug. 1
Red Water mission	Aug. 4, 5
Quitman, at Forest Home,	Wed. Aug. 8
Winfield, at New Hope	Aug. 11, 12
Fairview	Aug. 18, 19
State Line	Aug. 19, 20
Dalby and DeKalb, at S. H.	Tues. Aug. 21
New Boston, at Park	Aug. 25, 26
Naples, at Hammel's Chapel	Sept. 1, 2
Leesburg cir.	Sept. 8, 9
Musgrove cir.,	Tues. Sept. 11

John Adams, P. E.

Waco District—Third Round.

Peoria, at Kerby	June 23, 24
Mt. Calm, at Z. V.	June 30, July 1
Troy, at Childers	July 7, 8
Mart, at Kirk	July 10
Rosqueville, at Mt. Zion	July 14, 15
Lorena, at Oak Grove	July 21, 22
Bruceville, at Bruceville	July 22, 23
Aquille, at W. Chapel	3 p. m. July 25
Moody, at Stringtown	July 28, 29
Abbott, at Willow	Aug. 4, 5
West, at Elm Mott	Aug. 11, 12
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.

UNANSWERED LETTERS.

June 7—C. N. N. Ferguson, sub. K. P. Barton, sub. J. L. Williams, sub. M. A. Black, sub. W. A. Dunn, sub.

June 8—I. M. Broyles, sub. S. N. Allen, sub. E. B. Thompson, sub. J. P. Patterson, sub.

June 9—C. M. Thompson, sub has attention. J. W. Tincher, sub. G. W. Kinchloe, change made. J. D. Burke, sub. G. H. Collins, subs. Isaiah S. Napier, sub; thank you.

June 11—Geo. S. Slover, sub. J. W. Bridges, sub. J. B. Gober, sub. Thos. F. Sessions, sub. W. H. Terry, subs. W. H. Newkirk, sub. N. C. Little, sub. J. W. Harmon, sub. S. E. Allison, o. k. G. W. Kinchelce, sub.

June 12—Geo. S. Slover, sub. M. D. Long, has attention. Mrs. A. M. Ireland, subs. Mrs. J. S. Smith, subs.

June 13—W. M. Foster, sub. J. M. Mills, subs. J. F. Archer, sub. J. H. Watts, sub. John Helpinstill, sub. J. R. Steele, sub. A. L. Scales, subs. A. L. Scarborough, sub. M. T. Allen, sub. E. L. Shettles, sub.

COTTON BELT RATES.

Cincinnati, Ohio, Account Annual Convention B. Y. P. U.—July 12 to 15, one standard fare plus $2.00 for round trip, tickets on sale July 10, limited to leaving Cincinnati July 17, with privilege of extension until August 10 by depositing ticket with joint agent on or before July 14 and payment of 50 cts.

Charleston, S. C., National Educational Association—July 7 to 12, rate of one standard fare plus $1.00 for round trip, on sale July 5 and 6, limited till September 1 for return.

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

For full information, call on any Cotton Belt agent, or address A. S. Wagner, C. P. & T. A., 227 Main, St., Dallas, Texas.

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Congregational Union

LITERARY AND BOOK DEPARTMENT

THIS PAGE will be devoted to GOOD BOOKS AND LITERATURE. All Books reviewed or noticed on this page have been bought and paid for, and are commended solely on their merits. Any Book sent on receipt of price by

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"Red Blood and Blue," by Harrison Robertson, is a novel just published. it is a story of Middle Tennessee life, in which the hero, hindered by low social station and the disreputable life of his father, finally attains prestige and honor by dint of his indomitable efforts. $1.50.

Lovers and students of Tennyson will appreciate a book just out by C. Hersley Sneath, Ph.D., Professor of Philosophy in Yale University. It is entitled, "The Mind of Tennyson. His Thoughts of God, Freedom and Immorality." This book has much to commend it to the reader, and its mechanical features are especially attractive. $1.25.

The Children's Visitor has a splendid biographical sketch of Dr. J. B. McFerrin, the Great Commoner of our Southern Methodism. This short article only prepares the way for the complete biography of Dr. McFerrin written by Bishop Fitzgerald. It is one of the most popular books ever published by our house. Besides being a fine delineation of this strong and unique character the book sheds many side lights on Methodist History. Postpaid $1.00.

"Man and His Ancestor," a study in evolution, by Charles Morris, is a plain and succinct presentation of the subject of man's ascent from the world of lower life by a writer who holds the evolutionary theory without reserves. He considers the question of man's origin in a popular manner, offers various new and significant facts discovered since Darwin's time, and adds certain lines of evidence never before adduced in this connection. His language is simple and untechnical, and his grouping of facts clear and able. The volume well fulfills its purpose as an excellent and readable popular hand book. 12mo., $1.25.—N. Y. Advocate.

Every month the selection of a book or books of the largest value is made by the Book Committee of the Young Men's Christian Association. Among those recently selected is Little Rivers, "A Book of Essays on Profitable Idleness," by Henry Van Dyke. That man who can appreciate out-of-door life and the rich glimpses of nature that are the fisherman's portion, will be especially enamored by this work of fancy. $1.25. Another book which the committee has selected is Life of John G. Paton, The Missionary Hero. This is the interesting story of the life of the missionary who labored so devotedly and heroically among the savages of the New Hebrides. $1.50.

The readers of London Truth were lately asked to name what they thought the best twenty books in the world. The following is the result of the vote, following the order of their popularity: The Bible, Shakespeare, Homer, Paradise Lost, Vanity Fair, Dante, the Pilgrim's Progress, Gibbon's Decline and Fall, Ivanhoe, Robinson Crusoe, Carlyle's French Revolution, The Imitation of Christ, Boswell's Life of Johnson Pickwick, Tennyson, The Arabian Nights, Virgil, Moliere, David Copperfield, The Vicar of Wakefield. It is noticeable that there are on this list two ancient classics, one in French and one in Italian, but not one German book, nor, it may be added, one representative of American literature.—Current Literature.

