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EDITORIAL.

The Secret of Duty and Happiness.

OFTEN we find in the Scripture a luminous and comprehensive passage which throws a flood of light and consolation into our everyday practical life. Such a passage is the following: "Be careful for nothing; but in everything by prayer and supplication with thanksgiving let your requests be made known unto God. And the peace of God, which passeth all understanding, shall keep your hearts and minds through Christ Jesus." Paul says: "Be careful for nothing." This is a paraphrase and accentuation of the declaration of Jesus: "Take therefore no thought for the morrow; for the morrow shall take thought for the things of itself. Sufficient unto the day is the evil thereof." If the profound truth thus taught were appropriated by each individual it would both revolutionize and transfigure his life. Here is the secret of duty and happiness. Here is a philosophy deeper than any the human mind has ever conceived and mightier than all the systems of the schools combined. To live thus is to live in harmony with God, and the ways and works of God, and can but redeem and bless the actors. It takes a strong faith and mighty enthusiasm to launch out with all one's interests and hopes upon a scheme so apparently antagonistic to all mortal wisdom and experience. But let it be done firmly and systematically, and soon the truth and efficacy of the plan will more than vindicate themselves. He will soon say of this passage, as of all Scripture: It is better "than gold yea, than much fine gold sweeter also than honey and the drippings of the honeycomb."

"Be careful for nothing." Give up gloomy reflections about the past. Cease all fiery apprehensions of the future. Take no anxious thoughts for the morrow. Conjure up no distressing imaginations. Live one day at a time. The rivers in front of you will be bridged and in some way the flaming furnaces cooled. Bunyan's pilgrim when on his journey saw a lion by the way and was seriously tempted to turn back. But plucking up heart and going on, he found him chained and impotent. There is a hand which can smooth the rough places of life and a love which proportions our strength to our day. Why add to our daily burdens and duties the memories of a past that has fled and the anticipations of a future which may never come to us? Thus we carry a three-fold load. If we do our duty here and now, we may safely and patiently wait. He who makes a solemn and irrevocable commitment of himself and interests to God need not fear. Commit thy burden unto the Lord. And call upon me in the day of trouble.

Casting all your care upon him, for he careth for you.

To this add praise and prayer. Let the heart overflow with gratitude and stream forth in cheerful song and ecstatic exclamation. Preserve an appreciative and thankful soul and abate nothing of adoration and praise. Too often we are so overwhelmed in the act of presenting our petitions to God that we neglect to recount his mercies and to acknowledge his manifold benedictions. Gratitude improves prayer. Thanksgiving deepens our communion with God and intensifies the efficacy of supplication. We should remember and magnify the smallest favor. We should kiss and fondle the divine hand which protects our interests and supplies our wants.

And the voice of supplication should ceaselessly ascend. Let there be no misgiving or hesitation here. God is a hearer and answerer of prayer. The Scripture is full of it. Life is full of it. Test its efficacy to the utmost. This is the highway over which patriarchs, prophets, kings, priests and saints of a by-gone dispensation marched to victory and to God. This was the instrument with which the apostles wrought their mighty works. And it is still available to us. Lay under contribution its immeasurable resources. Tell thy secrets into the ear of God. Pour out thy troubles into the bosom of Christ. "For the eyes of the Lord are upon the righteous and his ears are open unto their cry."

"In everything." These words indicate the range of prayer. Prayer was intended to cover the whole territory of life. It was designed to touch our many-sided experience at every point. For the promises of God reach from the cradle to the grave; they overspan and environ every stage of existence; they take into their vast sweep things spiritual and temporal, and launch into the everlasting future freighted with hope and joy. Talk to God with all the abandon and unreserve of childhood. There is as much sense in praying for temporal things as spiritual. It is as wise to ask for little things as big ones. Whatever concerns us is a legitimate object of supplication. Your catalogue of wants can not be longer than God's mercy. What touches us touches him. To go to God with the spirit and pomp of a philosopher, to reason with him about the propriety of things, to attitudinize and argue, is to defeat our desires and hopes.

Now comes the summing up: Peace, deep and sweet, fills the soul. A portion of the tranquillity in the bosom of the Eternal is transplanted into us. God engineers our way and we can not go astray. God supplies our wants and we can lack for nothing. God carries our burdens and cares and we can not be crushed. God prescribes for us the discipline of life, and it can not be too hard. God supports us in

our trials and temptations, and we need not fall. Our character and destiny are in his hands, and he will keep that which we have committed unto him against that day. Living thus, God guides and guards. We can ask no more. The heart is at rest. This peace the world neither gives nor takes away. It is Christ's legacy to his people.

There are two doctrines absolutely essential to Christianity—the divinity of Christ and justification by faith. The godhead of Christ and the vicarious sacrifice growing therefrom, coupled with evangelical faith, are fundamental doctrines. If a man had everything and lacked these, he could not be a Christian. Were he destitute of all else and yet in possession of these two great truths and their necessary corollaries, he could be. Christ is divine or Christianity is a mere school of thought. We are saved by faith only or man is the author of his salvation.

Cant abounds. If insincere talk could be substituted by earnest action, we would witness a great revolution. It is one thing to use shibboleth words and quite another to be initiated into the knowledge and experience which they represent. A man may talk the language of Canaan without ever entering the promised land. "Fine words butter no parsnips," and save no souls. We need the realities embalmed in the cant phrases of the day. Life, not a vocabulary, is the desideratum.

We hear a great deal about the uniformity of nature. And yet man interferes and changes the course of nature continually. He digs canals, tunnels mountains, bridges streams and forces the lightning to illuminate his house and propel his cars. His great thoughts have revolutionized society, and his mighty deeds have literally turned the currents of history into new channels. He has changed barbarianism into civilization. Man has transformed the face of the earth through the utilization of the laws and forces of nature. What man does on a small scale God does on an infinite scale. God interposes constantly and modifies the course of the universe and the flow of history to suit his own plans.

The great and serious plans for a lifetime that belong to the solemnities and the august occasions of existence, may be absolutely sacrificed and even joyfully yielded, because great grace is upon us in the supreme hour of choice; but the small daily plannings for work and pleasure are often held fast tenaciously, and when they are broken we fret and fume with inward chafing, if not with outward irritation. As for taking joyfully the interruptions that come through front door and back, the hindering things by way of accidents that put us out and put us about, so that nothing can be finished as desired, it does seem as if human nature could never find that possible... Would it not be a triumph of grace indeed to

be able to take joyfully such "spoiling?" How we do crave our own way, even in the smallest affairs! Life would be undisciplined indeed, if we always had it. Here is really a great opportunity to emulate ancient worthies in this present work-a-day life, and take joyfully a spoiling that may often be as hard to bear as loss of goods. The records of martyrdoms and of great achievements will not be enlarged by deeds well worthy of remembrance, but the small, joyful surrenders will be well-pleasing in His sight "who knows and pities all;" and, putting these small sacrifices with others,

"We shall see how life may be
A rosary of little deeds
Done humbly, Lord, as unto Thee."
—Julia H. Johnston, in Interior.

The record of our Lord's life is full of strange, serene leisure. His Father's business was done for thirty quiet years at Nazareth. The Son of God served so long an apprenticeship of patience before his ministry began. And afterwards, when he became the vortex of eddying multitudes, he never showed a trace of hurry or excitement. Through all those crowded days of healing and controversy, he never knew what it was to be feverish or flurried or distraught. He moved like a king in his own realm, master of the pageant that stays for his pleasure.—British Weekly.

Now the roses are coming into bloom; the azalea, wild honeysuckle, is sweetening the hillsides; the laurels are beginning to blow; the white lilies are getting ready to open; the fireflies are seen now and then, flitting across the darkness; the katydids, the grasshoppers, the crickets, make themselves heard; the bullfrogs utter their tremendous voices, and the full chorus of birds makes the air vocal with its melody.—Oliver Wendell Holmes.

Why desire the return of the days of miracles when we have something far better? The work of the Holy Spirit has superseded the work of miracles. At the planting of the Church by the apostles they soon learned this fact, and began to lean less on the help of miracles and more on the power and presence of the Holy Ghost. "Filled with the Spirit," meant more to them than power to work miracles. The Paraclete came to his Church to abide forever, and he who preaches in the demonstration of the Spirit accomplishes more for God and humanity than though he raised the dead.—Rev. C. E. Mandeville, Elgin, Ill.

Penitence for your half-hearted life is not giving up; is not the "gift" He wants; that is not consecration. Repentance is only giving up the bad; is only sending it back to the devil where it belongs. Giving up the "good"—time, talent, tongue, pen, money, will—that is the gift Christ wants today. This gift of consecration is your work; the accepting it is God's. When our gift is a perfect gift, no sham about it, but genuine all the way through, then comes God's gift of light and power and peace and rest and joy.—Mrs. C. F. Wilder.

Do not hesitate to take all the revelation of love that shines softly through this one word, "cherisheth," for your own self; for the more you feel yourself to be the weakest imaginable member of Christ, unworthy to be a member at all of his glorious body, the more closely and sweetly will it apply to you.—Frances R. Havergal.

ORIGINAL ARTICLES

METHODISM IN THE PANHANDLE.

Some Incidents in Its History.—No. 1. Methodism in the Panhandle section of Texas has a history of its own with some special spiciness incidental to it. Its formative period may be said to extend from the session of the Northwest Texas Conference held at Lampasas in the fall of 1886 to November, 1890. During that time all the country now occupied was taken in and the Church organized throughout.

The Weatherford District was laid out with special reference to vigorous work on the northwest border of the conference, including the entire Panhandle, with what was known as Greer County, with Parker, Young, Throckmorton, Baylor and Knox Counties as the southern base to New Mexico on the west, including fifty-eight whole counties in Texas proper and parts of several others, Weatherford being in the extreme southeastern corner.

The prevailing drouth had driven the stockmen westward and the country was being occupied by Nestors or a farming citizenship. Seymour, the county-seat of Baylor County; Vernon of Wilbarger, and Mobeetie of Wheeler (northeast corner of the Panhandle), were the strategical points.

W. E. Caperton had been sent to Seymour; J. T. Hosmer to Vernon and W. L. Harris to Mobeetie, with the writer in the district saddle. All were at their posts in due time and the work began. The drouth was yet on all the district and dreariness reigned even to the distress of that peculiar citizenship—the prairie dogs. But chosen men of God were captain of the host and not a word but victory was heard.

It was in May 1887 that the district Conference was called to meet at Seymour. This was the first battle and the initial monument was set up then and there. The town was new and in the midst of unorganized conditions; set in a city of prairie dogs, on the banks of the Brazos River in the broad openness descriptive of all that land. The prairie dogs had seemingly settled down to a gratified realization of the world's advancement and their share in it—withstanding occasional remonstrances to the innovations thrust upon them.

Caperton, ensconced in a makeshift called a house, had everything and everybody ready. Preachers, delegates and visitors from all over the country arrived in good time and spirits in all the variations of mode incident to travel in that day and country, and the town became occupied.

It was an occasion. There was romance, chivalry, faith, fidelity and the simplest and best piety; religious fervor was quick and joyous—breaking out often into rapturous praise; the broad-spreading landscape, with its occasional mot of trees, had its counterpart within all hearts and fervent love to God and one another warmed and strengthened all. It was a royal feast of "wines well refined on the lees" (Isa. 25:6). The Lord was there in his most glorious serving. The people attended all the services; it was a new thing on the frontier, and there was freedom in its depths, heights and breadths into which all entered freely. Unalloyed joy sprang spontaneously from the open depths of every heart. The full liberties of the Spirit were unhindered—unfrustrated. The preachers preached with liberty as only men filled with faith and the Holy Ghost can do, with the additional inspiration of peculiarly romantic and delightful conditions and surroundings.

Sinners were taken in the sweep and many were made new creatures, born of God, in the power and fire of the pentecostal day. The altar was wonderfully quickened by the living coals and Christ sat at a refiner's fire on the forgiver's throne—in grace and glory—and God was glorified.

Two weeks and more of revival work followed, with Emmet Hightower leading, resulting in a largely increased membership and the establishment of a vigorous Church in that place remaining so to this day.

This meeting was the rising of a new sun on the northwest country—the initial day The M. E. Church, South, thus began to occupy that land, and

nothing has been sufficient to dispute its right and supremacy. It was established; it was first and holds the sway over all others to this day everywhere. Captains of a valiant host were at proper points and led on to joyous triumphs at every step. Only Christ and the heroes and heroines in the van of the succeeding five years' battle know what it cost to make the Church what it came to be throughout the Panhandle. But these know. Little was noised about the trials, sufferings, faiths, tears, encountered, endured, enjoyed and sacrificed, but all are known by Him who blessed the factors and who will endow them all in due time with the "glory he has with the father."

Looking outward now on the rising day we find Caperton fortified and looking westward over a broad territory.

Hosmer has already reported thirty-four preaching places, with the privilege of fifteen counties as a range.

Harris held the entire Panhandle proper, including twenty-four counties.

The District Conference being now closed and a month's reconnaissance having been planned for the north country, the writer took J. M. Barcus, J. T. Hosmer, R. M. Morris and R. M. Shelton as companions, and in a hack and buggy, with guns and some fishing tackle, horse feed and provisions, departed, having Vernon on our route and to find Levi Harris' "dugout" somewhere on the banks of the Washita and his Quarterly Conference as a terminal point in the northeast corner of the Panhandle. It was now June, and the first chapter of Methodism in the Panhandle closes.

JEROME HARALSON.

FOREIGN MISSIONS.

The problems that have vexed our Missionary Boards will never be settled till the whole world is reduced to the empire of Jesus Christ. The Church of God is under solemn obligations to put the whole race under the influence of Jesus Christ. Is Christ the Master of this world? Was he not of the former in which our missionary work began? He is King of this, as he was of the earliest developments in the history of nations.

To send the gospel into all the world is the faith and spirit of the Methodist Church, South. We have a Christ for the whole world. God made man in the image of his Son. We must not lose sight of the Fatherhood of God and the brotherhood of man. We must send the gospel to our fellow-man because Jesus Christ is the fountain of our humanity. We must expect to subdue the earth to him: "The knowledge of the Lord shall cover the earth as the waters cover the seas." "Go ye therefore . . . and teach all nations" is the spirit of our holy religion. The Church of Jesus Christ, fully alive to its work, can support this cause. There are many obstructions and perils in the way, but in the joy of spiritual power the Church of God can secure the way of the gospel into the heart of the nations. The great system of Christianity strikes the mind of every observer as no other system of religion does. Our religion is indeed a missionary religion. Other religions limit themselves to some particular country and clime where they began. Where are the missionaries of the religion of China? Where are the missionaries of the religion of India? Where are the missionaries of the religion of Africa? Where are the missionaries of the religion of Persia? Where are the missionaries of the religion of Japan?

But no sooner was Christianity introduced into the world than it sent forth its agencies beyond the place of its introduction—Jerusalem, Judea, Samaria, and to the uttermost parts of the earth. This is the scope of the religion of Jesus Christ. Go ye into all the world and preach the gospel to every creature is the command of its spirit to all its agencies. Christianity has its agencies; they are literature, institutions of learning, means of civilization in every part of the globe. As a system Christianity is nobler, is grander, more benevolent, more diffusive than any other in the world. The character which it has attained, wherever it has gone, proves it to be of Divine origin. It is adapted to all minds, to all hearts, to all countries, to all lives.

The gospel is the life of the nations and its influence must be felt there.

The nations are to be brought to Jesus Christ, and this must be done by the Christian missionary and the Church that sends him. Men of like passion as we are must carry this gospel to the race. "Ah but," says one, "have we not labored since our beginning as a Church to save the nations, and what have we wrought? Have we accomplished much in sending light and salvation to the heathen in his blindness?" Indeed, we have done more than could have been expected of us under the circumstances. A glance at a few facts would show with what rapid progress we have gone forth to subdue the nations for Christ Jesus:

The collections for foreign missions for 1895, for instance, under the assessment of the board, amounted to \$240,802.35, to which we may add the sum of \$70,348.89, raised by the Woman's Board—giving a total of \$311,151.24. Now then take a membership of 1,500,000 in the Methodist Episcopal Church, South, and one can see by a small calculation that this would not be quite 22 cents per capita, or a little less than 2 cents per month; and yet with these facts before us many can not see what we are doing. See what God has wrought through us in our foreign fields. In our foreign fields we have 105 native traveling preachers. We have 100 native helpers and 7890 members. We have 71 schools, 3359 pupils. We also have 239 Sunday-schools, with 7012 scholars, and 241 Epworth Leagues, with 758 members; hospitals, 1; dispensaries, 3; patients treated, 15,289; value of our property, \$681.51; salaries paid missionaries: single man, \$500; married man, \$1000 and \$1000 for each child. In the Woman's Foreign Missionary Society they have 38 missionaries, medical teachers and helpers, 109; boarding-schools, 12; day schools, 40; hospitals, 1; Bible women, 11; and 4379 women and children under instruction. In Mexico they have 14 missionaries, 5 boarding-schools, 9 day schools and 1789 women and children under instruction. In Brazil 8 missionaries, 3 boarding-schools, 1 day school, 308 pupils and a number of women are being taught. Therefore, seeing, we are compassed about with so great cloud of witnesses, let us lay aside our indifference to this cause and help our Church from the great burden that is now over it. Let us rally the forces and meet every claim put upon us. Let our presiding elders give as they have never before. Let our pastors see to it that every cent of foreign missionary money shall be paid in full. Will our laymen give more than they have ever before in life. Let special prayer be made throughout the connection that this may be a great year in missionary work. Let us heed the Macedonian cry, "Come over and help us ere we die."

J. L. WILLIAMS.

Port Boliver, Texas.

INVENTIONS, ETC., AND THE INTERPRETATIONS THEREOF.

These lines are written with the thought prominent in my mind's-eye that God rules and reigns, insites thought and directs the human mind. Furthermore, that the great chasm existing between the different races has been and is narrowing by means of inventions, etc. Again, that all inventions are designed (when ministering to the weal of humanity) to spread God's kingdom.