A little volume of 125 pages, by G. Buchanan Gray, Lecturer in Hebrew and Old Testament Theology in Mansfield College, Oxford, covers in a concise yet admirable manner the leading ideas of a vast and profound subject, The Divine Discipline of Israel—God's dealings with the chosen people, elected by him for the accomplishment of a particular purpose: the spiritual enlightment of the nations through the revelation of himself. The volume comprises an address read before the Congregational Union of England and Wales at Leicester in 1896, and three lectures delivered at the Friends' Summer School of Theology, at Birmingham, in 1899. The Old Testament ideas are studied in their genesis and growth, and the conclusions reached are in accordance with those of modern literary criticism. The author has sought to trace in the checkered fortunes of the chosen people the consistent working of the divine mind, shaping for itself out of the natural Israel a fit instrument for the fulfilling of its design, and he has found it in the development of a religion, which was the slow growth of centuries, out of an original common to other peoples. The task of the Christian thinker is, accepting these facts, to consider their bearing on his conception of God, and then to give them their final interpretation in the light of that conception. The first address is devoted to a study of the growth of monotheism, and the last three to a similar examination into the development of moral ideas in the course of Hebrew history. This subject is considered under three divisions; first, the morality of Jehovah as it appears in the Old Testament; next, the growth of the sense of individual responsibility; and lastly, the deepening of the motive of conduct. To the Hebrews God was the ideal of human conduct and human character, and their conceptions of righteousness were thus led slowly to the sublimest heights. 12mo., $1.50.

J. D. Quackenbos, of Columbia University, has written a book entitled, "Enemies and Evidences of Christianity" which deserves especial commendation. In this book, the author contrasts Christianity with the different religions of the world separately, and ably demonstrates the pre-eminent claims of our religion above the manifold "isms" of the day. "Flashing the light of divine truth, as it does, upon many an obscure theory, or dark and veiled and sulking scheme, it will be helpful to the Christian believer, who, while his own faith may be firm enough, is at times tempted to tremble for the ark of God." For those who desire a thorough, yet brief treatise of such theories as Hinduism, Buddhism, Confucianism, Mohammedanism, Theosophy, Spiritism, Christian Science, Socialism, Altruism and Agnosticism, this book will be very suggestive. $1.50.

AN EARNEST AND EFFECTIVE ARGUMENT.

The Atlanta Constitution thus speaks of Bishop Candler's new book, "Christus Auctor:"

In the day of skepticism and infidelity, when Christianity is being assailed with bitter hostility by those who persistently refuse to accept the tenets or obey its teachings, and when men in the pulpit are openly allying themselves with the pagan drift of the age by applying the remorseless interrogation point to the plain declarations of God's Word, it is gratifying to those who still cling with steadfast anchor to the moorings of the old-time gospel to come across such an earnest and effective argument for the truth of the Scriptures as Bishop Candler modestly presents in the publication under review. Young men especially should be prevailed upon to read this book. They are the hope of the Church in the years to come, and if they are permitted to drift with the current of unbelief then what is to become of the Church? Postpaid $1.25.

UNWRITTEN MEMOIR OF MARVIN.

Bishop Foster, one of the most scholarly and most saintly Bishops of the M. E. Church, said to a brother of the M. E. Church, South, that the sermons of Bishop E. M. Marvin "were the finest in the English language." Bishop Foster is not alone in this estimate of those remarkable sermons. They are as classical as the sermons of South or Jerimy Taylor, and exhibit a spirituality as profound as that of Leighton or Fenelon. American Methodism has produced no greater man than Enoch M. Marvin. An imperial intellect which places him to the front among men of mind, made him great, as the world calls men great, and the child-like spirit, which the Son of God declares to be the standard of greatness, made him great in the kingdom of heaven. Marvin's Sermons, 12m., cloth, $1.50.

AN ENTERTAINING EPITOME.

"Japan—the Country, Court, and People," by J. C. C. Newton, M.A., D.D., is a neat, illustrated volume, published by the M. E. Church, South, Nashille: Barbee & Smith, Agents. It is an entertaining epitome descriptive of the life and customs of the Japanese people, with fine illustrations.—The Inter Ocean, Chicago.

Send the House $1.00 for the book.

THE OLD-FASHIONED KIND.

"An Autumn Lane," by Will T. Hale. M. E. Church, South. Publishing House: Nashville, Tenn. Price $1.00.

A tasteful volume of 160 pages of verse—good verse—the old-fashioned kind that everybody can understand. There is no glossary of terms as addendum, no need of scurrying to the dictionary of obsolete and unpronounceable names. The leaves in "An Autumn Lane" are as bright and as rustling with woodland fancies as ever the frost-tinted maples of the poet's Indian summer rambles.—Dallas News.

BISHOP CANDLER'S BOOK.

We read Christus Auctor at one sitting. Had we not been deeply interested we would not have done this. The subject of Christian evidence is one of which we never weary. Bishop Candler has aimed to put the subject within reach of common readers. This needed to be done, and the Bishop has succeeded well in his effort. The book will be read and those who read will be better prepared to give a reason for their faith. It can hardly be said that the work contains any new argument. It is a reduction of old arguments, strongly presented, in a new setting. The arrangement is christocentric. We survey the field of Christian evidences from the best point of view. Bishop Candler's book was meant not for scholars and theologians especially, but for the people at large. It is a manual of Christian evidences, 255 pages, cloth, $1.25.—Arkansas Methodist.

AUSTIN DISTRICT CONFERENCE.

It was my pleasure to spend two days last week with the brethren of this district in annual session at Bastrop. There was a full attendance of preachers and a liberal number of laymen. Bro. LeClere, the worthy beloved, afforded me every opportunity to lay the claims of the Branch House before the conference. The preachers of that district buy largely of the best books and on my return my trunk was some hundred pounds lighter than when I went down. The most popular book of recent publication is Christus Auctor, by Bishop Candler. At the present rate of sale nearly every preacher in Texas will possess a copy before conference. The Bishop, when he comes out to conference this fall will have to bring along some sermons that are not in that book. All the thunder contained therein will be devoured and assimilated by the Texas people before that time. My home in Bastrop was with Bro. Orgain, who knows exactly how to provide for the comfort of a conference tramp. Bro. Nathan Powell, the pastor, has a delightful charge and entertained the conference in splendid style. Altogetner, a delightful trip and I will ever hold myself in readiness to visit and mingle with those delightful people whenever opportunity offers. W. C. E.

Dr. W. L. Nelms, presiding elder of the Georgetown District, gave us a pleasant call a few days ago. The genial Doctor is a hard student and buys and reads only the strongest books.

BISHOP CANDLER'S NEW BOOK

Christus Auctor

A MANUAL OF CHRISTIAN EVIDENCES.

BY WARREN A. CANDLER, D. D.

ARE YOU READY to "give answer to every man that asketh the reason for the hope that is in you?" IF NOT, you should read this excellent book, and fortify yourself against every attack of the critic. By reading it your opinions will be given definite shape, your mental horizon widened, and your spiritual altitude lifted. . . . . .

"Passages of Surpassing Beauty."

The Wesleyan Christian Advocate says of the work: "Within the same compass we know no work which is so suggestive and at the same time so satisfactory. The style of the book is charming. It abounds in terse statements, and here and there are passages of surpassing beauty."

A Faith-Strengthening Book.

In an extended and critical review the New Orleans Christian Advocate characterizes Bishop Candler's new book, "Christus Auctor," as "a fresh, scholarly and able presentation of the credentials of Christianity, destined to take high rank in the field of apologetic literature." In the conclusion of the article, the editor says: "This is undoubtedly a faith-strengthening, doubt-dissipating book of extraordinary value, and is calculated to convince truth-seeking skeptics and unbelievers, as well as to greatly edify the disciples of Jesus. Both laymen and preachers will find it a brain-nourishing and enjoyable book."

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Rev. James H. Campbell, D. D., writing in the Nashville Christian Advocate, says: "His contention for the divinity of Christ, supported by the miracle of resurrection, the centralization of all history around Jesus, and the uniqueness of the life and character of the Christ of the Gospels, is magnificent. * * * I prophesy for the book a wide circulation."

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June 14, 1900.

ng Girl

suffering. She is the earlier symptoms hen she takes treatong treatment for her case. Very many young women write to Dr. Pierce and consult him by letter free. All such correspondence is strictly private, and womanly modesty is spared the shock of indelicate examinations, unpleasant questionings and offensive local treatments.

"I suffered with female trouble," writes Miss Agnes McGowne, of 1221 Bank St., Washington, D. C. "I tried various remedies but none seemed to do any permanent good. The doctors said it was the worse case of internal trouble they ever had. I decided to write to Doctor Pierce for help. I received and commenced treatot used the "Favorite re I began to feel bet- my health gradually g every day and I still cine.

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Women Strong
men Well.

—Third Round.
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hn Adams, P. E.

Third Round.
.....June 23, 24
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P. Wright, P. E.

LETTERS.
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McCOY.—Little Mary T., daughter of Morgan and Mattie McCoy, was born August 22, 1899, and died March 18, 1900. No, she is not dead, but gone to heaven for our blessed Lord said, "Of such is the kingdom of heaven." These sad events that we call death to blind unbelief is all shrouded in darkness and gloom, but to undoubting faith the trusting child of hope looks beyond the gloom of the grave to the happy home of the angel babe, and in the darkness sees a light, and in sadness says, "Thy will be done." Grieve not, dear ones, for little Mary; she is in better hands. Be true and faithful to the end and meet your littles ones in heaven.

C. A. TOWER.

MARTIN.—Durward Belmont Martin, baby boy of D. and Mattie Martin, was born February 3, 1900; died May 9, 1900, and buried in the Wortham Cemetery. This is the fourth flower that the chilling winds of death have withered and borne away from this home. Every olive leaf has been taken; parental hearts have been torn and left so lonely, but "just over there" the little loved ones have joined the angel band. Gone from our home, but not from our hearts. Look, sorrowing ones, God is light; God is love. May this sad dispensation serve as the chariots of God to convey the grief-stricken parents to brighter climes and sweeter joys; and after the streams of heavenly grace have tided away all their sorrows, may they meet their little quartet in the city beyond.

MacM. SMITH, Pastor.

BLOODWORTH.—For the first time the angel of death has visited the Haskell parsonage, and has taken away dear little Warner Wallace, son of our beloved pastor and wife, Rev. and Mrs. J. T. Bloodworth. Little Warner was born at Claude, April 16, 1899, and died at Haskell June 1, 1900, at about 2 a. m. He was an unusually bright child and a universal favorite—everybody loved little Warner. From an earthly standpoint it seems a strange dispensation of Providence to thus early snatch the little one from earth; but the same hand that removed the precious jewel bears the balm of comfort to the bleeding hearts. Bro. and Sister Bloodworth live close to the foot of the cross, and though their hearts are now so sadly torn they know that our Heavenly Father is too wise to err, too good to be unkind," and that "He has strengthened the chain he had broken in twain, and fastened it firm to the skies."

MRS. ELSIE MALONE McCOLLUM.

NEWTON.—Lillian Newton was born at Postoak, Texas, June 30, 1882; was converted and joined the Methodist Episcopal Church, South, in the summer of 1897, and died of consumption at the home of her grandparents, and they are lonely since oak, Texas, May 5, 1900. Miss Lillian was an exceptionally sweet-spirited character, always kind and pleasant, and was loved and honored by all who knew her. Though God called her home while she was young, yet her pure Christian life, her parting counsel and her calm expressions of conscious victory in the hour of death, will long be remembered. Miss Lillian was preceded to the other world by both parents, but she leaves behind a step-father, to whom she was devotedly attached, her grandparents and, they are lonely since she went away. God bless them and other relatives and friends. I ask God to so help us all to live that when we come to die, like her, we may have full assurance that God is just waiting to receive us into eternal habitations.

M. L. HAMILTON.

ROGERS.—Sister Sallie Rogers (nee Hicks) was born in Kentucky, July 21, 1845. She came with her parents to Denton County, Texas, in 1854 or 1855. She professed religion in her fifteenth year and joined the Presbyterian Church. She was married to Joel Phillips January 29, 1875, and shortly after her marriage connected herself with the M. E. Church, South. After the death of her first husband she married James W. Rogers, December 15, 1887. She died October 27, 1899, at Lloyd, Denton County, Texas, being fifty-four years old. She leaves two children, her husband and a number of relatives and a large circle of friends to mourn their loss. The writer preached her funeral at Oak Grove, where she held her membership for years. She was a noble Christian lady, devoted to her children, her husband and her Church. While we feel that earth has been made poorer, we feel that heaven has been made richer. May God bless the heart-stricken husband and children, relatives and friends, and may they all meet some sweet day in the bright and beautiful beyond, is my prayer.

EUGENE T. BATES.