1. Let us take under review the art of printing. Previous to the invention of this art time was lost and labor doubled an hundredfold because of the tedious process of writing with a pen or carving letters out of wood in order to record one's thoughts.

Not more than four hundred years ago the possessor of a Bible was indeed counted fortunate (were he among the poorer classes) because of the enormous price of the Scriptures. But now a complete copy of the Scriptures may be had for the sum of 25 cents; likewise a Testament for 5 cents.

Not only is this true in the case of the Word of God, but every other book has been comparatively cheapened so much so that whereas books of value were only accessible in olden times by monks, priests and the affluent, now every man may drink of the fountain of knowledge because of cheapness of literature. What is the interpretation thereof? Surely God is helping us to acquire knowledge and translate and distribute his Word to the various tribes of men. Who can estimate the

good done by the distribution of God's Word and the dissemination of knowledge contained in good and cheap books!

2. View again the invention of gunpowder. Was it primarily designed by a good God to become the instrument of death? I trow not.

Look at the stupendous blocks of stone found in our great modern buildings! Surely the quarrying of these is greatly facilitated by means of powder, not to speak of valuable aid rendered by said agent in clearing land and opening up fertile forests. What meaneth this? Undoubtedly it means saving of labor and time, which can and ought to be invested in something else.

3. Steam.—Instead of spending months upon the ocean trying to traverse it, we now can cross the "briny deep" in a period of time which would have appeared unbelievable three or four hundred years ago. By means of this great power nations are brought close together, and the speed of the gospel ship is greatly accelerated. Time and space forbid the mentioning of innumerable conveniences gained, time saved, etc., by this one great power controlled by the hand of man.

4. Implements of Agriculture, Machinery etc.—Not long since we read of a missionary trying to teach heathens the science of agriculture. Thereby the means of livelihood are multiplied, besides begetting in the heathen an awe and a reverence for the superiority of his white brother, thus making him accessible. Only count the and labor economized by one single machine, to-wit: the cotton gin. Of old they had the tedious process of separating seed from lint by hand, but now all is different. Take again the sewing machine. How much worry, etc., is saved by this wonderful invention; and it means the giving of more time and money to the cause of God by the housewife.

5. Medicine.—Taking this science, remembering the old "Indian doctor," and the present achievements of surgery, etc., we are simply astounded. What has given many a missionary access to heathen courts but the healing of the body of some of the sovereign's subjects, or, perhaps, himself. Thus, where they would be repelled by the story of the cross (or perhaps ridicule it) they have been compelled to do obeisance to the genius and skill of a Christian physician.

Certainly God has wonderfully blessed us in giving us many avenues and channels whereby to approach our benighted brother, and then present to him the simple but saving story of the cross. May we take advantage of our pleasant lot!

H. B. SMITH.

Harmony Hill, Texas.

"SOME OF THE CAUSES."

Many little rivulets make a large stream; many little threads make the mighty cable; many little omissions make the trouble now in our Church. I wish to call the attention of our preachers to some of the little (?) things that omitted cause failure so often:

1. In your reports to the Quarterly Conferences, instead of trying to be as brief as possible you should seek to give the presiding elder and members of the Quarterly Conference all the information in your possession concerning your work. I have heard some reports that were without any information whatever. For instance, one report in answer to question three was about as follows: "No League, two Sunday-schools, pastoral instruction tolerably performed." Who could form any idea as to the condition of the Sunday-schools from such a report? Again in answer to question four the report was about as follows: "Spiritual condition tolerably good; no accessions, no removals, no deaths to report this quarter." Not one word about prayer-meetings, family altars, circulation of the Church paper, attendance upon the ordinances of the Church, or pastoral work. I am not surprised that the membership under that pastor grow careless in their religious habits and about paying to the support of the institutions of the Church; nor that he had frequently to move.

2. The neglect of pastoral work is growing very serious in our charges. Numbers of the poorer people are never seen in their homes, as well as the more wealthy. The stewards complain that many of the people will not pay,

offering as an excuse that the pastor has never called to see them. And, brother, in our Methodism, this is a valid excuse. People do promise to "support the institutions of the Church," but they do not consider your support an "institution" unless you are doing full work as the pastor. I never knew the support of a pastor to fall short yet. You need this work as much as your people, and you can not be a success without it. I need the pastor to visit and pray with me and my family. Even ungodly men appreciate these visits from the man of God—i. e., as a rule.

3. Give the Sunday-school your personal attention. The best Superintendents need the counsel and support of the pastor. Speak to the boys and the girls personally. Know them, and they will soon come to love you and confide in you. The pastor that neglects the children will be a failure, no matter what his salary is.

4. Say as little as possible about your own salary. Never let the impression be made that you are more interested about your salary than souls. If you need anything, tell your stewards privately and in a kind manner.

These suggestions are offered in love and with the best of motives by
ONE OF YOU.

..OUR SCHOOLS..

SOME RELECTIONS.

This afternoon my heart is overflowing with love and gratitude to God. My mind is filled with reminiscences of the past, and so pleasant are they I can hardly make up my mind to look seriously into the future. And for the present I shall not. Let me tell you a few things I have seen lately:

On the third of this month I went over to visit the college I love best—the place where I delight to linger and live over the past. The college where every Methodist Texan's highest intellectual ambition should center. The college that every true Southerner should love and feel proud of—the North Texas Female College.

My mind refuses to act—my pen to write—when I try to tell you of the beauties and Christian influences of that home—I say home, for it is indeed a home, with that great and grand woman, Mrs. Key, as college mother.

I arrived in Sherman in the afternoon. That evening the girls from the different buildings assembled in Annie Nugent Hall, and it was your writer's sweet privilege to hold prayers with them.

O it was an inspiration—a soul-stirring sight—to hear those girls so boldly declare they were for God and his cause; and I tell you, my Christian friends, if all the girls who talked and prayed at that meeting will go home and work for Christ as they have so nobly strated out, we will carry out the motto, "All for Christ." The banner of Jesus Christ will not trail in the dust where those girls make their home.

O young ladies, let me beg you to exercise your influence rightly when you leave the North Texas Female College; find your little corner in the great vineyard and till it well. Let none but the most beautiful and fragrant flowers bloom in your garden.

I could tell you many things about my past home, but want to mention my work in Daingerfield.

I have in my charge a Junior League of seventy-five members. It is one of the most pleasant and pleasing of sights to watch the workings of those dear children. It was only organized in November with twenty-three members, and we don't keep names on the roll to swell it, either. We keep it well weeded.

We made and sent a quilt to Buckner Orphans' Home after the fire; later we bought one from a widow in our town, sending it to our Orphan Home.

We gave an entertainment—in that way making enough money to buy new songbooks for our League and Sunday-school. And right here let me tell you I have the finest Sunday-school class I ever saw. But that is easily accounted for—they are all earnest Junior Leaguers.

Last Sunday, May 23, my lines again fell in pleasant places. I was in Sulphur Springs. I went out to visit the

Junior and Senior Leagues. They are not what they might be with such a man as Bro. Sweeton as pastor and such material as that place is able to furnish. But many went up and gave the pastor their hand, thereby saying they pledged the League their support. God bless the Leagues.

FLORRY BRADFIELD.

POLYTECHNIC COLLEGE.

The commencement exercises of the Polytechnic College for 1896-7 have gone into the records of the past, beginning June 4th and closing the 9th. From the beginning the exercises were of a very high order. The elocution, the declamations, the orations, the recitations, the debate and the music on Tuesday evening, were all first-class, showing faithful work on the part of both teachers and students. With such work as indicated by these exercises, Polytechnic College has a bright future before her. And if any President of any school in Southern or Northern Methodism prays more and works harder and turns every possible thing for good to the school than W. F. Lloyd, he will have to rise up early, stay up late and eat no idle bread between the hours of early morn and late night. Lloyd's "second blessing" friends will have to guard him just a little at the point of scriptural interpretation—not that he is in danger of backsliding, for of this there is none, so long as he continues to pray as he does; but now with as much clearness as he formerly saw the second blessing running as a beautiful chain through every passage of Scripture, he sees the golden thread of Christian education in symbol, exhortations and commands. God bless him! He literally puts into practice Solomon's exhortation, "Whatsoever thy hand findeth to do, do it with thy might."

The commencement sermon by Dr. R. J. Bigham, of Nashville, was a rare treat. Expectation was high, but he met it. He was full of his subject and filled his audience full. His text was, "Consider the lilies." Before he finished he convinced all that there was nothing criminal in using the intellectual faculties to the utmost of their ability in investigating all that God had given to the world in both revealed and natural religion, showing that wherever the mind thus honestly investigated, it ended where faith in glorious triumph took hold on God. It was a masterly effort, and Methodism was proud of her representative that day.

The annual sermon on missions, at 8:30 p. m., it is needless for me to say when it is known that Dr. Horace Bishop preached, was a great success. He is as full of missions as Drs. Bigham and Lloyd are of Christian education, and can find a text for a sermon on mission in the parable of the rich man and Lazarus, or in "Simon's wife's mother lay sick of a fever," with as much ease as a "second blessing" can find a text for his theme in "And in this confidence I was minded to come unto you before, that ye might have a second benefit." In the dialect of Methodist preachers, Bishop swung clear and had liberty and unction.

On Monday, at 3 p. m., came Rev. H. A. Boaz in an address to the young ladies' societies from the theme, "The Ethical Mission of Woman." As is so often the case on such occasions, there was no soda-pop foam about this speech. Every point made and almost every sentence uttered bristled with clear thought and good, common-sense. It was indeed refreshing to hear such a speech from a young man. No girl left the chapel that evening unimpressed with the dignity and sacredness of woman in her true sphere.

On Tuesday, at 3 p. m., the audience had the pleasure of listening to Dr. H. A. Bourland on the subject, "The Opportunities and Responsibilities of Young Men." This was an address to the Adiksonian and Philosophian Societies. The Doctor, in his characteristic way, swept the field of evils threatening our civilization, and undertook to show from these the opportunities and responsibilities of the young men in counteracting their influence and saving our Christian civilization. The audience was highly pleased and the Doctor was the recipient of many congratulations. It is marvelous how, at his age, the Doctor keeps in such close touch with the young.

With Wednesday came commence-

ment day proper. The delivering of the diplomas, announcement of honorary degrees conferred, that of D. D. on Revs. E. W. Alderson and Horace Bishop, and a telling address by the President, Dr. W. F. Lloyd on "The Making of a Man," closed what were considered by all the best commencement exercises in the history of the college. The President and faculty are very hopeful for the future, believing with the present outlook for a good crop that they will enroll between four and five hundred pupils another year; and if they can secure the erection of another building, as they hope to do this year, it will only be a question of a year or so before seven or eight hundred pupils will yearly attend her halls of instruction. The eye of the Church in Texas is turning with a great deal of interest to the phenomenal success of this her youngest daughter in the educational field.

G. S. WYATT,

Vice-President Board Trustees.

WEATHERFORD COLLEGE.

The commencement exercises of the Weatherford College began on the 5th and closed on the 10th inst. The session was pleasant and profitable, and considering the financial pressure very gratifying. The efforts made by the children, the young men and young ladies evinced thorough preparation and careful training on the part of the teachers. Every grade of learning is here represented—from the kindergarten up. Every department is well represented. The recitations of the girls and young ladies were creditable to the instructress in the department of elocution. The art display was excellent, demonstrating that efficient work had been done by the pupils in this department. The music rendered on piano, mandolin, guitar and violin was up-to-date in artistic skill. The original orations of the young men, and the essays of the young ladies of the advanced classes showed thorough mental training, which reflects credit on this popular institution of learning. There were only two graduates this term—Messrs. E. T. Miller and F. G. Lanham. Mr. Miller's graduating address was most excellent. Mr. Lanham was not present owing to sickness. Taken altogether the exercises of the students were highly creditable and satisfactory to patrons and visitors. The commencement sermon was preached by Rev. B. R. Bolton, presiding elder of the Waxahachie District, from St. John 12:32. The discourse was very impressive, plain, practical and convincing. The preacher was fully at himself and delivered his message in an earnest manner. It was truly a good sermon. Rev. S. J. Vaughan, of Moody, preached a most excellent discourse at night to the young people on character and influence. It was eloquent and strong in thought. These brethren did well, and their efforts were much appreciated by the people. B. H. Oxford, Esq., of Dublin, delivered an address to the alumni on "Record," which was at once practical and truly eloquent. The annual address was delivered by Rev. J. S. Chapman, D. D., of Abilene. He took for his theme "Literature." It was a profound production, showing extensive reading, careful preparation and logical acumen. The audience was delighted. The old faculty was re-elected, with the addition of Rev. S. W. Turner, who takes charge of the business department. The college is now thoroughly equipped for work. We have room for all who will attend. This school offers first-class opportunities to all who desire a collegiate education. With such schools as this, Polytechnic, the Southwestern University and others under the fostering care of the Church in Texas, why should any parent send abroad? I dare assert that the Texas schools are as good every way as those of any other State. Let us be loyal to our own institutions. Let Texas people be true to home institutions. It is to their interest as well as to the interest of Texas Methodism to patronize our home schools. R. C. ARMSTRONG, Weatherford, Texas.

CORONAL INSTITUTE.

In obedience to the command of the West Texas Conference we visited Coronal Institute during the commencement exercises. This, perhaps, is not the best time to visit a school,

Royal makes the food pure, wholesome and delicious.



ROYAL BAKING POWDER CO., NEW YORK.

as every one has on his best "bib and tucker." We found the school, so far as we were able to judge, in good condition. The buildings are in fine repair. During the past year a large memorial hall has been added, furnishing recitation-rooms below and bedrooms above. The whole seems to be neatly kept. The campus is small and very rough. Coronal does not claim to be a college, but as far as it goes it proposes to do thorough work. Those in position to know tell us it verifies its claim. Its graduates have a good foundation for further study.

The discipline is as fine as we ever saw. Prof. Thomas has few equals in this particular. He is every inch a man. His speech to the graduating class was as follows: "I have prepared no lengthy speech to make you, but I feel that I can not let you go without one word at least. Young gentlemen, be true; be religious. Young ladies, be modest; above all, be Christians." Did a President ever make a fuller, finer or more appropriate speech? Twenty-two graduates were sent out; the largest class ever sent out in one year. This, perhaps, has been the most satisfactory year in the history of the school.

The old faculty has been retained, with two or three exceptions. Each one, perhaps, deserves special mention, but space forbids. We must mention, however, the work done by Prof. Stanfield in botany. In addition to his regular work he has a good class in botany, and is creating quite an interest in the study of the science. We went, we saw, we were pleased. Long live Coronal Institute!

JOE F. WEBB,

R. S. ADAIR,

Visiting Committee W. T. C.

SAN ANTONIO FEMALE COLLEGE.

The outcome of last year gives renewed hope for this institution. It is more and more giving evidence that it is on a solid foundation. It is making a reputation for thoroughness in scholarship, firmness, kindness and wisdom in discipline and safe conservatism in general management that promises well for the future. It has moved forward under many difficulties, but it has kept moving. It is no longer an experiment, if it ever was; for my part I prefer to consider it a providence. At any rate, it is now a fact, and a more and more conspicuous and important factor of Methodism. It has done, is doing, and is destined to do, a work no one interested in Protestant Christian education can afford to be indifferent to. Organized without buildings of its own, during the hardest times this country ever saw, except those of a year or two later, with sharp competition on every hand, it has forged straight ahead from the first day. Up to date the President does not owe his teachers a dollar, nor anybody else for that matter. He has a most remarkable gift for making ends meet. Besides paying all running expenses last year he put a thousand dollars or more into improvements.

The past year was a trying one on schools. We hear of decrease of patronage everywhere in State, private and Church schools. This school increased thirty per cent in enrollment and in boarding pupils nearly one hundred per cent. Having lived and flourished through these times and

fought its way through such difficulties it has demonstrated its right to exist. I have read of tribes who exposed their children, and if they lived through the exposure they were considered worth caring for. By this test this college ought henceforth to enjoy the most hearty care of its mother.

Rev. John E. Harrison, with sublime courage, has planted the standard of Methodism amid the very hotbed of Romanism and with endless patience and unstinted devotion has kept it waving ever higher and higher still. Insight of him the Catholics have erected two magnificent schools, while we have been getting ready to make an effort to decide whether it were worth while to try. The time has come for us to rally to him and to this opportunity, or else publish to the world that we are incompetent as a Church to occupy such a field as this, and quit. The school has the sympathy and good-will of the conference, but it needs more. The wisdom of the location is clearly vindicated. Its patronage is a clear gain to Methodist education. It is meeting a demand. It is no fifth wheel. It is no needless venture. It came not a day too early. That it is patronized and supported in such times proves this. God is with it and his blessing on the little we have done is a reproof to the tardy faith of the Church.

If West Texas will make the heart of Harrison glad with more buildings he, with his noble band of teachers, will make the heart of the Church glad with a great educational work through the coming years.

W. W. PINSON.

DISTRICT CONFERENCES.

GAINESVILLE DISTRICT.

A brief outline of the twenty-second session of the Gainesville District Conference, which convened at Broadway Street Church, Gainesville, Texas, June 9, 1897:

Rev. J. M. Binkley, presiding elder, present and presiding. This man of God and pillar in the Church outlined the business of the conference, placing particular stress and emphasis upon the spiritual side.

T. B. Norwood was elected Secretary, and after the perfecting of the roll the conference resolved itself into a committee of the whole for the transaction of its business, and the presiding officer proceeded to call the several charges, which were represented perfectly by the pastors and laymen, showing up well the condition of the several pastoral charges and thereby also the condition of the district.

The following vital and encouraging facts were obtained: Of the 17 pastoral charges, there are 70 congregations; over 50 prayer-meetings; all the social meetings of the Church well attended; 50 Sunday-schools well attended and using our own literature, and 20 Epworth Leagues healthful and doing work.