MESSER.—Mrs. Emma Messer was born May 12, 1875. Ten years later she accepted Christ as her Savior and joined the Methodist Church, in the communion of which she lived a devout and faithful member to the day of her death, April 13, 1900. She was happily married to W. M. Messer July 2, 1899. She was the only daughter of Mrs. F. M. Davis, and loving and loved. She was well and favorably known in Dallas by a large circle of friends. Those who knew her best loved her most. She had the distinction of being the first lady notary public in Texas. No words of commendation are too great as a tribute to the life and character of this womanly woman. She was an affectionate daughter. Her care of her mother was most commendable. Her devotion to her Bible was constant and intelligent. I close this tribute to her memory in the language of Hon. R. E. L. Knight, of the firm of Finley, Harris, Etheridge & Knight of Dallas; "Miss Emma Davis was in our office five or six years, and during all that time she was as loyal, faithful, conscientious as it was possible for human flesh to be. In every sense of the word she was a lady, modest, unassuming and refined. She was patient and self-sacrificing. In my judgment if there ever was a Christian on earth, she was one. She was as guileless, innocent and inoffensive and as ignorant of the evils of this life as an infant. In point of efficiency and faithfulness in the discharge of every duty undertaken she was unrivaled. In fact, her untimely demise was a personal grief to every member of our firm. We do not think any words of commendation too exalted for her life and character." She was faithful in life, peaceful in death. Thus lived and died this good woman.

W. M. P. RIPPEY.

FARMER.—Mrs. Mattie S. Farmer was born January 15, 1867; joined the Church in August, 1883; was married to Bro. J. L. Farmer April 22, 1888, and died at Plano, Texas, April 21, 1900, aged thirty-three years, three months and six days. To Bro. and Sister Farmer were born seven children, two of whom went to heaven before their mother. Sister Farmer was a faithful wife and mother, a good neighbor and a devoted daughter of the Church. She suffered much, especially during her last sickness. Her Savior was with her in all her sufferings. She was prepared to die, and expressed to her pastor perfect assurance of her salvation. She echoed the triumphant faith of the Apostle Paul, "For we know that if our earthly house of this tabernacle were dissolved, we have a building of God, an house not made with hands, eternal in the heavens." The husband, children and loved ones sadly wait for the time when they shall be changed and made to bear the image of the heavenly.

S. A. ASHBURN.

KILLINGSWORTH.—Sally Killingsworth (nee Wood) was born June 29, 1873; was converted and joined the Methodist Episcopal Church, South, August 11, 1886, under Rev. A. Little, and fell asleep in Jesus April 7, 1900. A precious mother is gone, a home is broken up, a darling baby boy is left an orphan. This sister was a Christian. This scribe visited her in her last sickness and asked after her soul. She said the blessed Savior was with her; she was so happy she clapped her glad hands and praised the Lord for his goodness to her in her sickness. Oh, what a consolation to know that our loved ones were happy in the Lord in their last moments. Sister Killingsworth leaves a husband, one little baby boy, two sisters, one brother, and an aged father and mother to mourn for her. But we won't mourn as those that have no hope. Dear father and mother, your race will soon be run and you can meet dear Sally where parting never comes. Dear husband, live close to Jesus, and bring the babe with you to the home of mama. Dear sisters and brother, come home when your journey is over. Her pastor,

S. N. ALLEN.

DAVIS.—Mr. W. S. Davis was born in Carrollton, Ala., April 25, 1869; "fell on sleep" in Dallas, Texas, April 29, 1900. Having known W. S. Davis for ten years, it gives me pleasure to write these few lines to his memory. He was a true friend, a devoted and affectionate son and brother. Choosing the printing craft as a trade, he always stood ready to do all in his power to advance the interests of those with whom he associated, even at the cost of personal loss. For W. S. Davis to give a promise was, to those who knew him, the equivalent of that promise fulfilled. If there was fault in his character it found its source in the bigness of his heart. Often has the writer spoken to him of his soul's interest, and ever found him a firm believer in the God of his fathers. There was, however, some doubt in my mind as to his spiritual well-being until the afternoon of April 29, when myself and two other of his companions stood by his bedside, and in answer to my question as to how it was with his soul, the answer came clear and unfaltering. "It is all right. I am trusting in my Savior, and all is perfectly peaceful. Then reaching out his hand to me, he said, "Bro. Seay (which was always his mode of salutation to me), you have been like a father to me, and I want you to call the other boys that I may speak to them." (His sight was growing dim, and he could not see them, and they were asked to come nearer.) And on seeing them, he said. "Boys, if this is death, it is not hard; all I hate about it is the thought of leaving my dear mother; but, mother, it will not be long; I am going to be with my Savior and Emma (his sister who had gone before only one short week), and you, too, will follow soon and we will meet to part no more forever. Boys, 'cut it all out,' as there is nothing in it, and meet me in heaven." Thus it was that W. S. Davis laid aside this earthly house to open his eyes in our Father's house, whither our Elder Brother has gone to prepare a place for each blood-washed child. Farewell, Will! May our departure be as calm and peaceful and our testimony as clear.

C. M. SEAY.

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

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Reference—This Paper.

BAZZLY.—George Lewis Bazzlay was born October 4, 1895, and died May 25, 1900.

John Tyler Bazzlay was born February 2, 1899, and died May 29, 1900.

Sister Bazzlay's husband died last winter, and now her two youngest children have died in four days of each other. Sorrow succeeds sorrow, yet she bears it with Christian forttitude rarely seen. May she have the grace of God in this time of sorrow and the thoughtful sympathy of the people.

S. A. ASHBURN.

BINGHAM.—Frank M. Bingham, youngest son of Sister S. J. Bingham, was born near Saltillo, Hopkins County, Texas, November 29, 1892; died near above place May 29, 1900, at the age of seven years, six months and nine days. Frank, as familiarly known, was the baby child, and of course was particularly near to all the family, and was loved as such a member is usually loved. This rendered it the harder for them to say good-bye when he closed his eyes in the sleep of death. But he shall awake by and by, dear loved ones, and you shall see him again, and may you all be ready to enter into the mansion that Jesus has gone to prepare for all them that love him.

W. T. MORROW.

WEBB.—Little Edna, infant daughter of Rev. and Mrs. J. F. Webb, passed away in Floresville, Texas, May 22, 1900, after a few days of suffering. Lent to them of the Lord just long enough to gain their hearts' affection, she was transplanted from this earthly desert to the heavenly land, to draw their affections from things of earth and fasten them on things above. We took the little coffin out and placed it in a wilderness of white daisies, emblematic of her pure, sweet life, then piled high the little mound with flowers furnished by loving hands, and came away sad yet willing to trust Him who doeth all things well. May the gospel with which they have comforted others in like trials comfort their sad hearts in this sore affliction.

JOHN M. LINN.

POTTINGER.—Little Mabel, infant daughter of Mr. and Mrs. S. T. Pottinger, after three weeks of intense suffering, went to sleep in the tender folds of Him who said: "Forbid them not." It was like breaking the heart of a young mother and father to surrender their pet into the hands of Him whom we can not see; but with strong faith that he doeth all things well, they bow in resignation to this mysterious dispensation. Mabel came to bless their home on November 11, 1898, and one year, six months and three days she was busy weaving meshes of love around the hearts of papa and mama. When her mother was asked what she desired us to say in this little notice, she replied: "Our babe was always the most affectionate, kind, gentle and sweetest little thing." It seemed to be a sweet, angelic spirit from the Father's house just awhile to bind parents' affection to Him who continues to gather the little ones in. In sympathy,

J. A. WHITEHURST, Pastor.

BINGHAM.—F. E. Bingham was born at Saltillo, Hopkins County, Texas, December 11, 1877; died at the home of his mother, near Saltillo, December 12, 1899, at the age of 22 years and one day. Elmer, as he was familiarly known, was almost a life-long sufferer. When a mere boy, he was attacked with pneumonia, which terminated in a chronic lung trouble, which rendered him an almost complete invalid for the remainder of his life. He was able afterward to do but little work. This was a source of regret to him, as he was ambitious to do something in life. He was a great sufferer. His sufferings were long, and at times very severe, yet in the midst of it all he was patient, enduring it with little murmuring or complaint. He never made a formal profession of religion, but in talking to his loved ones about his future, expressed himself as having no fears of death, and they feel that the loving and merciful Savior of men has taken him from his couch of suffering here to himself in glory. May the life of this suffering child make heaven appear richer and sweeter unto his grief-smitten mother and all his loved ones who are left to mourn his departure.

W. T. MORROW.

THOMAS.—Mrs. Ellie Thomas (nee Hunter), wife of Rev. S. W. Thomas, of the Texas Conference, and daughter of Dr. H. H. and Emily Hunter, left the home and communion of loved ones on earth to join the company of those "who have come up through great tribulation," and who gave her welcome to our Father's house, March 23, 1900. Born in a Christian home, where she was cradled in prayer and received careful Christian training, 'tis not strange that she should have been converted while a child. At the early age of twelve years she made a public profession of religion, and united with the Cumberland Presbyterian Church. Several years later, believing that she could be more useful, and her views having changed on certain subjects, she joined the Methodist Episcopal Church, South, and remained a faithful

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and devoted member till called to membership in the Church triumphant. Possessed of a bright mind, that was well cultivated, her sphere of usefulness was a large one and was faithfully filled. In the Sunday-school as teacher, and as a member of her local Church, while little more than a girl, she was indefatigable and ever ready for any and all demands made upon her, and those who were assigned to her class felt that they were favored in having Miss Ellie for their teacher. It was while she was giving faithful service as a teacher in the Sunday-school that God called her to larger fields of usefulness, and she felt that she must go into the mission work as a teacher. For three years she devoted herself to this work in our schools at Laredo, Saltillo and El Paso, serving faithfully and well without remuneration, other than that comes from the consciousness if having answered duty's call. While successfully and faithfully attending to this work, she met the Rev. S. W. Thomas, then of the New Mexico Conference, and accepted a call to still wider fields of usefulness, and February 10, 1892, joined the great itinerant army as the wife of one who was standing on the outposts, devoting life, energies and all to this noble work. She was peculiarly gifted in making friends and winning her way into the hearts of the people with whom she was thrown, and left many friends behind when moving from one place of labor to another. Her own ease and comfort were not considered, but often when overtaxed strength and physical weakness would have said stop or rest, she put forth the more earnest effort and labored the harder. She was a woman of beautiful Christian spirit, and devoted to her husband and children. We laid her to rest in the beautiful cemetery at Weimar, amid the hush of the day's decline, and turned away with weeping eyes and saddened hearts, but comforted with the full assurance that the separation will only be for awhile. She will be missed, oh, so sadly missed, by a large circle of friends and relatives, especially the devoted husband and precious little girls; but they sorrow not without hope. They confidently expect a happy reunion "some sweet day." May no one be missing on that day from the circle of loved ones left behind, and may the good Father comfort them all.

O. T. HOTCHKISS.

RYLANDER.—Mrs. Mary Elizabeth Rylander (whose maiden name was Adams) was born in Montgomery County, Ala., February 25, 1853, and died in the vicinity of Long Branch Church, Hays County, Texas, May 22, 1900. Deceased was happily married to Charles S. Rylander, October 20, 1870. They emigrated to Texas in 1871 and settled in the above community. The husband of her youth, an adopted daughter and a large circle of relatives and friends mourn her death. Sister Rylander's Christian life began so early in childhood that the date of its beginning could not be recalled by her. But the even-tempered, sweet-spirited life told of a close, life-long walk with God. In early life she affiliated with the Methodist Episcopal Church, South, and found in its doctrines, institutions, usages and fellowship an organization so congenial and helpful to holy living that its every feature was very precious to her heart. How dearly she loved the Church! In later years bodily affliction hindered for the most part her attendance at Church; but this made the Bible, the literature of the Church and the preachers' visits, if possible, all the more enjoyable. Her appreciation of the ministry was beautiful. The conference always sent a good preacher. Two days before her death she said to the writer "If I had never come to God until now, I would be ashamed to come now; but I have been coming to God all my life, and now I like to come, and he wants me to come." The last night on earth apeared to be one of audible communion with heaven. When nearing the end she bade her husband farewell in the full triumphs of the faith of the Son of God and quietly fell on sleep.

J. T. GRAHAM

Staples, Texas.