Wherever the assessment plan to raise money has been adopted the finances are well up; but where there is no plan, or system, the finances are very short. Two persons were licensed to preach; nineteen local preachers had their licenses renewed; one recommended to the Annual Conference for admission on trial; two recommended to the Annual Conference for restoration of elder's credentials.

J. F. Barlow, J. O. A. Whaley, E. Gollighugh and L. J. Yates were elected delegates to the Annual Conference, and W. J. Stone and N. Wilson alternates.

Nocona was selected as the place of holding the next session of the District Conference.

NOTES.

Rev. J. R. Wages, of the Sherman District, was with us; gave good counsel and preached a most excellent and spiritual sermon.

Rev. R. W. Thompson, the old tried and true of Dallas, was introduced to the conference and made us a thrilling speech in the interest of our Orphan Home at Waco, which we all endorsed.

Sister Johnson, Financial Agent of our Rescue Home at Dallas, was introduced to the conference and made some brief statements as to its early incipency, its progress, its present status and how the Divine Hand is plainly to be seen in this movement, which were quite encouraging. She also related some touching incidents in connection with the Home and the work of our

godly women there, which very much enthused the conference and the whole audience, whereupon a collection was taken amounting to \$42.50, and more to follow.

Rev. Splawn, Pastor of the Missionary Baptist Church at Gainesville, was introduced to the conference, who made a racy little speech, in which he said he loved Methodist preachers.

Dr. J. R. Allen, Chairman of the faculty of Southwestern University at Georgetown, was introduced to the conference, who called for the reading of their report, which was done; when he made a telling speech in reference to the work of our University, its successes, its plans and its necessities.

Rev. J. M. Binkley was appointed a committee of one to collect in the bounds of this district \$200 to go into the loan fund to aid poor young men preparing for the ministry to obtain an education; and J. M. Binkley, J. C. Weaver and G. F. Boyd were appointed a committee to select two worthy young men who are looking to the ministry, who shall become claimants on said fund.

S. C. Riddle and W. H. Brown, of the Sherman District, were introduced to the conference.

It was moved and carried that a committee be raised to provide ways and means for a Gainesville District parsonage, and the presiding elder and his stewards are to compose said committee.

A committee was appointed to draft suitable resolutions in reference to Rev. R. M. Powers, deceased, which submitted the following:

Whereas, Our beloved brother, R. M. Powers, has been called by death from his labors as a servant in the Church, where he has labored so long and arduously; and,

Whereas, the North Texas Conference has lost one of its most faithful ministers; and,

Whereas, This district has lost one of its most efficient ex-presiding elders; be it

Resolved, 1. That the Church, in the death of R. M. Powers, has lost one of her most faithful ministers, who did faithfully and cheerfully the work assigned him by the Church.

2. That we tender our sympathy to his bereaved wife.

3. That a copy of these resolutions be sent to the Texas Christian Advocate for publication, and also be written in the minutes of the Gainesville District Conference and spread upon its records.

Signed: T. B. NORWOOD,
J. C. WEAVER,
T. J. MINNIS.

T. B. NORWOOD, Secretary.

MARSHALL DISTRICT.

The conference for this, one of the oldest districts in the State, met in its thirty-second session in the city of Jefferson, June 17, 1897, Rev. O. P. Thomas, presiding elder, presiding. The preachers in charge, with one exception, were present. There was a great lack in the attendance of local preachers and delegates. Committees were appointed and made reports upon all the interests that legitimately come before a District Conference. The cause of education was represented by Prof. E. R. Williams, of Alexander Collegiate Institute, our conference school, and by Dr. J. R. Allen of the Southwestern University. One morning was given to the W. P. and H. M. Society and one afternoon to the discussion of the Sunday-school interests, according to programme gotten up by Bro. Cullen, Chairman of the Conference Sunday-school Board. A plan was proposed and projected to secure scholarships in the Alexander Institute. The Orphan Home was represented by Bro. Thompson—our own "Uncle Dick." The licenses of the following local preachers were renewed viz.: A. Bradburn, J. H. Crouse, J. M. Winchester, A. J. Shropshire, S. J. Turney, J. M. Black, J. T. Kirkley, J. A. Lowry, J. W. Povee, C. C. Coppedge, R. A. Jackson, G. R. Coppedge, J. F. Ragsdale, J. C. Barnett and J. T. Biggs. Jefferson entertains after her old-time hospitality. The people there may not be as prosperous as they were once but their hearts are as big and their welcome as sincere as in days of long ago. The spiritual condition of the Church and all of its interests in the Marshall District are about as usual, and that means that there is room for

great improvement. We are not at ease in Zion, as was fully indicated by the earnest prayers and preaching of the brethren at conference. A memorial to the East Texas Conference to appoint one layman and one preacher to act with like members from each of the Texas Conferences to co-operate with the Trustees of Texas College of the C. M. E. Church in the interests of said institution was adopted. The delegates to the Annual Conference are R. M. Kelly, C. G. Burnett, L. P. Griffin and the writer. Henderson was selected for place of holding next session. It was with one accord that we testified to our session being one of the most pleasant that we ever attended. "Behold, how good and pleasant it is for brethren to dwell together in unity."

J. R. HEARTSILL, Secretary.

North Texas Conference.

PLEASANT MOUND.

T. M. Kirk, June 23: We had a gracious service at Reinhardt last Sunday. The Sunday-school is doing good work at this appointment. They set apart one day as Orphans' Home day and the school donated \$5.55. We also have a W. F. M. S. at this place that cannot be excelled in the Terrell District. It is composed of a faithful few. They have assisted their pastor in his foreign mission collections. We begin a meeting Saturday at Seago. We are praying for a gracious revival.

CHISHOLM.

D. T. Brown, June 23: At Bethel last Saturday, after a fine sermon by Rev. C. B. Fladger, presiding elder, and a sumptuous dinner served by the good people, the third Quarterly Conference for Chisholm charge was called to order in "due and ancient form." A good turnout of the officials. The session was harmonious, delightful and profitable. The stewards, owing partly at least to the hard times, made only a tolerably fair report. The pastor reported the spiritual state of the Church very satisfactory for the past quarter: Eleven members received, one adult and four infants baptized, and \$42.50 collected and forwarded to the Treasurer for foreign missions. We begin our protracted meetings the first Sunday in July. The prospects are good at all the appointments for fine revivals of religion.

PECAN GAP.

L. L. Naugle, June 21: On the fifth Sunday in May Bro. Martin, the Cumberland Presbyterian preacher at Pecan Gap, began a meeting which continued two weeks. Bro. G. A. Marvin, a local preacher of our Church at Ladonia, did faithful work in this meeting. His first sermon set everything on fire and this fire burned through the entire meeting. Bro. Filley, a Cumberland Presbyterian preacher, did faithful work in the meeting. We then took charge and continued the meeting until last night, when we stopped to rest until July 1st, when we intend to continue the work through the District Conference, which convenes here the 8th of July. I hope the brethren coming to the District Conference will pray that the work will deepen and widen. Bros. Marvin and Z. B. Pirtle did faithful work in the meeting. Visible results: About sixty conversions, thirty-four joined the M. E. Church, South, seventeen adults and six infants baptized, ten or eleven joined the Cumberland Presbyterians and four the Baptists.

LAMAR AVENUE, PARIS.

J. M. Peterson, June 28: Lamar Avenue is out of the valley and on the mountain top. We have just closed one of the most successful and in some respects remarkable meetings we ever attended. Some of the remarkable features are: 1. Every one that was converted got up from the altar and went right to work; however, that ought always to be the case. 2. Of the 110 people who came to the altar 108 were converted. The Church was alive; it was a common remark of the preachers and others, "I never saw a Church work so faithfully." The preachers who filled the pulpit did not discuss the gospel, but simply preached it in power; hence conviction was deep, the repentance genuine and the conversions bright and happy. The following preachers were with me and

rendered valuable service. Bro. Mountcastle, presiding elder, and, by the way, Mountcastle is an evangelist not too big for the Church, but just big enough to fill the place given him by the Church. L. O. J. J. Clark, of Celeste, was with us two weeks, doing earnest preaching and faithful work. Bro. Black, of Centenary, was with us part of the first two and all of the last week, doing faithful work. Bro. C. M. Keith preached three times, and Bro. Adams of Roxton, was here two days, singing and shouting, and gave us one good sermon. These brethren did and faithful work and God put honor upon it. Thirty have joined Lamar Avenue several Centenary, and some other Churches in the city. A great many of those converted were in the Church not all members of the Methodist Church, but nearly every Church in the city was represented by these. Again, every unconverted person in the Sunday-school was brought to Christ, and every member of the Epworth League was an active worker in the meeting. Thanks to the brethren for help and all praise to God for the victory.

After serious illness Hood's Sarsaparilla has wonderful building up power. It purifies the blood and restores perfect health.

East Texas Conference.

LINDALE.

G. W. Riley, June 29: We closed a nine days' meeting last night at this place. We were assisted by Bros. S. N. Allen, T. B. Vinson and Presiding Elder John Adams. The preaching was strong, forcible and spiritual. The Church was greatly blessed and strengthened. Fourteen new members were received by ritual and ten by letter.

EMORY MISSION.

G. M. Fletcher, June 22: We had a splendid time at Emory this last week. Bro. A. A. Kidd, of Mineola, preached for us a series of doctrinal sermons, and preached to the delight of all who heard him. Bro. Kidd is a good preacher. Our meeting for Emory will embrace the fourth Sunday in June, beginning next Saturday night. Bro. Kidd will be with us part of the time. May the Lord help us and bless the people. We are on rising ground and hope to come out all right in the end.

DEKALB.

R. J. Smith, June 25: Why not call penitents at our monthly services? When a sinner the above question presented itself to me. I could not understand why the preachers and other Christians took so much interest in sinners for only a short period of the year. Is "God the same yesterday, to-day and forever?" Then why wait "for a convenient season?" Sinners die at all periods of the year. Our Churches will be in a better spiritual condition when sinners are being converted to God. With these convictions I have called for penitents at the monthly services, and God has honored us with fifteen conversions. On the 19th and 20th I preached at Spring Hill and called penitents. Thirty-five came forward for prayer, and God saved ten and ten joined the Church and five infants were baptized and \$315 was subscribed to erect a church. A most touching scene appeared during the altar services. Under the power of the Holy Ghost a deaf mute came forward. The penitential tears trickled down her cheeks for awhile. After several prayers I wrote and asked: "If she loved Jesus?" Her face lit up with the light of heaven as she bowed her head and extended her hand and the audience was thrown into an ecstasy.

MELROSE CIRCUIT.

W. W. Gollighugh, June 20: We expected it and it is so: we are moving on to victory. We have had Children's Day at two of our appointments and will have one or two more. This is the first year this people have used the regular Children's Day programme. All who have attended these services are well pleased, but some who have not seen the execution of the programme call it the "devil's dance." We are gaining. Have just organized two good Epworth Leagues. This is the first work of the kind on this circuit, and we are all happy. We are tired of living so far behind the times.

A FEW DOTS FROM TRINITY.

J. L. Dawson: Our second Quarterly Conference was held at Groveton last Friday. Presiding Elder L. M. Fowler was with us, looking well after all the interests of the Church and preaching with more power than I have ever heard him before. The congregation was quite small at the one service I heard him. I had to leave after the 11 o'clock service, as I had a meeting in progress at Trinity. There were a very few of the official members at the conference, but Bro. Fowler said, taken all around, we made the best showing of any charge on the district this round. We held a protracted meeting at Groveton commencing the fourth Sunday in May and running over the fifth, which resulted in great good, I think, to the Church. One member joined and others will join. I had the assistance of the young and efficient pastors of Grapeland Circuit, J. M. Perry, and Saron Mission W. F. Hardy. We commenced a meeting at Trinity the second Sunday in this month, continuing through the third. This meeting did great good in reviving and refreshing the members of the Church. Only three joined, but there are five others to join. Bro. W. F. Davis, of Carthage Station, did all the preaching after Wednesday. We had the pleasure of the presence of our presiding elder two days of the meeting. We held "Children's Day" services at all three of our appointments. Rain interfered greatly with the service at Trinity. We had to omit part of the beautiful programme sent out by the Secretaries, but not withstanding the rain we had a profitable service. Groveton was at her best—large congregation, beautiful programme. The children were well up with their parts—especially the smaller children. Lovelady was not a whit behind the other two—in some respects superior. We collected in these services \$9.92. Our W. P. and H. M. Society have wrought well. They put a magnificent stove in the parsonage, three fine curtains to the windows in the west end of the church, clothed and paid the fare of three orphan children to the State Orphanage, besides other minor improvements on the parsonage. The Church contributed to Bro. Thompson \$22.75 for our Orphan Home at Waco. Our Sunday-schools are doing well and our Junior Epworth League is doing ing nicely. "Last, but not least," as far as my appreciation is concerned, we were cordially received at every appointment; have had three immense "poundings," and there has been hardly a day that something nice did not find its way to the parsonage.

PRACTISE ECONOMY

In buying medicine as in other matters. It is economy to get Hood's Sarsaparilla because there is more medicinal value in Hood's Sarsaparilla than in any other. Every bottle of Hood's Sarsaparilla contains 100 doses and will average, taken according to directions, to last a month, while others last but a fortnight.

Hood's Pills are the only pills to take with Hood's Sarsaparilla. Easy and yet efficient.

Northwest Texas Conference.

WELLINGTON.

Ed R. Wallace, June 21: I met a good crowd at Indian Creek and Dosier yesterday. I found the Dosier school-house with the west side almost completely torn out by lightning. The sun shone half across the house at the preaching hour—3:30. Four grown people came forward for prayers.

FLORENCE CIRCUIT.

W. T. Melugin: We are having some prosperity on Florence Circuit. We are expecting a gracious revival of religion. Our meetings will be held as follows: Second Saturday and Sunday of July, Pleasant Grove; third Saturday and Sunday of July, Wesley Chapel; July 21, embracing first Sunday in August, Prairie View; Florence, second Saturday and Sunday in August.

PEACH STREET—FORT WORTH.

S. J. Rucker, June 28: The third Quarterly Conference for Peach Street charge was held June 21. Sunday evening before our presiding elder, Rev. Geo. S. Wyatt, was with us and preached a good, practical sermon to an attentive and appreciative congregation.

All things considered, the report made to the conference was good. The church has been strengthened numerically, and we think spiritually. Financial report, though still somewhat behind, was very encouraging. From all quarters for all objects \$768 had been raised, and that in a very poor Church with a small membership. Four hundred and fifty dollars has been raised on our church debt, a good part of which amount, however, was given by other Churches in Fort Worth. But Peach Street is on the upgrade, and bids fair to be a good strong Church. Our Sunday-school is in fine shape. All preaching and prayer-meeting services are well attended. Taking it all in all our Church is in very good condition.

ROBY.

J. H. Trimble, June 22: On last night we organized at the Methodist Church a Woman's Parsonage and Home Mission Society. President, Mrs. Sallie Trimble; First Vice-President, Mrs. Woodie Hughey; Second Vice-President, Miss Elma Dowell; Corresponding Secretary, Miss Hebie Carter; Recording Secretary, Miss Mary Anderson; Treasurer, Miss Lula Foster.

QUANAH.

N. B. Bennett, June 22: I am glad to be able to report Quanah and Childress charge on rising ground. We have just closed a most successful revival at both Quanah and Childress. Bro. R. R. Raymond did all the preaching for us at Q. He preaches the old, time-honored doctrine of repentance, faith and baptism of the Holy Ghost. The conversions were of the old time type—at the mourner's bench with a few exceptions. Raymond makes no compromise with sin of any kind, denouncing dancing, profanity, the liquor business, and in fact all the popular sins of the day. Sinners were convicted and converted and backsliders reclaimed and the Church strengthened. Our oldest citizens here say that this was by far the best meeting Quanah has ever had. We closed our meeting here on Wednesday night and began in Childress on Friday night. Bro. Hay, of Vernon, did all the preaching at Childress, and all who know Bro. H. know that it was well done. So cogent, logical and pointed was every sermon that the most obdurate hearts were moved. I never saw better work or any more work done than was done in Childress. Almost every backslider was reclaimed, and that means a great deal, for nearly everybody there belongs to the Church. We had a prayer service in nearly every house in the town. The Methodists, Baptists and Presbyterians all worked as one people, and the Lord gave us a great victory. We report to date sixty-two conversions and forty-nine additions in our pastoral charge.

AN EVANGELIST IN THE COUNTRY.

Jas. M. Sherman, Round Rock June 28: Ten miles south of Taylor and seven miles southeast of Hutto, Rev. Abe Mulkey, the Texas evangelist, conducted a ten days' meeting. Bro. Mulkey was never more at himself than on this occasion. His style and manner of preaching caught the people, as by magic, from the very beginning. His peculiar way of putting things, his earnestness and zeal commanded the attention of both saint and sinner. We had but two campers on the ground, and one of these was our beloved presiding elder and his family. Most of the people went back and forth to their homes. Bro. Mulkey asked Bro. Wright to preach for us on Wednesday morning at 10:30, and my! my! what a feast! Some of us wept and resolved on better things and Abe shouted, wept and cried "Amen! praise the Lord!" Happy that brother whom our presiding elder can remain with a few days in a meeting, assisted in the altar and congregation by Miss Mattie. Sister Mulkey did not get to us until the last two days; but she spent no idle moments among us. It is wonderful to know how God is honoring this consecrated couple in leading souls to Christ. There were thirty-three who gave their names for Church membership. I took twenty-two into the Methodist Church, with five more to follow. The Christian people of the community were revived as never before. We feel sure that the

meeting has done great good that will only be known in "the great day." The free-will offering to Bro. and Sister Mulkey was \$122. A collection for our Orphan Home at Waco amounted to \$38.06. To God be all the praise in Christ Jesus.

West Texas Conference.

SKIDMORE.