WINFREY.—Mrs. Cora E. Winfrey, the daughter of Wm. M. and C. C. Bullock, was born at Monroe, Rusk County, Texas, August 26, 1873. Her own mother died when she was quite a child, and her educational training became the work of a stepmother, whom she loved and honored as if she had been her own mother, until her death. She professed religion and joined the M. E. Church, South, at Pittsburg, Texas, 1887. It was a meeting held by Rev. J. W. Hill and I. W. Clark. J. A. Wyatt was pastor. She was ever after a faithful worker in all departments of Church work and a devoted Christian. At the time of her death she was Vice-President of the West Dallas League. She and Bro. Charles T. Winfrey were maried May 16, 1897, and lived happily together until her death, which occurred at their home in West Dallas, May 6, 1900. Her funeral sermon was preached by "Uncle Dick," a long-time friend of the family, and whom she regarded almost as a father. Her death was triumphant. As a wife, mother, daughter, Christian, everything can be said in her praise.

WM. A. EDWARDS.

STEVENSON.—Mary Frances, daughter of Rev. J. M and Eliza T. Stevenson, was born in Cass County, Texas, September 26, 1868; was converted and joined the M. E. Church, South, in her twenty-third year, while traveling with her father, who was then presiding elder of the El Paso District, West Texas Conference. Her profession was teaching, which she followed for some time in the Rocky Mountains of New Mexico. While following her profession she began to develop lung trouble, which soon assumed threatening proportions, advancing with setady steps, ignoring all medical treatment and attention, and culminating in her death April 4, 1900. She carried her religion into everything in which she engaged. She always organized and conducted a Sunday-school at the place where she plied her literary vocation. She was a favorite of all who knew her. Her society was always elevating to those with whom she associated. She was the sunshine of home. In her sufferings, which were great and long, she suffered well and uncomplainingly. At the last, she bade adieu to her parents, her relatives and all present, and with repeated smiles, which she could not have made herself, she passed from earth.

FELIX A. KNOX.

STEVENSON.—Eliza Temperance (wife of Rev. J. M. Stevenson, now a superannuate of the New Mexico Conference), whose maiden name was Arnold, was born in Alabama, April 22, 1829; removed with her parents and settled in Hempstead County, Arkansas, when quite a small girl; joined the M. E. Church, South, when about grown, and married Rev. J. M. Stevenson (then a member of the Little Rock Conference) January 31, 1849. Though very unpretending, she was a woman of strong and earnest character. Her moral and religious sentiments were deep-seated, and her judgment of human nature wonderful. She was wise in counsel, and her advice was safe. She was a true woman—true to God, to her family, to her friends, and to every obligation she assumed. She never asked her husband to locate, but stood at his side through fifty years of his itinerant journeyings, with a clear head, a strong hand and a warm, and uncomplaining heart. She fell on sleep in Jesus, at her home in Llano County, Texas, May 11, 1900. She was the mother of nine children, three of whom went before her to God.

FELIX A. KNOX, P. C.

Palestine District—Third Round.

Grapeland cir., Percilla	June 30, July 1
West Palestine, Broyles	July 7, 8
Elkhart cir., at Elkhart	July 11
Palestine sta., Palestine	July 14, 15
Wells mis. Clawson's Mill	July 18
Jacksonville sta., Jacksonville	July 21, 22
Rusk sta., Little's Chapel	July 28, 29
Crockett cir., Pleasant Grove	Aug. 4, 5
Trinity and Lovelady, Glendale	Aug. 8
Crockett sta	Aug. 11, 12
Jacksonville cir., Myrtle Springs	Aug. 15
Brushy Creek cir., Brushy Cr.	Aug. 18, 19
Holcomb cir.	Aug. 25, 26
Alto cir.	Sept. 1, 2
Groveton cir., Hayes' Chapel	Sept. 5

Let every member of the Quarterly Conference be on hand with the report of his labors in his department of work, and let us make this conference help the preacher in his work. Please bring up the finances as near in full to date as possible.

V. A. Godbey, P. E.

Brenham District—Third Round.

Chappell Hill	June 11
Brenham	June 17
Milano	June 25
Cameron cir, Elm Creek	June 27
Giddings, Burton	July 7, 8
Lexington, Early Ch.	July 14, 15
Lyons	July 17
Maysfield	July 21, 22
Ben Arnold, Walker Creek	July 24
Caldwell, Yellow Prairie	July 28, 29
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.

Dallas District—Third Round.

Oak Cliff	11 a. m., July 1
West Dallas	8 p. m., July 1
Duncanville	July 7, 8
Haskell	11 a. m., July 15
Ervay	8 p. m., July 15
Farmers Branch	July 21, 22
Trinity	11 a. m., July 29
Floyd	8 p. m., July 29
Denton	Aug 5
Argyle	Aug 11, 12
Caruth	Aug 18, 19
Oak Lawn	8 p. m., Aug 19
First Church	Aug 26
Grand Prairie	Sept 1, 2
Lewisville	Sept 8
Lancaster	Sept 16
Wheatland	Sept 22, 23

Jno. H. McLean, P. E.

Houston District—Third Round.

Shearn	11 a. m., June 24
Washington Street	8:30 p. m., June 24
Cedar Bayou, Alexander Chapel	June 30, July 1
Wharton and Hungerford, at H.	July 7, 8
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 B.	Aug 25, 26
Rosenberg, at Marshall's S.-H.	Sept 2, 3
McKee Street	Wed night, Sept 5
Matagorda, at Bay City	Sept 9, 10
Tabernacle	Wed night, Sept 12
Dickinson, at Genoa	Sept. 16, 17
St. John's	Wed night, Sept 19
Richmond	Sept 23, 24
West End	Wed night, Sept 26

O. T. Hotchkiss, P. E.

Gatesville District—Third Round.

Coryell City (Hackney)	June 16, 17
McGregor	June 23, 24
Valley Mills (China Springs),	June 30, July 1
Brookhaven mis	July 7, 8
Oglesby, Whitson	July 14, 15
Harmony	July 21, 22
Bee House, Blue Creek	July 28, 29
Jonesboro, Evergreen	11 a. m., July 31
Lampasas	Aug 4, 5
Hamilton, Warren's Creek	Aug 11, 12
Evant, Shive	11 a. m., Aug 14
Coperas Cove, Mt. Pleasant	Aug 18, 19

District League Conference at Gatesville June 19, 20 and 21. J. G. Putman, P. E.

J. G. Putman, P. E.

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Notes From the Field.

NORTH TEXAS CONFFRENGE.

ERA.

C. L. Ballard, June 11: We had a good day yesterday at Valley View. Took in three new members. The influence of our meeting abides in that community. In writing our report of the Era meeting we forgot to mention three good services held by Bro. M. M. Dunn, one of our superannuates. He did us good with words of comfort and prayer. He still loves the field of conflict for souls. May the Lord bless him and all our older brethren in what they can do.

CRANDALL.

Hinton Smith, June 11: It's dry! How dry? Not as a patent office report. Not dry weather, for there's mud. But the high wave of liquor dominance has gone down and the liquor serpent went down with it, and the nefarious business is dry. Thank God! Hurrah for Bro. J. G. Adams! Hurrah for Bro. Josephus Cheaney! Hurrah for the Prohibition Club, its chairman, its fine committee work, its individual members—"Uncle" Bob Crawford, for instance, and the heroic women—our lady station agent, for instance! We would not ask space for the detail of shamefulness of the other side. Suffice to rejoice at having seen them fall blindly and headlong into every ditch they had prepared for us. It was 75 to 56. Who will say it is not a November Andemocratic?

NORTHWEST TEXAS CONFERENCE.

WORTHAM.

Mac M. Smith, P. C.: Our good women of Wortham are practically organized into a Home Mission Society. Through their faithful efforts some enterprising is being done. A nice thirty-inch Blymyer bell has been purchased. Improvements on the rostrum have been made. Thirty nice sitting chairs for convenience of choir and old people have been secured. A nice swinging lamp has also been added. This little improvement, which amounts to about $80, is awakening a new interest. Good services last Sunday. Three seekers of religion at night. The omens for a good revival over the entire charge are thickening. May God bless our people and give us victory in his name. Revival meetings as follows: Rabbit Hill, embracing first Sunday in July; Wortham, second Sunday in July; Richland, fifth Sunday in July; Birdston, second and third Sundays in August; Woodland, fourth Sunday in August.

MATADOR.

C. A. Clark, June 7: Last Sunday was a grand day at Matador. We united our forces with our Baptist brethren and all observed Children's Day together. We used our programs in part. The exercises were both helpful and encouraging to the children. They have high aspirations and we think of organizing them soon into a band of the "Texas Stars." Our collection amounted to $6.10. We have had no regular protracted meeting yet, but the Church seems to be on rising grounds. We have had some very gracious services lately, which we have reason to hope will bear an abundant harvest in the near future. Our congregations are larger than ever before, and we are praying that a flood-tide of salvation will soon sweep over this country that will be fruitful in the salvation of many precious souls. We are expecting fifty conversions this year among the children. Last year we made special effort with the old, and as a result we had eight persons converted who had passed the age of fifty years. May the Holy Spirit direct us this year to the hearts of the children, so they may be saved before they become hardened in sin.

WEST TEXAS CONFERENCE.

UVALDE.

V. G. Thomas, June 5: We have just closed a very successful meeting at Uvalde. We had two services a day for fifteen days. Bro. J. E. Buck, of Pleasanton, did the preaching for us, and his ministry was blessed of the Lord in accomplishing much good. Several members who had been walking disorderly were reclaimed and renewed their covenant with God. Sinners were converted at the altar and the whole Church was wonderfully revived. There were five additions on profession of faith and seven by certificate. We are on the higher level and going on to success in the name of the Most High.

EAST TEXAS CONFERENCE.

PROHIBITION CARRIED.

J. T. McClure, June 6: Prohibition election at Lovelady, Monday, June 4, went pro by 4 majority, the vote standing 74 against and 78 for prohibition. It was a close, hard-fought battle. Both sides struggled hard to the very last, but thank God the right won.

EMORY.

G. M. Fletcher, P. C., June 8: Our Children's Day service, fourth Sunday in May, was a success, though it was a very rainy day. Yet we watched and they kept coming. The church was very nicely dressed for the occasion, and the children rendered their pieces most excellently. Some young ladies took part in the service and did well. Miss Annie Hornbeck and others surely did good work in training those children. The collection was $2.65. We have a good Sunday-school at Emory. Bro. Hornbeck is a good superintendent. May the Lord bless the children and all the faithful workers of the Church.

A TIME TO REJOICE.

Troup went dry to-day by six votes. The antis poled 196 votes, the pros 112. I have seen many prohibition fights, but never just such a one as this.

The two sides were almost equally matched in strength and determination. For nearly two weeks the Prohibition party had speaking every night, and in the meantime the opposing party was not asleep. When the day for voting came the women and girls went on the streets as workers, and they worked prudently, faithfully, modestly. A half hour before the polls were opened an organ was placed in the street just in front of the voting place, and a choir, composed of men, women and children, gathered about it, and began to sing, and sing they did all day long with very little intermission. An elegant and sumptuous dinner had been provided by the good women for all present. When evening came and the vote counted and announced, the scene that followed is indescribable. One mighty cheer rent the air—men threw their hats and canes high, women and girls waved their handkerchiefs, clapped their hands and shouted for joy. The broad street in front of the polling place was a scene of bewildering confusion—men rushed wildly at each other, clasped hands and with tears in their eyes shouted, "Praise the Lord," "Glory to God," "Bless the Lord," while the organ and a great swell of voices sent forth the strain, "Glory to God in the Highest," followed by "Praise God from Whom All Blessings Flow." Almost at the same time all the bells of the town began to ring and for thirty minutes swelled the din of rejoicing, and seemed to say, "Troup's dry. Troup's dry, Troup's dry," and so it is. Amen.

J. T. SMITH.

Troup, June 5.

THE METHODIST ORPHANAGE.

A word as to the interest of our little people—the Methodist Orphanage. All are well. The Manager is very sorry not to be able to visit the District Conferences which are being rapidly held. Work on the new building has been resumed. I have to see about that every day. We are in the midst of our crop, which requires some of my time. Then the ordinary affairs of the Home must be conserved. Hence I write, and to be brief, will be candid and plain. I have used $2000 of my own money, gladly without interest, every since the Orphanage opened. Five hundred of this has been paid out in advance of receipts on the new building. Nearly $1100 has been paid out in excess of receipts for current expenses. That leaves $400. Now I will have to stop work on the new building which we need to-day so much, and will be obliged to have, or the children will suffer next winter, or borrow to feed the children, unless we can have the assessments from each pastoral charge at once. We are doing the best we can. We need money as never before. Will you help? I can't beg. God does not want me to beg. Our people do not want me to beg. So what is to be done? Let each pastor take the collection at once and send it to me. Let each friend of God and helpless orphanage who has it in mind ever to help the Home do so now. Just as soon as you read this let me hear from you. W. H. VAUGHAN.

Waco, Texas.