D. A. Gregg: Skidmore is a small place on the S. A. and A. P. Railroad. A few days ago I stopped there for the first time to assist Bro. Pierce, preacher in charge, in a meeting. We had a good time spiritually. The Lord was with us in power. The town was certainly stirred. Men, women and children cried, "What must I do to be saved?" Twenty souls found peace. Eight joined the M. E. Church, South. In this place I have made a number of warm friends, especially among the children, for whom, like Paul, I shall not cease to make mention in my prayers. Of course Bro. Pierce, the preacher in charge, is happy with us on account of the good being done. We go to Berclair to continue the battle for the Master.

Texas Conference.

BENARNOLD.

George R. Ray, June 15: Closed our meeting at Ward's Chapel on Sunday night, June 13, with about thirty conversions. Quite a number of men and women who had grown cold and indifferent were reclaimed. The spiritual state of the Church is splendid. Our dearly beloved Bro. J. H. Collard, who did the preaching, talked to us on the subject of giving and our people nearly doubled all of our assessments. Bro. Collard and his son and daughter, Guy and Ivie, met many old friends and made many new ones. We shall never forget them. May the Lord still bless their efforts elsewhere as he did with us. May the work done in the meeting still grow until all the people near Ward's Chapel may know the love of God.

RUTH: A ROMANCE OF THE CIVIL WAR.

BY H. L. PINER.

I have just finished the second reading of this little book of 172 pages and was held by its thrilling story from first to last, as though I had never read it before. Its characters are strongly drawn, but not stronger than real life, except, perhaps, in two or three instances; and these overdrawings display noble traits of character. Just how much of the book is fact and how much is fiction, I am not able to say, but some other things I am able to say. No one can read the book without a stronger attachment for true womanhood and an acknowledgment of her intuitive insight into character. Another very marked feature of certain chapters is the absolute unreliability of the seemingly most indubitable circumstantial evidence. Ante-bellum negro character as related to some of the most delicate chapters of Southern life and society plays a prominent part, but limps sadly at one point where it is made to present a misconception of denominationalism. I hope the author will make a correction here in the next edition. Helpless and confiding childhood constitutes a thrilling feature and touches a chord in every true heart.

FACE HUMORS

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J. A. WYATT.

Lewisville, Texas.

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12 subscriptions of 250
20 subscriptions of 200
60 subscriptions of 100
100 subscriptions of 50

The above 203 subscriptions will amount to \$25,000.

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1st. Your money can be used for no other purpose than this building.

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\$1,000 would pay \$40.	Or if his gift is 500 would pay 20.	Or if his gift is 250 would pay 10.	Or if his gift is 200 would pay 8.	Or if his gift is 100 would pay 4.	Or if his gift is 50 would pay 2.
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Then every thirty days thereafter a payment will be due in the same proportion, for cash received on the Cash Fund, during the preceding month and with each notice will be attached a certificate from the Cashier of the bank in which the funds are held, stating the amount deposited.

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OLD AND YOUNG

Parental Responsibility.

This is a very simple story of a timid child; how she came by her faint-heartedness, and how she left it behind; and of a mother whose own fear made her brave.

A great fright had come to the young wife, and the little girl received an inheritance of more than mortal timidity. Her first recollection is of fainting at the sight of a tall and unknown uncle coming to take her in his arms; and her second, of her breath seeming to fail when a loud ring came at the door. Every strange face, every unremembered form, every unusual noise, every animal unknown to the neighborhood, sent her pale and breathless to hide in the folds of her mother's skirts. But, great as were palpable terrors, those of the imagination harried her more. Overhearing some one read from a newspaper that a church floor had fallen through, every Church service was thereafter one of patient waiting for inevitable destruction; while an older school-mate's composition on the ingenuities of the Inquisition was sufficient to fix her strained eyes on the walls of every unfamiliar room to discover the exact moment of their beginning to close upon her.

What could be done with such a little coward? Say "Nonsense," and she would simply sit a little stiller, bite her lips a little harder, and suffer more intolerably. The mother was timid herself, and understood; but to allow the child to grow up in this attitude meant a life warped and self-centered, if not utterly ruined. The small brain was fast covering itself with creases of communication from one terror to another; and the mother, with beautiful acceptance of parental responsibility, began the task of obliterating the parental and inherited channels of thought and paralleling them with others of quite another character.

She started on the principle of the best teachers, who never tell a pupil how a word ought not to be spelled, but always present it in its correct form. She never mentioned fear, but talked much of courage, and dwelt upon deeds of bravery culled from history, the newspapers, and the reports of the school-children. Visitors were kept waiting in the vestibule while guesses were made as to what favorite caller or what inviting store packages might be at hand, until the child was eager to satisfy her curiosity in the protecting wake of some elder going to the fearsome door. Bags of candy left in dark and distant rooms were offered to whoever would bring them, and when that exploit was attempted a door was left ajar and a voice raised in conversation that the small thing might know protection was near. Favorite songs were kept for bedtime, when the mother courageously sat as far away as the foot of the stairs, or even the piano, singing in her cheeriest tones; and favorite reminiscences of a generation ago were reserved for those night hours when the child, whose very dreams were a terror, left her bed in search of comfort.

Thunder and lightning were made friends in another way. Drawings of the flashes, both in the forked variety familiar to the eye and the waved outlines revealed to the camera, were passed about, and the child hired to verify the different portrayals. Discords on the piano, followed by their resolutions, were applied to the thunderbolts, and the girl was gently taught to see how the air was cleared and cooled and the world made more lovely by the dreaded summer storm.

With advancing years and stature, the child was tempted forth at night ostensibly to take care of an older brother, and on family travels she was honored by being given charge of the checks and later of arrangements with hotel clerks and sleeping-car porters of fearful aspect. A cousin having been killed on a falling bridge, railroad viaducts were alarming to an extent that no familiarity seemed able to abate. "They frightened me too," the mother once confessed, "but I always say, 'Into thy hands, Lord,' and then without waiting to look out the window I start down the aisle for a drink of water, and make a point of smiling at every little child on the

way." That prescription was, if not a cure, at least a sufficient distraction.

In those days, too, the girl's reason was oftener appealed to in the work of regeneration. "I find for myself," the mother would say incidentally—oh, the grace and effectiveness of incidental instruction!—"that when I am frightened I must act at once. If I think burglars are at the windows, I jump up and get a light to satisfy myself; if an object in the dark makes me tremble, I drag my unwilling feet toward it, touch and examine it, and nearly always what seemed gigantic at distance grows familiar when it is near." The girl was also taught outdoor sports, for which she had naturally little inclination. Bravely her mother sent her forth to learn to row and to shoot and skate and ride, that the woods and the waters might teach her hardihood and love of nature, quicken her wits, and make her courageously ready for emergencies.

The story has gone far enough—perhaps too far—and it needs no Aesop come to moralize. If this child, predisposed to timidity, could grow through judicious care to be the opposite of the thing she was, so that the earth and its creatures, its solitude, its storms, and its midnights came to be a joy to her, what may not any mother, any teacher, accomplish with any child committed to her care? "Go wake the seeds of good asleep throughout the world," sang Browning; and again:—

"The common problem, yours, mine, everyone's,

Is—not to fancy what were fair in life, Provided it could be—but, finding first What may be—then find how to make it fair

Up to our means: a very different thing."

—Lucy Elliot Keeler, in the Outlook.

Jack English's Temptation.

Out in a thriving western town live two newsboys, Jack English and Dick Daniels. They are both shrewd, active boys but until quite recently their friendship was not such as is generally found in brotherhoods. Away back, long before they had attained to the dignity of "newsies," they had quarreled bitterly, and the rivalry that existed between them after they went into business for themselves was a little more stimulating than the healthfulness of the situation really demanded.

One rainy evening during the winter Jack ran into a grocery to make some purchases before going home. The clerks were all busy, and while he was waiting his turn to be served, some one ran against him in such a way as to make him thrust his umbrella handle through the glass in one of the large show-cases. There was considerable stir in the storeroom at the time of the accident, consequently no one but Jack himself noticed the crash or knew anything about what had happened.

Knowing the nature of the mischief done, Jack walked hurriedly out of the open door, congratulating himself upon his lucky escape. The proprietor was a stern, uncompromising man, who would have insisted upon damages to the full amount of his loss, had he discovered the broken glass; but no one had seen him, so Jack felt quite safe.

The next morning while glancing over the home news in one of the papers he carried, he was astonished to see a notice of the broken show-case, and that Dick Daniels, his rival, had been arrested for the mischief on complaint of the proprietor, John Wilcoxon.

Reading on a little further he learned that Dick had denied all knowledge of the accident, and that he had stoutly resisted the officer who had been sent to his home to demand payment for the damage done.

Jack's first thought was one of triumph, but the next moment his countenance fell. He had never done a mean thing before, and he could not, he dared not, allow even an enemy to suffer for his wrong-doing. Glancing at the paper again he discovered that Dick was to have a hearing that morning at nine o'clock. It was now half-past nine, so he turned his steps in the direction of the court-house where the trial was in progress. It was quite a long walk, and by the time he reached the place much of the testimony had been given. Dick declared that he had not been in the grocery during that afternoon at all, but several witnesses

asserted that he was the identical newsboy who had entered the store with a roll of papers and an umbrella under his arm. No one saw him break the show-case, but it was discovered a few minutes after he left, and in his haste to get away he had dropped several of his papers.

Jack listened quietly for a few minutes, and then, trembling from head to foot, walked bravely up to the stand and asked permission to give his testimony. Of course his straightforward story changed everything in Dick's favor, and though at first Mr. Wilcoxon looked a little surly over his defeat, by the time Jack had finished speaking the little man was as loud in his applause as any of the pleased spectators.

It required no little courage on Jack's part to hand over his hoarded coins—five dollars in all—to pay for the broken glass, but he did it without a murmur, regretting only that he had not done so at first, instead of sneaking off like a coward.

As he was leaving the court-house, Dick grasped his hand and thanked him for what he had done, but Jack said he wanted no thanks for doing his duty, and warned him never to mention the subject again. Though he tried to speak gruffly, there was an odd quiver in his voice, and an hour later the two were seen walking down, arm in arm, conversing with much earnestness as if they had always been the best of friends.—New York Observer.

A Desideratum.

"What we need at the present time is an army of contented workers who are willing to fill places of moderate influence, who will do their best in full knowledge of the fact that wealth, fame, even general recognition will never be theirs. The majority must lead commonplace lives; they will never be very rich or very brilliant in any direction, but they may, nevertheless, live nobly and make the world purer and better for their existence. American children no longer need to have their ambition stimulated. What they need to be taught is to do their best and be content with such things as they have, and to feel that 'godliness with contentment is great gain.'"

—Martha Clark Ranklin, in the Congregationalist.

MONTHLY SUFFERING.

Thousands of women are troubled at monthly intervals with pains in the head, back, breasts, shoulders, sides hips and limbs. But they need not suffer.



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DEVOTIONAL

The Christian's Rock-Fortress.

If in a crowded street a single person falls, the man who has fallen attracts more attention than the hundreds who go steadily on their way. Every week a great fleet of vessels enter through yonder Narrows into the superb harbor of New York. If a single vessel—either through bad pilotage or fog or tempest—is occasionally wrecked; the name of that vessel is telegraphed over the world. When a prominent Church member defaults, or falls into disgrace, the painful fact flies as on the wings of the wind; but no newspaper chronicles the names of the thousands of stanch, solvent Christians who walk uprightly and walk surely. Why a few professed Christians come to grief is not as important to be known as why the still larger number remain steadfast to the end. The laws of health are more wholesome reading than the bills of mortality.

To learn what it is to be a genuine Christian and why such a Christian does not go to wreck amid all the temptations of this present evil world, we need only go to our Bibles. In the thirty-third chapter of Isaiah we light, for example, on this grand description of the righteous man: "He shall dwell on high; his place of defense shall be the munitions of rocks; bread shall be given him; his waters shall be sure." Every word of this is worth studying; it tells the secret of spiritual strength and security, and simply because there is a divine support and a divine supply. Observe what it says about a Christian's protection.

"He shall dwell on high." True conversion is a change of place; it puts a man in a new position toward himself, toward his fellow-men and toward God. While the ungodly build down on the shifting sands, and the flimsy structure at last "falls in," the wise man makes his abode up on the everlasting cliffs. His soul does not seek a mere night's lodging there, but goes there to stay. I once climbed up to the magnificent fortress of Salzburg, which overlooks wide leagues of emerald plains with the snowy Tyrolean Alps in the background. It is one of the most enchanting outlooks in all Europe. But while I could enjoy the splendid prospect only for an hour, I found that a hundred or more people were living up there. So it is with a soul that has been redeemed by the blood of Jesus, and has repented of sin, and been regenerated by the Holy Spirit, he has got into a new position, breathes a new atmosphere and has a new outlook. He lives up with God. This is the true higher life. The morning sun of God's favor shines on him, and at evening-time it is still light. There is such a thing as keeping our heads and our hands busy in all the useful activities of life and yet having our hearts dwelling "in fellowship with the Father, and with his Son Jesus Christ."

This strong position affords a sure protection from the worst dangers that assail the soul, and the worries that most disturb our peace. The righteous man's "place of defense shall be the munitions of rocks." This vivid passage recalls the rocky heights in Palestine and Syria on which men reared their fortresses in olden times. It describes spiritual solidity, strength and security. This is a picture of all those good men and women whose characters are rock-based and rock-built. Their sure foundation is on God's immovable and infallible Word as fulfilled in Jesus Christ. Their faith is no blind guesswork, no devout delusion; it is a rational, intelligent, whole-hearted grasp on heaven-revealed truth. It is the believing soul's response to him who says, "Come unto me and I will give you rest." He says, "Trust me," and the believer trusts him. He says, "Follow me and I will uphold you;" and the believer follows him. Whenever I cross over yonder stupendous East River bridge, I do not stop to ask the ticket-seller, "Is the bridge safe to-day?" for I know what adamantine pliers support the structure. God saith to me: "Trust ye in the Lord forever;

for in the Lord Jehovah is the rock of ages." My divine Savior saith to me: "I give unto my sheep eternal life; they shall never perish; neither shall any man pluck them out of my hands." He will take care of his promises. You and I have nothing to do but believe and obey. I once spent a night in the ancient castellated convent of Mar Saba in the gorge of the Kidron. All night I laid secure in the strong fortress while the jackals howled beneath us, and the Bedouin prowled without the walls. So may every follower of Christ who has lodged himself in the stronghold of the divine promises rest securely and let Satan's jackals howl as fiercely as they choose, or the Adversary lie in wait outside the gateway. When I put my soul and my eternal interests into Christ's keeping why should I worry? Duty is mine; service of the Master and my fellow-men is mine; my salvation belongs to him who hath promised it. Who can separate me from the love of God which is in Christ Jesus our Lord?

If we dwell thus on the munitions of rocks, our characters become solidified also. We get a measure of our Lord's unchangeableness; we become men and women of rock. The Apostle Peter, when writing to his fellow Christians about Christ, says to them: "Unto whom coming as unto a living stone ye also became living stones, built up into a spiritual house." They that trust in the Lord shall be as Mount Zion which can not be removed, but abideth forever. There is a quaint old Scottish version of this passage that puts iron into our blood:

"Who sticketh to God in stable trust
As Zion's mount he stands full just.
Which moveth no whit, nor yet doth reel
But standeth forever as stiff as steel!"

There is a great demand for this style of Christians in the business world, in civil life and in social life as well as in pulpits and in press. Shaky preaching tends to make shaky Christians. A minister whose own knees are quaking with doubts about the Book which God has given him to preach will put no backbone into his hearers; he must be firmly planted on the rock if he would draw others up to that rock.

There is one more promise to those who dwell up in God's strong fortress. They can not bestarved out. Sometimes a garrison is obliged to surrender because their provisions are exhausted, or the supply of water had failed. But no danger of this kind need to alarm the children of faith who live in God's Gibraltar. Bread shall be given them, and their waters shall be sure. There is an inexhaustible well in that citadel.

Godliness is profitable in all things; even in worldly affairs, those who obey God's commandments are commonly the most thrifty. Christianity does not breed idlers, or swindlers, or gamblers, or knaves, or defaulters. It is not a bad thing to "live from hand to mouth" when the mouth is the mouth of faith and the hand is the hand of our loving Father. For our hungry souls he makes infinite provision; his manna descends every morning, and Jesus Christ is both the bread of life and the unfailing well-spring. My friend, if your soul is really dwelling in God's strong fortress, you ought to have a serene countenance and a sweet temper and a singing tongue, and be converting other people to a faith in the brightness and beauty and power of Bible religion.—Theodore L. Cuyler D. D., in the Independent.

Where is Nansen's God?

The Christian Commonwealth, London, asks, "Where is Nansen's God?" The same question will arise in any mind which follows his intensely interesting narrative. There were three events which would strongly impress the divine care upon almost any mind. The first was the ice pack upon the Fram, when she was frozen down. The pack went as far as possible without sinking the vessel, and then ceased. The second was the escape of the kyacks. Nansen swam after them in salt water which was below freezing point, and was so exhausted and numb that he despaired, for a time, of being able to climb upon them after he had reached them. The third had the most remarkable concurrence of circumstances. They knew nothing about where they were; supposed themselves to be far west in the mythical Gillies land. As they coasted along they landed to unbend their limbs and cook their bear-meat. Nansen thought he heard the bark of a dog. They had landed immediately in front of Jackson's station. Had they landed a mile earlier or later, or had the dog not barked, they would not have been rescued. The dog did not bark at them—they were nearly a mile away, but gave two or three yelps on a bear-track. These are three out of a large number of escapes—such as the res-

cue of Nansen by Johansen just as he was sinking below the ice; the recovery of Nansen from lumbago; the nearness of the kyacks to the anchored ice when attacked by walrus. Perhaps the most wonderful thing is that, utterly lost as they were, they moved on a straight line for Jackson's station—of the existence of which they were wholly ignorant, because Jackson did not go north for a year after Nansen had left Norway. They could not have gone straighter to Jackson had they known their location and the country, and had known precisely where the English expedition was located. We must notice another event. The snow became so bad that further progress was impossible and they were compelled to stop for two weeks, hoping for rain to melt the snow. When they stopped, they were steering south. Thus compelled to desist from a fatiguing course, they drifted to the west. That drift saved them. It took them to a point due north of Franz Josef Land, so that when they resumed their journey they were going straight toward safety. Time after time they were going directly to destruction, and were hindered by what? By accident? Where is Nansen's God?—The Interior.

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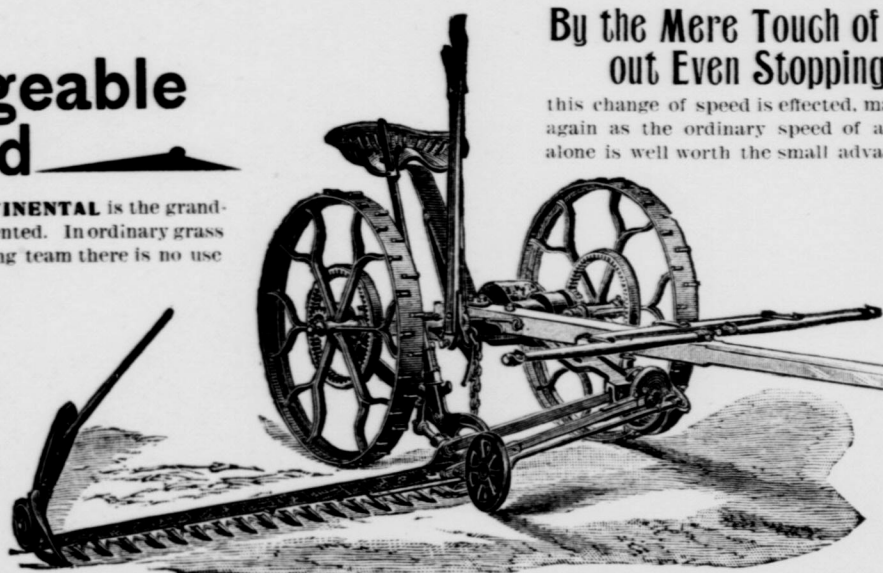
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All ministers in active work in the M. E. Church, South, in Texas are agents and will receive and receipt for subscriptions.

CONNECTIONAL NEWS.

The following ministers and members of the M. E. Church, South, have places on the programme of the International Epworth League Conference, which will meet in Toronto:

The following will conduct devotional exercises: Rev. S. P. Cresap, Maryville, Mo.; Rev. T. B. Clifford, Water Valley, Miss.; Rev. J. W. Newman, Birmingham, Ala.; Rev. G. T. Adams, Nashville, Tenn.; Bishop Hendrix at open air meeting, and Rev. John M. Barcus, Temple, Texas, at a Committee Conference. The following will preside at meetings: Rev. W. F. McMurry, Richmond, Mo.; R. M. Kelley, Longview, Texas; Dr. J. D. Hammond, Macon, Ga.; Dr. James Atkins, Nashville; Dr. S. H. Werlein, St. Louis, at a Conference of Mercy and Help Department.

The following will give addresses: Bishop Fitzgerald and Rev. James Thomas, Little Rock will respond to addresses of welcome. Rev. J. W. Hill, Gainesville, Texas; will speak at a platform meeting. D. G. Bickers, Gainesville, Ga.; Joe Ramsey, Viola, Tenn.; Miss Emma Tucker, Rev. W. J. Carpenter, Orlando, Fla., will make short talks on "Christ in Business," "Christ in Personal Experience," "Christ in Home," "The Missionary Impulse and Motive," respectively. At the missionary meetings Dr. J. P. McFerrin, Louisville; Dr. G. W. Briggs, Owensboro; Dr. A. Coke Smith, Lynchburg, will deliver addresses in different halls. Bishop Galloway will speak at Northern Methodist rally, while Bishop Duncan, Dr. Tigert, Dr. Monk, Macon, Ga., Dr. Murrah, Jackson, Miss., will speak at our rally. At the temperance meeting Dr. D. C. Kelley, of Columbia, Tenn., and Bro. Palmore will speak. Dr. C. O. Jones, of Chattanooga, will speak at the Junior rally. Rev. J. A. Wailes will lead a love-feast. At closing, farewell meetings Revs. W. K. Piner, Bowling Green, Ky.; E. B. Ramsey, Memphis, Tenn.; W. T. Hamner, Memphis, Tenn., will speak in different places on the "Baptism of Power."

At the Department Conferences the following will make short talks. Dr. H. M. DuBose, Jackson, Miss., "The Devotional Leader;" Prof. H. M. Snyder, Spartanburg, S. C., "Methods of Literary Work;" Mrs. W. G. Solomon, Macon, Ga., "The Social Committee—Its Duties;" Rev. Z. T. Bennett, Paragould, Ark., "The Spiritual Influence of the Social Department;" Dr. C. E. Dowman, Columbus, Ga., "How to Pre-

vent Poverty;" Geo. L. Hackney, Asheville, N. C., "Correspondence with Absent Members;" Miss Florence M. Campbell, Suffolk, Va., "The Place of the Junior League in the Church;" Rev. J. E. Harrison, San Antonio, Texas, "The Missionary Evening in the League;" Rev. E. H. Rawlings, Richmond, Va., will conduct a question drawer in department of finance.

GENERAL CHURCH NEWS.

Zion's Herald: Wm. C. Winslow, Vice-President of the Egypt Exploration Fund, writing to the Transcript of the recent discovery of papyri, says:

"These two or three hundred rolls range from the Roman conquest to early Arab times, and among them are early Christian documents of rarest interest. One of these, already examined, is a collection of the sayings of Christ, some of them not in the Gospels. The place, Behneseh on the map, is the site of Oxyrhynchus, where the fish by that name was worshiped."

The Independent: The Church Missionary Society, of England, reports as its receipts from all sources, excluding special funds not available for the general purposes, \$1,488,130, not only exceeding the receipts of any former year by \$125,000, but actually exceeding the aggregate of general and special funds together in any former year, even the years of special gifts. Its legacies showed a diminution of \$66,830, but the general contributions exceeded all previous years by \$68,340, thus balancing the diminution in legacies. The associations have increased their ordinary contributions by \$25,000, and in addition have sent a large share for appropriated contributions. For these funds including the three years' enterprise, \$299,685 has been received, most of it for purposes for which the general funds would otherwise be responsible. Taking all the different receipts together the total amount contributed to the society's administration within the year has been no less than \$1,707,000. This includes, it should be said an investment of \$145,000, and the sum of \$39,500 for the Indian famine. Taking into account the outstanding excess of the two preceding years, there remains an adverse balance of \$115,290, toward which \$70,000 from reserved funds is to be applied, and it is confidently expected that the remaining \$45,000 will be supplied from the special contributions. Attention is called to the fact that it is ten years since the committee, after earnest prayer, adopted the policy of refusing no candidates on financial grounds. In the previous fifty years the society sent out 900 missionaries; in the ten years since it has added nearly 700 to the roll, and even after deducting deaths and retirements the ordained missionaries have increased from 247 to 400; the laymen from 40 to 106; the women, not including wives, from 22 to 236. In the different fields, the West Africa field has increased its force from 11 to 45; Eastern Equatorial Africa, from 26 to 83; the Mohammedan lands, Egypt, Palestine and Persia, from 17 to 77; India, from 133 to 243; China, from 30 to 107; Japan, from 14 to 63. Ten years ago Mackay was alone in Uganda; now there are 30 men and 8 women. In 1887 there were 4 honorary (self-supporting) missionaries; now there are 82, individuals, bands of friends, parishes, 225 supported by special gifts from individuals, bands of friends, parishes, etc. The general statistics show that there are 424 stations, 1036 European missionaries, 353 native and Eurasian clergy, 5183 native lay teachers, 220,248 native Christian adherents, 60,757 communicants, 15,407 baptisms, and 2108 schools with 90,739 scholars.

TEXAS PERSONALS.

Rev. I. J. Coppedge, of Wheatland, made the Advocate a pleasant call.

Rev. C. E. Maule died at his home in Belton, June 23. He was a strong and highly esteemed local elder and did much to build up Methodism in Texas. The Advocate tenders condolence to the bereaved. A suitable memoir will appear soon.

Rev. W. M. Crutchfield, son of S. Crutchfield, who has been at Vanderbilt University, has returned home and will fill the pulpit at Floyd Street

Church for two or three Sundays while his father is assisting other pastors in meetings.

Rev. J. A. Melver, of the Prairie Plains charge, is at his father's home in Nevada, Texas, for rest and recuperation. We wish him a speedy restoration to health.

Rev. E. R. Edwards, of the West Dallas Church, and Miss Dimple Atwell, of Hutchins, will be married June 30. The Advocate tenders congratulations.

Rev. J. W. Clifton, according to the press dispatches, was seriously hurt the other day by a locomotive in Dodd City. We sincerely trust that his injuries are not fatal. The Advocate tenders sympathy and best wishes.

SOUTHERN METHODIST PERSONALS.

Rev. C. H. Briggs, in Arkansas Methodist: E. B. Craighead, A. M., was elected President of Central College, Fayette, Mo. He is an alumnus of Central, has studied at Vanderbilt and at Leipsic, and has been in educational work for some years in different States. I knew him as a teacher in Neosho Collegiate Institute when I was a young presiding elder. Since then he served for some time as a professor in Dr. Price's College for Young Ladies, at Nashville, and is now President of the Clemson Agricultural College of South Carolina. His election commands general approval here, where he is so well known, and where he married. It is understood that he will accept the office and enter at once upon the discharge of his responsible duties.

Bishop Wilson, addressing the graduating class of the Vanderbilt University, said:

"No man is ever so lofty as to be independent of the lowly, and it is toward the interests of these lowly that we should turn our attention. Not only is this a matter of duty; it is also a matter of expediency. If we hold ourselves aloof from the masses of struggling humanity; if we fail to have a sympathetic appreciation of their condition and needs; if knowing these needs we are indifferent to them, then in after life we may be pulled down from our reserved pinnacle of ease and selfish enjoyment by these same lowly persons whom we scorned to notice. Then, young gentlemen, be faithful to the grand duty of American citizenship for which you have been preparing, and invoke the blessings of an all-wise and merciful Father to make you strong in this battle for right, and to fit you for a higher life when these temporal duties have been well performed."

GENERAL PERSONALS.

Exchange: Here is Prof. Jowett's opinion of a new friendship made in 1865: "I thought I was getting too old to make new friends. But I believe that I have made one—Mr. Browning, the poet, who has been staying with me during the past few days. It is impossible to speak without enthusiasm of his open, generous nature and his great ability and knowledge. I had no idea that there was a perfectly sensible poet in the world, entirely free from vanity, jealousy, or any other littleness, and thinking no more of himself than if he were an ordinary man. His great energy is very remarkable, and his determination to make the most of the remainder of life. Of personal objects he seems to have none except the education of his son, in which I hope, in some degree, to help him."

Exchange: One of the heroes of the Paris fire is a journeyman plumber named Piquet. He happened to be passing along the Rue Jean-Gonjon when the conflagration was raging and with no thought of personal safety, dashed in and out among the flames, always returning with a woman or child in his arms. He must have saved over twenty lives during the hour in which he worked. Each time he entered the people despaired of seeing him return; but he always came back. His face was enveloped in wet linen; and the last time he rushed into the flames a gentleman put a coat around him. He returned with a human form enveloped in a dress which was burning. As he laid it on the ground a

carbonized foot remained in his hand. It was then that Piquet had to stop. "My heart failed me," he said in a tone of self-reproach; so he proceeded to the workshop where he was employed. When his comrades plied him with questions about his burned face and scorched hair, he tried to give evasive answers, but the master insisted on knowing what had happened. Then the brave man, overwhelmed with emotion at the scene he had witnessed, burst into a paroxysm of weeping. Piquet is to be presented with the Cross of the Legion of Honor, so it is said, and, if this be true, never will a reward be better deserved.

The Central Advocate: Bishop Andrews more than justified the best hopes cherished in his behalf by his most ardent friends at the time of his election. We doubt if any other man ever elected to that office ever set out with more assiduous diligence and with greater success to master the science, the art, the technical details, the underlying principles, and the whole work of the Methodist Episcopacy than did Bishop Andrews. For the past ten years he has been Secretary of the Board of Bishops; he edited, by authority of the General Conference, the edition of our Book of Discipline issued in 1892 and in 1896; he has proved to be an unusually alert, well-informed and skillful chairman of the General Conference, gifted with a spirit of exquisite courtesy, and withal possessing a rigid backbone of decisiveness and purpose adequate to any crisis of parliamentary tempestuousness. Moreover, he has been a discerning and constant student and expounder of our legislation and of our whole economy. No man in Methodism has given, during General Conference sessions, more careful and sedulous attention to the work of that body. In our own and in foreign lands he has under varying circumstances always worthily represented our denomination. He has administered the work of the Annual Conferences with a devotion, a wisdom, and a spirit which have left nothing to be desired. Those who have sat with him in cabinet sessions, and who have had close opportunity to study his method of administering the work of an Annual Conference have soon found out that it was not an easy task for any man, even if so disposed, to "pull the wool over his eyes," or to make an appointment, even to an obscure place, unless the Bishop understood that it was a fitting and righteous thing to be done. He is an expert in the art of questioning, and at the end of the session of one of his conferences there are not many things which a Bishop ought to know about the men and the work, which he has not found out.

ISAAC GRIFFIN JOHN—HIS DEVOTION TO MISSIONS.

An unbroken view of the life, writings and labors of Dr. John entitle him to be called the great missionary. He had the Christly spirit, without a spark of narrowness, which saw a mission field in every depraved body or unsaved soul. The great, world-wide purposes of the gospel became incorporated into the very fibre of his being. If he had been assured of a new lease on life—another fifty years in which to work for his Master—most gladly would he have devoted every moment of that new life to the hardest service that could have been found in the remotest corner of the globe. The only place-seeking he was ever guilty of was the search for a place where God was not, that he might go there, take God with him and sanctify that place by unselfish work for his Master. The last article that came from his busy, prolific pen was a touching, yet simple, account of the rescue work among the waifs of darkest London. Read that article in the October Review of Missions, written a short time before his death, and you will find out where Dr. John's heart was—where he would have preferred to spend the remainder of his days had the Lord permitted. He buried his self-life that in him Christ might be lifted up as the hope and relief of those about him. Missions with him became a passion.

In early years he gave his young life to what was possibly the hardest mission field then known to the borders of our Zion. But a boy preacher, he began his ministry in Texas at a time when it was making its early history, when heroic souls like Houston and Travis and Crockett were need-

ed to fight political battles and win political independence, and when still more heroic beings were taxed to their utmost in the battles against the world, the flesh and the devil. A companion of the brave pioneer preachers of Texas, his weapons were not carnal; he wielded the sword of the Spirit; he feared neither red Indian nor white ruffian, neither man nor devil, as he lead the fight for the spiritual salvation of the people, who were scattered over the trackless prairies. He bore the banner at the front when it took men of nerve to do it. Those most intimate with him say he was brave as a lion.

Called to the editor's chair, he made the Texas Christian Advocate so bold and fearless a journal, so outspoken in its attacks against all those immoralities and evils that are sure to be found in new, western communities that Bishop Haygood dubbed his paper the "Militant Advocate." But when occasion offered he was faithful in the private things as well. Discovering that the paper was almost hopelessly in debt, he did not hesitate for a moment in what he believed to be the path of duty—he gladly devoted his own property and that of his wife to the relief of his Church's representative sheet, that it might continue on its mission for his God. And what further illustrates the unselfish devotion of the man, not a word did he ever utter to any one about this matter except in the dear inner-circle of his home.

Elected Missionary Secretary, he immediately began a systematic study of this whole great subject of God's purpose concerning the world—a course of reading that his former busy life had necessarily prevented. The books that he now bought contained what had been done by such chosen spirits as Livingstone, Duff, Mackay and Morrison. As he read the fires burned; new light brought increased zeal and deeper devotion. He now talked of little but missions. This became the sole center of his thought. Now he prayed constantly, "Thy kingdom come," till one day, in a thoughtful mood, sitting in the presence of a few congenial spirits, he dropped the remark: "If I were a little younger I would go to Mexico to live and devote the remainder of my days to gospel work among that people." And we knew that he meant every word. It was as if the whole life of labor and prayer and study had been distilled into this one thought: There is but one thing of value on the earth, and that is humble service for our Father in the place that he wishes us to be.

Possibly no other man in Southern Methodism was so interested in mission work in Mexico as was Dr. John. He often told of the conversion of the first Mexican Methodist which he witnessed at a camp-meeting near the city of San Antonio in the early fifties. This occurrence seemed to linger in his mind as a bright prophecy of what should come to thousands of others of the same race. He manifested his intense love for our work in this field by the great care which he used in all that concerns our mission. Many a weary hour his thin hands have driven the pen to hearten and exhort the lonely, discouraged missionary on his way; to prepare pamphlets and tracts that would give information to those who supported the cause at home, or to write ringing editorials whose primary object was the awakening of a missionary conscience in the Church. Then, closing up his desk, he frequently came among us, traveling from one end of the Mexican Republic to the other, giving needed advice to the Bishop, exhorting the native brethren on the conference floor with that peculiarly sharp, piercing, yet touching, tone that he had; then, in private, talking plainly and like a brother with some fractious missionary in his own home. How earnestly he prayed when he was with us that the divine guidance might be ours! Back in his own home at Nashville, about the family altar while conducting the worship for the loved ones, his heart would leap across rivers and plains and deserts, and there would go up a fervent petition for the success of evangelical missions across the Rio Grande. Few of his companions knew how heavily sometimes the burden of his official responsibilities bore down upon him. It was then that he would pace his bedroom floor in the small hours of the long night, calling upon the God of Jacob and planning for the extension of His kingdom!