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FORT DAVIS NOTES.

The presiding elder, Bro. Goodson, was here on time and the second Quarterly Conference of Fort Davis Circuit was held at Fort Davis in Bro. Gillespie's house, he being a steward and too sick to come out to Church.

When Bro. Geo. Ward, our pastor, came to this work there was no organized work on the circuit. His report showed three societies, forty-nine members and two new church buildings under headway.

The building at Ft. Stockton will be the first Protestant Church in Pecos County, which is the largest county in the State, and the lots were given by an infidel. The circuit as it now stands is about 200 miles around and steps are being taken to take in Sanderson on the S. P. R. R., and Sheffield, a new town on the Pecos River, which will enlarge the circuit to more than 300 miles, which would make a good district in any other part of the State.

Bro. Goodson preached us some most excellent sermons, which were enjoyed and attended by the members of the other denominations.

We have a broad-gauge town. The Presbyterians being the strongest denomination occupy two Sundays. The Baptist and Methodist occupy the other two. All preaching in the same church.

With the exception of two or three families every Church member is as zealous about attending the services of other denominations as their own, and two Presbyterians, father and son, act as organist for us all.

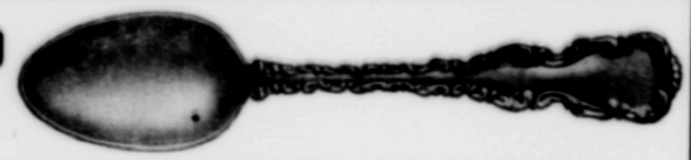
We have a real first-class Union Sunday-school, a good prayer-meeting and Christian Endeavor. The Endeavor has pledged a part of its mission money to Bro. E. E. Hubbard's Orphans' Home in Matanzas, Cuba. We have sent twenty-seven dollars already and will send about eleven dollars per month hereafter.

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We have the finest climate known to man (we think) and people who have tried Colorado say this is the better. So I will say to all the brethren who have lung trouble, asthma or are worked down, to come out, bring your religion and we will do each other good.

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WEATHERFORD COLLEGE.

The commencement exercises of Weatherford College have just closed and left a fine impression upon the community and the visitors who were present. There is nothing in the way of going forward, for the school is in excellent condition in every respect, as the occasion showed.

On Sunday morning, the 3d, Rev. A. O. Evans, of Colorado, preached the Baccalaureate Sermon to a very large audience. The general expression gave praise to the speaker and admiration for the discourse. At 8:30 p. m. Rev. J. Sam Barcus preached a sermon that impressed all with the idea of Overcoming, for that was his theme—an appropriate subject to follow the morning address on Confession. Probably no two sermons were ever preached on the same occasion by two men that were so practicable and yet so interesting. The recitations, declamations, essays and orations of the students were better than ordinary. The Literary Society exercises demonstrated to the public that fine work is being done along that line. The music department showed that it was managed by skillful hands and made the audience believe it could not be surpassed in the State. Rev. C. R. Wright delivered the Baccalaureate Address, which was well received by an appreciative audience. Judge I. W. Stephens, the President of the Board of Trustees, announced that Prof. David S. Switzer was unanimously re-elected President for the twenty-first session of his connection with the school and the twelfth at Weatherford. All the faculty were re-elected except Prof. W. C. Poston and Miss Dora Eddleman, who did not apply. The session has been a harmonious and profitable one, and all who are acquainted with the institution seem to think that the college is in a growing condition, and ranks among the best schools of the State. It certainly demands the respect and patronage of all Southern Methodist people. The enrollment of students reached nearly three hundred. About two hundred of this number were boarding pupils.

W. C. POSTON.

AT THE POLYTECHNIC.

INTERESTING COMMENCEMENT EXERCISES CLOSE THE YEAR.

Polytechnic College closed the session of 1899-1900 with a successful commencement, beginning with the sermon on June 3 and concluding with the graduating exercises on June 6. The occasion was graced by the presence of many parents, friends and alumni, as well as many visitors from the city of Ft. Worth.

The commencement sermon on Sunday morning, by Dr. W. E. Boggs, of Dallas, was on the subject, "Work." It was brilliant and sugestive, and was received with enthusiasm by the large audience present. In the evening Dr. McLean preached the missionary sermon, one of strength and vigor, which was also well received by his hearers.

Monday was marked by the oratorical contest between the two literary societies—won by C. N. Morton, of the Adkissonian Society—and by the interesting debate, which was held in the evening. The subject of the debate was: "Resolved, That the present tendency toward centralization in the Government of the United States should be resisted." The affirmative, Messrs. T. B. Davis and W. F. Young, showed much ability in defending their side, and easily gained the decision.

On Tuesday morning an address of classic beauty on "Washington and Lee" was delivered by the Rev. Dr. C. R. Hyde, pastor of the First Presbyterian Church of Ft. Worth. In the evening an extended musical and elocutionary program was rendered by the students.

The exercises of Wednesday morning consisted of the address on behalf of the graduating class by Mr. Stuart M. Lloyd, the granting of diplomas and honors, and the addresses on behalf of the school, made by Prof. R. B. McSwain and the Rev. R. C. Armstrong. Eight young men and three young women were graduated. The incoming President, Rev. George J. Nunn, was not able to be present, being still in Europe; announcement was made that he would shortly arrive and take charge.

Despite many obstacles and reverses, the session of 1899-1900 has marked a distinct advance in the prosperity of the College. Its affairs have been administered with greater prudence, conservatism and foresight than during past years. It is expected that under the leadership of the new President, a man of vigor as well as fine scholarship, the school will make rapid advancement in every line. He is well known all over Texas as a successful school man; he has recently spent a number of years at Vanderbilt, receiving his B. A. and M. A. degrees, and is just finishing a twelve months' stay in Germany and France. Under Mr. Nunn's administration it is certain that no backward steps will be made by the Polytechnic College.

The Lamar County Singing Convention will meet at Shady Grove Church on Friday before the third Sunday in July next, at 9 o'clock a. m., and will continue three days and nights. All organized singing classes in the county are cordially invited to send their delegates—one delegate for each ten members or a fractional part thereof, and all leaders are urged to come and bring their books. Delegates will be expected to present their credentials or a letter of recommendation showing that they had been duly elected by their classes. Rev. W. R. McCarter will deliver the welcome address on Friday night.

W. F. BROOM, Pres't.
R. H. PATTON, Sec'y.

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