With all the elements of a most suc-

cessful soldier of the cross, for half a century this honored servant of the Church rendered most faithful and efficient service in the pulpit and through the press, and received every mark of respect that his brethren could confer upon him, save that of the episcopacy. Men in the Church and out of the Church all agree in one particular in their estimate of his character, namely: that he was a real man, true to his God, true to his Church, true to his friends and lovely family. Bishop Fitzgerald suggests for his epitaph the following words: "Faithful Unto Death!" His industry was something phenomenal. His work was his recreation. Incessantly, and ever-increasingly, his time and strength, his talents and his heart, were devoted to the great cause of lifting mankind. As pure and as tender-hearted as a woman, nevertheless, when his convictions and conscience marked out a line of action, he was swift in execution and immovable and rugged as a granite mountain. His deep piety was never for a moment questioned. In his family circle his gentle ways and Christian traits were particularly attractive; here he was loved, honored and revered by all who came in contact with him. Among those most devoted to him were numbers of girl friends, who in his last days remembered him with flowers, or came to cheer him with their bright faces and merry laughter. At last, in great peace, honored and beloved by his Church and thousands besides, he ended his useful life at his home in Nashville, Tenn., March 17, 1897, with this among his last utterances: "All things work together for good to them that love God." J. R. MOOD.

San Luis Potosi, Mexico.

THE PRESS.

MEXICO.

Mexico generally is an old-looking country, but it is older than it looks. This appearance of age is increased in the winter, when the hills and fields are mostly brown, and thick dust covers the vegetation. But besides this, it has almost everywhere, especially in the South, the appearance of a land long cultivated, long inhabited, worn by the travel and labor of long generations, of one civilization following another. The seven historical tribes which occupied the Valley of Mexico two centuries before the appearance of Cortez, at which time the Aztecs had become the dominant tribe, were preceded by older races, called Toltecs, or whatever you will, who left their mounds and great pyramids, and evidences of a long and considerably developed civilization. And back of these were the builders in Yucatan and at Mitla. We speak glibly of the Maya race that are supposed to have built the temples of Palenque and great cities in Yucatan and Guatemala; but who were they? Are the present inhabitants descendants who have forgotten the traditions of their great ancestors? All the nine leagues from Oaxaca to Mitla I was impressed with the great age of the country, as one is in Egypt.

At Mitla I procured some clay images, mostly miniature, doubtless of gods, but some of them no doubt portraits, and some of these bore a striking resemblance to the little heads found at the pyramids of the Sun and the Moon in the Valley of Mexico; that is, some of them had the slant Oriental eyes, and others Ethiopian features, very different from any races we now know in those regions. The ruined temples of Mitla are covered with stucco which was painted Pompeian red. On these surfaces is still seen picture-writing in lively colors. There is a pyramid also at Mitla, and there are some elaborately wrought sepulchral chambers. The ruins are in a desolate place, not far from the brown hills, but close to them is a charming hacienda, owned by Don Felix Quero, who is a sort of feudal lord over the neighboring peons. Enclosed in high walls, with many open courts containing flowers, trees, and fountains, with singing birds and discreet monkeys, this picturesque hacienda is one of the most pleasing places of entertainment the traveler will find in Mexico. How old are the Mitla ruins? Considering the nature of the material of which the temples were built, it seems probable that they date well within our era. But the inscriptions teach us nothing. They are a silent mystery.—Harper's Magazine.

GREEK AND MODERN EDUCATION.

The interest of the moment in things Hellenic confers timeliness on the discussion of "Greek in Modern Education," by Prof. J. H. T. Main, of Iowa College, in Education. This writer's view is that Greek can not be eliminated from modern liberal education without a separation from the true sources of our culture.

"The current of Greek thought is the strongest current in our civilization. This is true whether we are aware of it or not, and the idea on which is based everything truly Greek is the ideal which as a nation and as individuals we must come to recognize and adopt if we ever reach the standard of life which it is our privilege and duty to attain. It has been intimated repeatedly what the Greek ideal is. Mathew Arnold, that great man whose real greatness the world does not yet know, stated it clearly and succinctly in these words: 'The uppermost idea with Hellenism is to see things as they really are.' These words get their proof again and again from the literature, the art and the philosophy of the Greeks. No other nation ever saw so clearly things as they really are. This is why the things they did are as living to-day as they ever were; and this is why I say that we as a nation and individuals must recognize and adopt their ideal before we can attain the normal standards of our being. Perhaps I should say that I do not forget the other great current in our civilization—namely, Hebraism, nor the importance of its ideal, 'conduct and obedience,' to use again the words of Arnold, but the Greek ideal includes the other, for right thinking is the basis of all right doing; and furthermore, Hebraism has grafted itself upon Hellenism so that it comes to us in its culminating glory through the Greek. He that would live must adopt the united ideals of these two peoples. Countries which have most closely adhered to something like an educational establishment based upon the fundamental importance of the spirit I have been trying to suggest, have done more for true culture, for true scholarship, in every branch of learning than countries that have not done so. The two countries that have been most conservative in this respect are Germany and England, and they beyond all question have contributed most that is genuine and lasting to the scholarship of the world.

"The question under discussion is a practical one, practical in the truest sense, inasmuch as it directly refers to the normal and scientific development of the human mind and of human society. No question could be more practical."—Review of Reviews.

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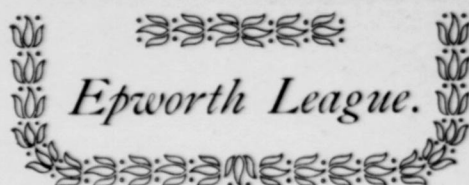
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TOPIC FOR JULY:

ST. PAUL AND SOCIAL RELATIONS.

July 4: As a Citizen.—II Cor. 11:22; Acts 21:39; Rom. 13:1-7.

For the next six months our studies will be of St. Paul, the great apostle to the Gentiles. His character, his work and his doctrine shall pass before us in review. We may be much in the company of the greatest man the world has produced; the man who in spirit and act has approached nearest to the pattern set by the Master. A great opportunity will thus be afforded us. Those who avail themselves of it, and follow diligently these lessons, can not fail to become wiser and better. Learn what you can of his birthplace, his early life, his parentage and his education. Consult the commentaries and encyclopaedias; read some good "Life of St. Paul," and search for something new or unusual with which to contribute to the interest of the meetings.

We begin with St. Paul, the citizen.

His Race—Hebrew.

Are they Hebrews? So am I.
Are they Israelites? So am I.
Are they the seed of Abraham? So am I.—II Cor. 11:22.

The apostle speaks with pride of his lineage. He calls this boasting of himself, folly (verse 1), and his excuse for speaking in this way of himself was to honor God, establish himself in the confidence of the Corinthian Christians and save them from being deceived by false teachers who sought to discredit him and lessen his influence. He declares that he is a Hebrew of pure blood, one whose family had never intermarried with the Gentiles. He was an Israelite, a descendant of Jacob, and of the seed of Abraham, as distinguished from those who were descended from proselytes to the Jewish faith.

The apostle's example teaches us not to despise a noble ancestry. It is worth something to be descended from a line of honorable men and women. It is not ground for empty boasting, but should be the pledge of noble living. Citizenship in a just and great nation is also to be appreciated. As Paul felt satisfaction in being a citizen of a great nation, who had been highly favored of God, so a patriotic pride in one's country and its institutions and history is commendable.

His Native City—Acts 21:39.

Cilicia was a province in Asia Minor, on the seacoast, remarkable for beauty and fertility, as well as for its luxurious climate. It was directly on the road between Syria and the West. Tarsus, its capital, was the birthplace of Paul. It was a place of importance in many respects, and a seat of learning. Paul was charged by the officer with being an Egyptian adventurer, and in defense of himself he declares that he is no irresponsible person, but an honest citizen of a well-known city. The public has a right to be informed of the antecedents and responsibility of any who seek to be leaders of thought;

and the honest man will not resent such inquiries, but will court them, as Paul did.

Duties of Citizens.

Paul was not only himself a good citizen, but he has given us here a very clear declaration of the importance of subjection to proper civil authority. He teaches that:

1. Civil power is by divine authority. Anarchy is never the fruit of Christianity, but is the child of infidelity.

2. Whoever refuses to be subject to this power rebels against God.

3. Magistrates are to be respected and revered, not for their own sakes, but for the sake of the power they represent. The Methodist Church recognizes this principle—one of the General Rules forbids speaking evil of magistrates.

4. The cure for fear of the law is obedience. Rulers are not a terror to good works, but to the evil (verse 3).

5. Payment of taxes is a duty not to be evaded.

"There was a good reason for pressing this duty of subjection to civil magistrates, because of the reproach which the Christian religion lay under, as an enemy to public peace, order and government. An old slander. Our Lord Jesus was so reproached, though he told them his kingdom was not of this world. No marvel then if his followers have been loaded with like calumnies. The apostle, therefore, shows that obedience to civil magistrates is one of the laws of Christ, whose religion helps to make people good subjects."

A good Christian must also be a good citizen; not only obeying laws, but actively interesting himself in the questions of government, not delegating his duty to professional politicians.

Fellow-Leaguers of the North Texas Conference:

Since I was denied the privilege of meeting with you at Dallas Conference and expressing my appreciation of and thanks for the high office to which you have elected me, I shall ask the Advocate to kindly give me space in which to deliver my brief remarks. The unsought honor which you have placed upon me is prized above any that has come to me in my life. My greatest feeling as I contemplate it is one of unworthiness, and I should shrink and refuse to accept the responsibility did I not feel that the Lord would be with me and that you would pray for me.

"I need the prayers of those I love,
I need the sweet, sweet feeling
That sate for me is urged above
Where'er dear friends are kneeling."

I regret that I can not bring to your service either wide experience, deep learning or unlimited time, but am willing to say, as did Peter to the poor mendicant, "Such as I have give I thee," and whatever of religion, whatever of zeal, of enthusiasm and willingness for work I possess, I cheerfully pledge you.

The Epworth League is no longer an experiment, but a fixed entity. The youngest child of the Church has been feeding on "the sincere milk of the Word and has grown thereby," and she stands to-day with radiant face turned toward the rising sun, beautiful because useful, and happy because she has made others happy. True that many who drift into her ranks on the crest of the wave of enthusiasm that greeted her coming, have gone out again with the tide and left decimated ranks in some places and wrecks in others, and it is for us to gather up these broken cords and renew them and galvanize the wrecks into life again.

I have as yet matured no plans for the future, and confess that our former efficient President, Bro. A. W. Cullum, and Secretary, Gus W. Thomasson, and their cabinet, have been so thorough in their work as to leave but little for their successors to do, apparently, along the lines of organization. Every district but two is organized, and we must turn our attention to organizing those districts and perfecting the organizations in those organized. Again, there were — Leagues that promised Bro. Thomasson they would furnish short news items concerning the work of their Leagues for publication in the Advocate. I think this very important, and I shall continue to hammer on this anvil until I get some sparks. An experience meeting is always in order in Methodist circles.

Tell us what you are doing and how you are doing it.

Finally, let's shake hands on the proposition to make this year, by our elder Brother's help, the best year's work of all; and

"Let none hear you idly saying
There is nothing I can do,
While the souls of men are dying
And the Master calls for you."

Take the task he gives you gladly,
Let this work your pleasure be;
Answer quickly when he calleth,
'Here am I, send me, send me.'"

D. E. EMERSON,
President North Texas E. L. Conf.

To the Epworth Leagues of Palestine District, East Texas Conference:

The Palestine District Conference meets in Jacksonville, Texas, June 30. July 1 will be known as Epworth League day, for we will hold a service in the afternoon on general League work, and in the evening will conduct a model League service. We urge Leaguers of this district to rally to our support and place the League on a firm footing at its organization in Palestine District. It is the only district in the East Texas Conference that is yet unorganized. Let us forge to the front. We can't afford to lag in our Master's work. I appeal to the pastors to bring their young people and lead them in consecrated enthusiasm. If you have no League in your charge, come with a view to organization on your return.

The railroads will sell tickets on the certificate plan. Come! Yours in His service,
ETHEL FOWLER,
Palestine, Texas.

Our Literary Work.

In our summer League Conferences let special emphasis be given the literary work. Our State meeting at Waco provided for a Literary Council, composed of the State Third Vice-Presidents and the Conference Third Vice-Presidents, whose duty it is to prepare a plan for literary work and see that it is executed. Let the Nominating Committees bear in mind that they need to exercise great care in selecting the right person for this responsible office. We must organize and emphasize our literary work the coming year.

C. C. CODY,
State Third Vice-President.

Greenville District League Meeting

Greenville District Epworth League meeting for 1897 will be held in McKinney, July 29-August 1. The opening sermon will be preached on the evening of July 29th. Programme will be out at an early date. Leagues of the conference, please collect and send, without delay, one cent assessment for district expenses to our District Treasurer, Miss Pearl Davies, Quinlan, Texas.
D. L. WILLIAMS, District Pres.
CARRIE ROACH, District Sec.

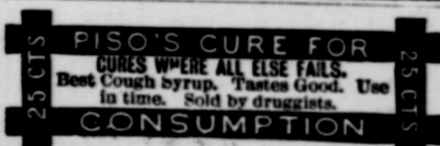
Epworth Leagues of Sherman District Election of Officers.

If inconvenient to elect your officers on the first Monday in July, you will please attend to this important matter as soon as possible thereafter.

State Secretary Thomasson's opinion is, the local Secretary elected in January should be re-elected in July for the following reason: "Under the present system a Secretary's name is scarcely enrolled until his successor is elected, and it is very difficult to keep a correct list of Secretaries."

This is in accord with my views; provided, the present Secretary is competent to discharge the duties of his office and keeps League records neat, complete, correct and clean, so same shall stand the critical tests of an examining board of our District League Conference. After their election, without delay, send the names and post-office address of the President and Secretary to Rev. S. A. Steel, Nashville, Tenn., unless your League is unchartered, and the names and postoffice address of all officers to the undersigned.

My instructions are to keep writing



you until I obtain the names of all your officers. Kindly save me this unpleasant duty and unnecessary spending of money for postage by responding immediately to this request. Your response would not primarily be a favor to me, but an obligation which you are under to advance the interests of your Church and League.

Officers elected in April, May or June may hold over until January; after that time all officers shall be elected at the business meetings in January and July.

The 2-cent Assessment.

In answer to my postal of May 15, sent to every League and pastor in the district, requesting payment of the two-cent per capita assessment levied on the local Leagues for the defraying of district expenses, the following have responded to date: Denison, Sr.; Collinsville; Preston; Whitewright, Jr.; Sherman, Travis Street, Sr.; Denison, Jr.; Bells, Sr.; Howe; Valley Summit; Sherman, Willow Street, Sr.; Sherman, Willow Street, Jr.; Whitewright, Sr.

All Leagues that have not responded to this assessment will please send their amount of same at once.

Soliciting your hearty co-operation and asking an interest in your prayers, I am, yours fraternally,

R. M. MEANS,

Sec.-Treas. Sherman Dist. E. L. Whitesboro, Texas.

Toronto Trip.

The Transportation Committee of the State Epworth League met in Dallas on June 23 and selected the following routes to the International Conference at Toronto: The Texas and Pacific Railroad will run through sleepers from Fort Worth on July 12. The I. and G. N. Railway will make direct connection with this train at Longview, as well also the T. and P. via Sherman and Paris, at Texarkana. This train will go via St. Louis.

The Southern Pacific will run through sleeping cars from Houston on July 12, going via New Orleans, Memphis and Cincinnati.

The M., K. and T. Railway will start a through sleeper from Galveston and Houston on the morning of July 12, going via Dallas and St. Louis.

We understand that all roads have the same rate for round trip.

You have choice of routes and will receive first-class accommodations over any of them.

For further information, address B. M. Burgher, Dallas, Texas; M. M. Dupree, Henderson, or Wesley Peacock, San Antonio, Transportation Committee.

P. S.—If you desire sleeping car accommodations or rooms and board after reaching Toronto, write at once to B. M. Burgher, Dallas, and state what you want.



For headache (whether sick or nervous), toothache, neuralgia, rheumatism, lumbago, pains and weakness in the back, spine or kidneys, pains around the liver, pleurisy, swelling of the joints and pains of all kinds, the application of Radway's Ready Relief will afford immediate ease, and its continued use for a few days effects a permanent cure.

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DYSENTERY, DIARRHEA,
CHOLERA MORBUS.**

A half to a teaspoonful of Ready Relief in a half tumbler of water, repeated as often as the discharges continue, and a flannel saturated with Ready Relief placed over the stomach or bowels, will afford immediate relief and soon effect a cure.

Internally—A half to a teaspoonful in half a tumbler of water will, in a few minutes, cure Cramps, Spasms, Sour Stomach, Nausea, Vomiting, Heartburn, Nervousness, Sleeplessness, Sick Headache, Flatulency and all internal pains.

Malaria in its Various Forms Cured and Prevented.

There is not a remedial agent in the world that will cure Fever and Ague, and all other Malarious, Bilious and other fevers, aided by RADWAY'S PILLS, so quickly as RADWAY'S READY RELIEF.

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Sewing Machine and Advocate \$22

Sunday-School Dept.

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

THIRD QUARTER—LESSON 2, JULY 11.

STUDIES IN THE ACTS AND EPISTLES.

Paul and the Philippian Jailer.
Acts 16:22-34.

Golden Text: Believe on the Lord Jesus Christ and thou shalt be saved, and thy house.—Acts 16:31.

Time: A. D. 52; about twenty-two years after Pentecost.

Place: Philippi, a city of Macedonia.

Missionaries: Paul, Silas, Timothy and Luke.

Between the Lessons.

In the last lesson we saw the beautiful and peaceful introduction of Christianity upon the continent of Europe, in the woman's prayer-meeting at the river's side. In that woman's prayer-meeting, in the conversion of Lydia and her baptism and that of her household, and in her prompt and gracious hospitality we see "beautiful prophecies of the holy influence which women now for centuries have exercised over domestic happiness and the growth of peace and piety." In the house of Lydia or by the riverside the little Christian congregation met for worship, and the work of preaching the gospel and saving souls went quietly and steadily on. But day after day, as they were going to prayer, a damsel, possessed with the spirit of divination, followed after the missionaries and cried out, saying: "These men are servants of the Most High God, who declare to you the way of salvation." This went on for many days. But such testimony as this Paul could not bear, nor would he have the credit of the success of the gospel given to such an unholy source. As his Master before him had done, he commanded the demon to come out of her. And he came out the same hour. The damsel was a poor slave girl, kept by her masters for the purpose of making money through her "divinations." Naturally these traffickers in human credulity and human souls fell into a violent rage when they saw their influence with the people gone and their hope of gain cut off. Laying hold of Paul and Silas, the chief actors in the Christian work, they dragged them into the market-place, or forum, before the city authorities.

V. 22-24—Scourged and Imprisoned

To carry their point against the apostles, the owners of the demoniac girl so framed an indictment as to conceal their own selfish avarice and excite the rage of the people. The slave girl, lately a powerful source of income to them, had suddenly become valueless. This was the cause of their action against Paul and Silas. But they said: "These Jews exceedingly trouble our city, and are breaking down the customs and laws of the Roman Empire." The charge was one to excite at once the national and religious prejudices of the people, as if they had said: "These men would break down our laws and overturn our religion." The charge against the apostles was an ingenious mixture of falsehood and truth. Paul and Silas had done nothing to disturb the peace of the colony, but they were introducing a new religion, and this was against the spirit, if not against the letter, of the Roman law. Augustus and his successors promptly checked religious innovations, lest in the end they should undermine the monarchy.

On hearing this charge the multitude rose against the offending "Jews" as a fanatical mob; and the magistrates, without inquiry into the case, had them stripped—rent off their clothes, as St. Luke says—and ordered them to be scourged. This was one of the three times that St. Paul was beaten with rods (II Cor. 11:25). At the end of this severe punishment, sore and bleeding, the apostles were cast into prison and the jailer charged to keep them safe. To carry out this charge the jailer cast them into the inner prison. The outer part of the Roman State prison was surrounded by cells opening into it. Here the prisoners had the great benefit of fresh air and light admitted through the hall; but the inner prison was a close dungeon, with "no outlet

except the door," which, when closed, absolutely shut out the light and air. In this close, foul dungeon the apostles were thrust and their feet made fast in stocks. These were large, heavy pieces of wood, with holes in them, into which the feet were placed, and the limbs stretched widely apart, so as to give the prisoner great pain.

V. 25—Prayer and Praise.

Shut off from the fresh air and light of heaven and burdened and tortured with the heavy stocks, there was no hope of sleep or repose. But these severe cruelties stayed not the fountain of gratitude which flowed perpetually in the hearts of these persecuted men; nor for one moment did they shake their confidence in the goodness and power of God—they could ask his aid, they could stir the low atmosphere of their damp, dark cell with the songs of his praise. He could bring them aid; he would receive the sacrifice of their thanksgiving. So, at midnight, Paul and Silas prayed and sang praises to God. What! for these sufferings? Yea, for all things. Strange hour, strange place, strange men for singing praise. And the prisoners heard them. They were not accustomed to songs like this and at that lonely midnight hour these new songs fell upon their ears with strange and startling power. Christianity, says Dr. Wm. Butler, is the only religion that inspires men to sing, and this gives them songs at the stake, in the flames, or in the dungeon. Buddhism, Hinduism, Mohammedanism, have no hymns of praise; nor has any form of atheism or infidelity. Ovid, the poet and philosopher, rich and admired, wrote letters of bitter lamentation during his short exile. So, also, Seneca, notwithstanding all his high-sounding stoic professions. But the name of Jesus, and the great faith and hope—these have been enough for gratitude and praise in the hearts of the Lord's prisoners in every dark hour and trial of human life.

V. 26—Deliverance is Come.

Suddenly there was a great earthquake—the answer to the apostles' prayer, the response to their pathetic songs of praise; power swift, startling and awful, answering back to that which seemed utterly devoid of all power. Prayer moves the arm that moves the world; and praise stirs the wide ocean of atmosphere that fills the great temple of God, and he sends forth in return the thundering tides of his glorious strength. This earthquake is no misdirected, wandering energy. The Lord makes it serve a high, moral end. In that prison, where his two bleeding servants sing and pray, immediately all the doors were opened, and every one's bands were loosed. Bolts and chains yielded at once to this sudden and mighty power. All the prisoners were now free men. But other and finer bands than these were yet to be loosed. The Lord is making way to break off the chains which fetter the human soul.

V. 27-34—Conversion of the Jailer.

Aroused from his slumber by the earthquake and seeing the prison doors open by the light shining from his own room, the jailer thought the prisoners gone, and drew his sword to kill himself; for if the prisoners were gone he was now liable to the same punishment which they were to suffer. "Philippi," says Dean Howson, "is famous in the annals of suicide. Here Cassius, humiliated by defeat, covered his face in the empty tent and ordered his freedman to strike the blow. Titinius followed his example. And here Brutus bade adieu to his friends, exclaiming: 'Certainly we must fly, yet not with the feet, but with the hands.'" And here the jailer, but for the timely interference of his prisoner, St. Paul, would have taken his own life. Suicide, in our own time, is the last resort of faithless and despairing souls—men living without hope and without God in the world. At the low hour of its midnight, having no faith and hope, and nothing to live for, the blighted and bewildered soul rushes on death. But Paul cried with a loud voice, so that the jailer in his excitement might not fail to hear: "Do thyself no harm; for we are all here." St. Paul perfectly understood the cause of the rash deed the jailer was about to commit. Paul knew that God was present and at work, and was in no desire to run away. The jailer was now smitten with conviction for his own guilt and

sin and he called for lights, and sprang in, and trembling fell down at the feet of Paul and Silas. In the cruel treatment of these two men he felt there was great wrong. Power there must have been in Paul's words when he cried out to him. He had heard something of their religion, and in some way connected this with the earthquake.

The poor slave girl, whom Paul had set free, again and again had been made to utter the mighty word, "Salvation." Jesus, Savior of men, had been the theme of the apostles' preaching. So the jailer brought the prisoners out, and said, "Sirs, what must I do to be saved?" Surely he does not mean merely deliverance from some immediate and temporal danger. His question was the most momentous inquiry possible to a human soul: "How shall I be saved from guilt and sin? It was so understood and so answered by the apostles. Believe on the Lord Jesus Christ and thou shalt be saved and thy household. No time was now lost in preaching the gospel to the jailer and all in his house. "All thought of bodily comfort and repose was postponed to the work of saving a soul." The meaning of faith in Jesus was explained to the jailer and his family at midnight, while the prisoners were silent around, and the light was thrown on anxious faces and the dungeon walls.

And taking them that very hour of the night he washed their stripes. The jailer's heart is now melted into ten-

derness and hospitality toward the suffering prisoners; he washed their stripes—glad now to serve them. A sure work of the mighty change from cruelty to love wrought within him. So it always is—when loves comes in, cruelty and hatred go out, and the heart yearns to bestow its love in return. Then he and all his household were immediately baptized. And this is the second full Christian household of which we have account of the shores of Europe—Lydia and her household, the jailer and his household. And he brought them up into his house, and set a table before them, and rejoiced, believing in God with his whole family. Thus the dark background of this picture—the scourging and stocks and dungeon—has for its beautiful foreground a new Christian family, with its new faith and joy and kindness, and the persecuted apostles guests at its table.

Our New Priced Catalog now ready. It shows a variety of cups, casters, butter dishes

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drum stands, ice-water pitchers, goblets and waiters, forks, etc., to any ad.

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This firm is reliable.—Texas Advocate.

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PIONEER HOLINESS CAMP

OF THE SOUTHWEST,

SCOTTSTOWN, TEXAS.

Aug. 3 to 13.



ANNOUNCEMENT—THE BOARD OF MANAGERS

are pleased to announce that the outlook for this noted camp was never better. We are expecting a grand rally. Let everybody pray for the coming meeting. We are further pleased to state that the tabernacle is large and comfortable, the cottages neat and convenient, the campus beautiful for situation, is large and well-regulated. Our aim is to spare no pains to contribute to the comfort and good of our many friends.

DATE—Our date, August 3d to 13th, inclusive, we think is fortunate. In our Southland this is the best time of the year. Let everybody plan early for a ten days' sojourn to this Jerusalem camp of the Southwest.

OBJECT—Our object remains the same. Ten years ago this camp was launched. Its object was fourfold, viz.: the conviction of the sinner, the conversion of the mourner, the reclaiming of the backslider and the sanctification of the believer. The camp has not varied. Ten years ago our ensign, HOLINESS UNTO THE LORD, was unfurled over the camp as the watchword of the multitude. The object, the ensign, are the same. Special has been the Hand that has led the fortunes of this camp. Thousands have been taught and blessed at her altars. Let the people come. Come trusting in the God of Holiness. Don't forget the object.

DOCTRINE—Our doctrines are the same, simple, clear and uncorrupted. Nothing new at Scottsville. No fog-horns in the camp. The old-time religion is good enough. We company with the fathers, who taught that we are justified before we are sanctified. We are going in under the old standards—Wesley, Watson, Clarke, Finney, etc. We believe in the twofold nature of sin—actual and original. We still believe in the fall of man, the depravity of the race, and the Blood-bought privilege of every believer to seek and to obtain the grace of entire sanctification. Don't forget the doctrine.

WORKERS—All saved people are workers. We expect a number of elect men and women as workers at this camp. We note with pleasure the Revs. A. C. Bane, of California, a man of excellent qualities of both head and heart; E. F. Walker, an unsurpassed teacher; Mrs. Mary McGhee Hall, of Mississippi, a sweet-spirited lady; and many others. Of course, Scottsville would be incomplete without that cosmopolitan Bible reader, Dr. W. B. Godbey, with his Greek. Don't forget to pray for the workers.

PARTICULARS—Scottsville is located eight miles east of Marshall, on the T. and P. R. R. The usual reduced rates are expected. Enquire of your agent. Get your tickets right. A free transfer to the camp. Along with grace bring your grip. You know what you need—a pillow, quilt, towels, etc. An eating-house on the grounds, where good meals can be had at reasonable rates: a lunch-stand also. Campers will find plenty of room, shade and water.

CAUTION—While Scottsville is a delightful place to visit, and we take pleasure in inviting all to our camp, yet we state plainly, this encampment is not a mere pleasure resort. Be it far from us to pander to the picnicking tendency of many worldly people. This camp is projected for spiritual purposes. We are here to save the souls and bodies of people. Some of the movements of modern society we deprecate and condemn—such as promenading the grounds by the sexes at unbecoming hours at night; moonlight strolls, etc., about the camp. The mere social feature is foreign to our purposes. Don't forget the caution.

Let everybody come praying and expecting a glorious meeting.

A. B. WASKOM, SECRETARY, BLOCKER, TEXAS.

A FINE SELF-PRONOUNCING BIBLE AND THIS ADVOCATE \$4.00.

WOMAN'S DEPT

Address communications to Mrs. Florence E. Howell
28 Masten Street, Dallas, Texas.

In the absence of the editor of this department, who will be away after this week for an extended visit, all contributors to this department are requested to send articles for publication directly to the office of the Texas Christian Advocate. It is hoped all the members of the W. F. M. Society and of the W. P. and H. M. Society will take due notice of this arrangement and send their contributions as directed, marked, "For the Woman's Department," and all such will be attended to at the office of the Advocate. This arrangement will be observed until further notice is given, and we hope all our members will remember our department by sending contributions regularly regarding the work of our two societies and thus continue to make our department a source of information and interest to the members.

We would again urge upon those of our members interested in the enterprise of building the Rescue Home in Dallas the importance of raising funds for the completion of the building. As was said in last week's issue, the new building which is now being erected (which is only the L of the building) will when finished afford ample and comfortable quarters for those unfortunate ones who are now domiciled in the crowded rented quarters, and the sum of about eight hundred dollars would finish the portion of the building which is now so near completion. We earnestly hope the auxiliaries which are pledged to the enterprise, as well as individuals who feel an interest in this grand work of charity and benevolence, will come to the assistance of those in charge of the Home and furnish the means to finish the building before another month shall have passed so that the inmates may be made comfortable in the summer.

Woman's Board of Missions at Birmingham, Ala.

As the Woman's Board of Missions grows in years, it seems to grow in power and efficiency. Nineteen years ago the organization was an experiment. To-day even its enemies (if there be such) are constrained to acknowledge it a success, which vindicates the wisdom of the General Conference when that body responded so kindly to the gentle knocking at its doors of a few women of the Church, asking the privilege of doing something as women for their heathen sisters. The leaders in this movement have gone to their reward, but "their works do follow them."

God has so graciously overlooked the mistakes made in the childhood of the Board, that no serious harm has been the result, and the last meeting held in Birmingham, Ala., June 4-9, demonstrated to all whose privilege it was to be present that there is no such word as "fail" in their vocabulary.

The cordial reception given by the good people of Birmingham, the generous hospitality dispensed in charming homes, was a good preparation for the duties and labors of the session. Never before has the Board been cheered by the presence of so large a number of visitors who, because of their love for this work, had come to Birmingham at their own expense, that they might witness the proceedings from day to day. Their interest never seemed to flag, but until the body adjourned they remained as earnest spectators, eager to get something to carry to their auxiliaries at home. Would that every auxiliary could have had a representative there! Another encouraging fact was the good audiences that attended the public meetings, larger by far than is common on such occasions. The presence of the Holy Spirit was felt from the

beginning to the end of the session.

On Friday evening communion service was conducted by the presiding elder, Dr. Newman, assisted by the pastor, Dr. Kelley, and others. It was a most delightful occasion, being followed by an "experience meeting," when "they that feared the Lord spake one to another." The memory of that precious hour will linger when many, many other things are forgotten. The record there made of God's guiding care, sustaining grace, and abiding love will be inspiration for days to come. On every side were heard expressions of regret that the meeting closed too soon, a very happy way for a meeting to close.

Of the 34 Conference Societies 31 were represented, 8 of the representatives being alternates. Every officer was in place, and every manager but one, whose absence was much regretted. The delegate from the Indian Mission Conference Society is the granddaughter of an Indian woman who was converted under the preaching of missionaries to the Indians in Alabama many years ago. The old saint, now eighty-four years old, thanks God for "missionaries and their work." So does her granddaughter. The rest of us, by going back a few centuries and recalling the condition of our forefathers, clothed in skins and living in caves, would find reason to be glad that there were those who heard and obeyed Christ's last command: "Go, teach all nations."

Saturday morning the first business session was held. The nomination of committees, made in preliminary meeting, was approved, and the report of the Secretary of Home affairs read. Items of this report were referred to proper committees, and after due consideration it was adopted as a whole. This report and that of the Treasurer show increase in membership and collections. Reference to the Annual Report reveals the fact that notwithstanding the "hard times," of which so much is heard, the collections for 1896-97 have exceeded those of any previous year except 1890-91. Truly, here is cause for gratitude and continued effort! Ruth, gleaning the fields in faith and hope, has brought in the "six measures" which will enable the Board not only to give needed assistance in fields already occupied, but to enter new fields. In Mexico the work was extended by taking the "Keener School" in the city of Mexico, which had been tendered through the General Board by our venerable and honored chief pastor, Bishop Keener, whose name the school will still bear. This brings New Orleans into close touch with the board. Circumstances still prevent taking work in Japan, but the ardent friends of this field may rest assured that if God's blessing continues to follow the board, and his handmaidens continue to work and pray, they may, in the not very distant future, realize their hopes.

Korea presents an inviting field, and it was decided to make a "plant" there, a move approved by the Bishop in charge, and strongly urged by the missionaries of the General Board.

Time would fail to tell the profitable discussions on such subjects as "The Pastor's Relation to the Work," "Specials," "Missionary Literature," etc.

The mass meeting for children was conducted in her own inimitable way by Mrs. Mary Hargrove, of Mississippi. She always instructs and entertains both children and those of "larger growth." The Scarritt Bible School is to be congratulated on having her as one of its faculty.

Mrs. Wightman, the beloved President, was chosen to represent this Board at the Conference of Women's Boards of the United States and Canada, to be held in New York next winter—Mrs. S. C. Trueheart, alternate.

The arduous and responsible labors of the acting Foreign and Home Secretary had been faithfully performed and called forth words of high appreciation. Her reports gave to members a very clear idea of the work in detail, at home and abroad. Miss Gibson, Principal of the Scarritt Training School, gave a very encouraging report of that institution, one department of which, the hospital, is already needing enlargement. Miss Gibson was appointed fraternal messenger to the Parsonage and Home Mission Society.

The faithful Treasurer had kept all money in "safe deposit," accounting

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The snowy whiteness of linens, lawns, nainsooks and dimities is preserved by washing them with a pure soap.

for every penny that had passed through her hands. Long may she live to serve the Board in this responsible office!

Four new missionaries were accepted—two for China; two for Mexico. Two of these, Miss Williams, of California, and Miss Richardson, of Missouri, were present. They, with three missionaries at home on leave, made the services of one evening very delightful; the joy of these three, who were so happy because their health now permitted their return to their respective fields, for which they are "homesick," blending with the sweet and holy enthusiasm of those just entering the work, made all realize that "Tis sweet to toil for other worlds than this." Collections for the year, round numbers, \$82,000; appropriations for the year, round numbers, \$91,000.

Invitations for the next meeting of the body came from five or six places, but as the "Old North State" had never had the pleasure of seeing the board in annual session, Greensboro, N. C., won, and after the benediction the Board adjourned to meet there in 1898. Farewells were spoken, and members turned their faces homeward, grateful for the pleasant session, and for the rich mercies with which God had followed the body from its organization to the present.—C., in Nashville Christian Advocate.

Treasurer's report of the Rescue Home building fund:

Kerens' Methodist Aid Society.	\$5 00
Mrs. J. Y. Webb, Dallas.....	50
Mrs. T. A. Manning.....	5 00
Mr. J. T. Sanford.....	3 00
B. T. Robinson and wife.....	3 50
Rev. L. A. Hanson.....	5 00
Dallas District Conference	
Lancaster	32 05
Celeste Auxiliary.....	5 00
Wesley Auxiliary, Greenville..	5 00
Cleburne Auxiliary.....	5 00
A friend.....	1 00
W. M. Stone, Caldwell.....	5 00
Juneville Messengers, New Boston	5 00
Rockwall Auxiliary.....	2 35
R. F. Dunn, Breckenridge.....	1 50
Palestine Auxiliary.....	2 30
Silver Cross Circle King's Daughters	2 00
First Church, Fort Worth.....	10 00
Peach St. Church, Ft. Worth ..	2 80
Waxahachie	14 50
Hillsboro	3 00
Haskell Avenue Church, Dallas,	10 00
Marshall Auxiliary.....	7 00
Weatherford Dist. Conference..	29 10
Albany Auxiliary.....	10 00
McKinney Auxiliary.....	10 00
W. B. Evans, McKinney.....	1 60
Jasper Auxiliary.....	3 00
Jacksonville Auxiliary.....	3 00
Liberty Auxiliary.....	2 80
Collected by Mrs. W. H. Johnson	181 30
Collected by Building Committee, Dallas.....	146 95
Total	\$523 25

MRS. W. C. YOUNG, Treas.
Dallas, Texas.

MARRIAGE NOTICES.

Cooper-Shook.—At the residence of the bride's father, Rev. J. W. Shook, on the night of the 17th of June, 1897, Mr. W. E. Cooper and Miss Carrie Shook, all of Pearl, Texas; Rev. W. H. Carr officiating.

White-Hoover.—On the 13th of June, 1897, in the Pleasant Grove community, Bell County, Texas, at the residence of the bride's father, Bro. Thomas Hoover, Rev. J. L. White, preacher in charge of Indian Creek Circuit, Brownwood District, and Miss Maggie M. Hoover, of Bell County, Texas, Rev. W. T. Melugin officiating.

Buster-Shelby.—June 10, 1897, by Rev. E. W. Tarrant, Mr. Edwin C. Buster and Miss Eva Shelby; all of Brenham, Texas.

Irwin-Smith.—At the residence of the bride's father, Rev. W. A. Smith, June 13, 1897, at 4:30 p. m., Mr. G. L. Irwin and

Miss Tishie Smith; all of Van Zandt County, Texas; Rev. Frank Everitt officiating.

Stark-Jackson.—June 23, 1897, in the First Baptist Church of Brenham, by Rev. E. W. Tarrant, Mr. H. O. Stark, of Jackboro, Texas, and Miss Hester Jackson, of Brenham, Texas.

Russell-Timmons.—At the residence of the bride's father, Mr. R. E. Timmons, on the evening of June 6, 1897, Mr. Wiley Russell and Miss Lillie Timmons; all of Coryell County, Texas, Rev. W. H. Carr officiating.

Cox-Gribble.—On March 7, 1897, at the residence of the officiating minister, Rev. A. L. Gribble, Mr. T. B. Cox and Miss Sophronia Gribble; all of Collin County, Texas.

Bright-Bailey.—May 25, 1897, at the residence of the officiating minister, Rev. A. L. Gribble, Prof. J. H. Bright, B. S., and Miss C. A. Bailey; all of Collin County, Texas.

Walker-Thomas.—Mr. Ashby Walker and Miss Saddle Thomas, on the 27th of June, 1897, in the M. E. Church, South, Brookston, Rev. I. A. Thomas officiating.

Stallings-Knight.—At the residence of the bride's mother, in Tyler, Texas, on June 20, 1897, at 2:30 p. m., Mr. John N. Stallings and Miss Luffita Knight; all of Tyler; Rev. W. C. Stallings officiating.

Fewell-Shaver.—At the home of the bride, near Acme, Van Zandt County, Texas, June 22, 1897, at 3:30 p. m., Mr. W. L. Fewell and Miss Belle Shaver, Rev. Frank Everitt officiating.

A Chance to Make Money.

I have berries, grapes and peaches, a year old fresh as when picked. I use the California Cold Process, do not heat or seal the fruit, just put it up cold, keeps perfectly fresh, and costs almost nothing; can put up a bushel in ten minutes. Last year I sold directions to over 120 families in one week; anyone will pay a dollar for directions when they see the beautiful samples of fruit. As there are many people poor like myself, I consider it my duty to give my experience to such, and feel confident anyone can make one or two hundred dollars round home in a few days. I will mail you sample of fruit and complete directions to any of your readers for eighteen two-cent stamps, which is only the actual cost of the samples, postage, etc. I am going to begin work at once to catch the spring trade.

FRANCIS CASEY, St. Louis, Mo.

Unanswered Letters.

June 24—J. H. Wiseman, sub. R. J. Smith, sub. Alex Methvin, sub. W. F. Mayne, has attention. D. L. Cain, sub. R. F. Dunn, change made. Jerome Duncan, sub.

June 25—C. R. Smith, sub. W. A. Manly, sub. W. B. McKeown, sub. W. E. Caperton, sub. G. J. Irvin, sub.

June 26—M. L. Moody, sub. S. L. Ball, has attention. M. M. Dunn, has attention. J. G. Miller, O. K.

June 28—John M. Barcus, sub. N. B. Read, sub. M. B. Johnston, sub. E. V. Cox, address changed.

June 29—J. M. Armstrong, sub. Samuel Weaver, sub. J. W. Fort, sub. C. G. Shutt, sub. changed. E. G. Hocutt, sub. John W. Stovall, sub. J. H. Wiseman, has attention.

June 30—J. H. Watts, sub. C. H. Brooks, has attention.

POSTOFFICE ADDRESS.

The postoffice of Rev. C. L. Ballard for three months will be Covington. Rev. J. A. Phillips, Concrete. Rev. F. B. Carroll, Henrietta.

Hunt's cure rapidly destroys Itch, Ringworms, Eczema, Tetter and like trouble. Under its influence the diseased cuticle scales off, leaving a smooth, white, healthy skin in its place. A wonderful remedy, and only 50 cents a box.

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Finger Rings, made of Solid Gold, for \$2.10 each; or Solid Silver, for 60 cents each, have the Lord's Prayer engraved in raised letters on the outside, so every word can be read. They make a nice present. Sent by mail on receipt of price by the old reliable Jewelers, C. P. BARNES & CO., Louisville, Ky.

Cheatham's Tasteless Chill Tonic, the best ever made. It's been in the battle and through it stayed. It hoisted the banner, "No Cure, No Pay," and that's the motto it works under to-day.

Those who touch each other, are sometimes farthest apart.

A VISIT TO THE OLD HOME.

Eunice had gone three days before deserting me for her grandfather without a tear, but with every manifestation of delight. My four-year-old man would have deserted me, too, but I refused to be "desolated," as the foreigners say.

The wayside is "woody" until after Pine Creek is crossed, where the winds from the prairie met us with a rush. How much smaller the bridge looked than it used when we children wondered if the "Brooklyn" could be much larger than "our big bridge."

I think there is no better time to see our country than in the first days of June. The oat crop was being harvested and the reapers were making merry in the fields, glad of a bountiful harvest. The corn was looking fine and cotton was taking a start, as the farmers say. All things looked familiar along the way; for from infancy to womanhood I scarcely knew another home.

Among other old-fashioned things my father has an old-fashioned family. We were met by five of the younger members thereof at different stages of the last half mile. I might have said six, for the big dog counts and is counted. He embraced us with fervor and barked so loud that he frightened the "little man" into a baby again. What memories crowded round me at sight of the old home! There some of us were born and some have died. I came near death there. The agonized voice of my grief-stricken father called me back to earth after I had had a view of the heavenly city. How little the old home has changed! The trees in the yard and orchard look larger than when I said "yes" to my sweetheart there eight years ago, and the house grayer—that is all. The cherries were gone, but peaches and wild goose plums were plentiful and the blackberries lined the garden walls too tempting to be resisted. In the garden the beans, ten inches long, hung from the poles, and all the vegetables were growing in profusion.

Some of the old neighbors came to see me. I am not "Mrs. Peele" or "Sister Peele"—just "Sallie" to all the people there. It was pleasant to hear them and gave me the feeling that I still belonged there and always should. In the evenings we watched the sunset and listened to the mocking-birds that for more years than I can remember have built in the old cedar tree where a "prairie queen" rose climbed at will. The crab-apple tree reminded us with a rustle of some of the very best jelly that ever was made.

A new school-house stands at the end of the lane, in the shade of the very trees which listened to many interchanges of confidence between Fannie D. and me. The old school-house and church is now no more. Nearly all my schooldays were passed there and it was there that Bro. Palmer said the words which made me the young wife of a young preacher. There, too, I learned to love the Lord. I wonder if Bros. Palmer and Weaver and Clark remember what a glorious meeting that was!

I went to the graveyard—there are no cemeteries in the country—where for sixteen years my mother has been buried. There Bro. Archer buried our second child, whom my husband had dedicated to God as a missionary. On the tombstone Eunice the name of her sister whom she does not remember. And then "The Lord gave; he took; he will restore; he doeth all things well." "Blessed be the name of the Lord."

SALLIE LOVE PEELE.

Paris, Texas.

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Makes the mighty graveyard and the angel band.
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Makes the handsome women and the healthy men."

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A LAYMAN TO MINISTERS.

Mr. Charles E. Piper, of Chicago, General Treasurer of the Epworth League, made an address before the Itinerants' Club at Rockford, on "The Ministry from a Layman's Standpoint," in which he gave the following points of advice: 1. Purity of heart and of life, with special emphasis against the doubtful stories which are too current among the ministers. 2. Personal habits of neatness and orderliness. 3. Associate yourselves with the social life and general affairs of the community to which you are assigned, and keep the Church the center of social interests. 4. Observe the Discipline, and take a firm stand on the amusement question. Prominent laymen who open their stores on Sunday and take wine at their dinner tables ought to come under the condemnation. 5. Continue your student habits; study men and read books. 6. Memorize the Church Ritual. 7. Assert the rights and dignity of the pastorate even against the presiding-eldership. Mr. Piper prefaced his address with a comparative statement of the dignity of the ministerial and other professions, and urged the brethren to win souls and to feed the flock of Christ. He advised rather pointedly certain members who no longer had the revival power, or capacity, to take that as a suggestion that they had lost their call, and to go into some other profession.

Episcopal Visitations, 1897-98.

Conference.	Where Held.	Date.
Tennessee	Shelbyville, Tenn.	Oct 20
North Alabama	Florence, Ala.	Nov 17
Alabama	Union Springs, Ala.	Dec 1
Florida	Tampa, Fla.	Dec 9
Second District—Bishop Wilson.		
Kentucky	Mt. Sterling, Ky.	Sept 15
Louisville	Henderson, Ky.	Sept 22
St. Louis	Doniphan, Mo.	Sept 29
Indian Mission	Muskegon, I. T.	Nov 10
North Mississippi	Coxford, Miss.	Nov 24
Mississippi	Jackson, Miss.	Dec 2
Baltimore	Hunt, W. V.	Mar 24
Third District—Bishop Granbery.		
North Texas	Dallas, Texas.	Nov 3
Northwest Texas	Weatherford, Texas.	Nov 10
West Texas	Cuero, Texas.	Nov 24
Texas	Bryan, Texas.	Dec 1
East Texas	Palestine, Texas.	Dec 8
Fourth District—Bishop Hargrove.		
Montana	Bozeman, Mont.	Aug 19
East Columbia	Oakdale, Wash.	Aug 26
Columbia	Roseburg, Oreg.	Sept 9
Pacific	Oakland, Cal.	Sept 22
Los Angeles	Los Angeles, Cal.	Sept 30
North Carolina	Raleigh, N. C.	Dec 1
Fifth District—Bishop Duncan.		
New Mexico	El Paso, Texas.	Sept 30
North Mex. Mis.	El Paso, Texas.	Oct 7
Central Mex. Mis.	City of Mexico.	Oct 14
Mex'n Border Mis.	Saltillo, Mex.	Oct 28
German Mission	Bartlett, Texas.	Nov 4
South Carolina	Florence, S. C.	Dec 8
Sixth District—Bishop Galloway.		
Brazil Mission	Rio de Janeiro	July 22
Memphis	Trenton, Tenn.	Nov 10
North Georgia	Athens, Ga.	Nov 24
Seventh District—Bishop Hendrix.		
Western	Council Bluffs, Kas.	Sept 16
China Mission	Shanghai, China.	Sept 22
Japan Mission	Matsuyama, Japan.	Sept 29
Korean Mission	Seoul, Korea.	Oct 6
Arkansas	Ozark, Ark.	Nov 17
White River	Newport, Ark.	Nov 24
Little Rock	Pine Bluff, Ark.	Dec 1
Louisiana	Crowley, La.	Dec 16
Eighth District—Bishop Key.		
Western Virginia	Parkersburg, W. Va.	Sept 8
Illinois	Murphysboro, Ill.	Sept 16
Holston	Bristol, Tenn.	Oct 6
Western, N. C.	Asheville, N. C.	Nov 17
South Georgia	Savannah, Ga.	Dec 1
Ninth District—Bishop Fitzgerald.		
Denver	Walsenburg, Col.	Aug 19
Missouri	Albany, Mo.	Sept 1
Southw't Missouri	Slater, Mo.	Sept 22
Virginia	Danville, Va.	Nov 10

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"Go, tell those friends who have believed on Me,
I go before them into Galilee:

"Into the life so poor, and hard, and plain,
That for awhile they must take up again,

My presence passes. Where their feet toil slow,
Mine, shining-swift with love, still foremost go."

—Adeline D. T. Whitney.

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RUE.—Delilah Rue, daughter of Benjamin and Esther Adkins, was born August 27, 1829, and died in Montague County, Texas, June 5, 1897. She was married to Wm. Anderson Nov. 2, 1853. She was again married to Jacob Rue. She was the mother of five girls and three boys—all living but one, who died at the age of eight. She professed religion and joined the Methodist Church about fifty years ago. She loved her Church and her devoted life proved it to the world. Her body quietly rests in the cemetery at Montague, Texas. G. F. BOYD.

GARRETT.—Florence Julia Garrett was born in Lawrence County, S. C., May 20, 1833. She was converted under the ministry of Rev. N. M. McLaughlin in the summer of 1893 and joined the M. E. Church, South, at Kirk, Texas. She remained a consistent member of the Church at that place until her death, which occurred June 9, 1897. She has been afflicted with heart trouble nearly all her life, and at times suffered a great deal. But during it all she was a patient sufferer, and many times expressed a readiness to go. She left no death-bed testimony, but her beautiful life fully exemplified the profession she made nearly four years ago. J. A. RUFFNER.

Mart, Texas.

BRIDGES.—Hendrix Winston Bridges, infant son of Rev. J. W. and Lula Bridges, was born December 22, 1896, in Tenaha, Texas, and died May 1, 1897, in Garrison, Texas. After several days of anxious watching and waiting, filled with hopes and fears, the messenger, Death, came and claimed the little light of the home. One more paragon is rendered more gloomy; two more parents have passed under the shadow; but, thank God, there is light beyond the cloud, and as we think of the bright world to which the darling is gone and anticipate the day when we shall see him again. We have the substance of things hoped for; so darkness flees apace and we can say, "Thy will be done."

W. W. McANALLY.

SMOTHERMAN.—Homer W. Smotherman, son of A. R. and Florence F. Smotherman, and grandson of Dr. A. W. Manire and Rev. I. G. Smotherman, both of Rutherford County, Tenn., was born at Rockvale, Tenn., August 3, 1887, and died at Lucas, Texas, January 17, 1897. The malady was pneumonia, caused by a kick from a mule received Saturday, and resulted in death Sunday. Little Homer was a very lovable child, of a sweet disposition. He leaves a father and mother to mourn their loss, to whom he was a most affectionate, obedient boy, and two little brothers younger than himself, to whom he was very kind and devoted. There is not a shadow of a doubt but that the little spirit winged its flight to its everlasting home and received a welcome through the pearly gate into the heaven made glad and musical by children. W. A. DUNN.

STERLING.—Mrs. Hope Sterling (nee Cooper) was born in Waller County, Texas, September 8, 1870, and died at her home in Patterson, May 28, 1897. She professed faith in Christ at an early age and joined the M. E. Church, South. The law of kindness governed her spirit and temper; an unkind or uncharitable word never escaped her lips. For many months she has been sorely afflicted and was confined to her home a good part of the time, cutting her off from the service of the sanctuary and from pleasures which could have been hers, and yet she never complained. It was in her suffering that she most beautifully demonstrated the pure spirit and sweet temper. In her home circle the news was not unexpected; everybody seemed to feel it. The expressions of sorrow were uni-

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versal. The death gloom seemed to settle down on the whole place and it was as if everybody had lost a loved one. She was a true and devoted wife, a loving and tender mother, a good neighbor, loved by all who knew her; but we sorrow not as those who have no hope, for she is "not dead, but sleepeth." Many beautiful flowers were sent in by numerous friends and the grave was covered by floral designs, for those who knew her in life knew how she loved flowers; and her request was when death came that flowers should cover her grave. She leaves a devoted husband with the care of one sweet and amiable little girl, seven years old. She leaves a mother and father, sisters and brothers and a host of relatives and friends. Lonely sorrowing ones, the home of our dear departed one is heaven. She lives in a temple of which God is the master-builder, Christ the supporting pillar. May God comfort the bereaved husband and relatives and watch over the dear little girl. **SULIE STERLING.** Patterson, Texas.

TRIECE.—Maggie Robertie Triece, daughter of T. M. and H. E. Triece, was born in Montague County, Texas, April 20, 1883, and died with congestion after a brief illness at her father's residence, June 16, 1897. She professed religion and joined the M. E. Church, South, under the ministry of Rev. J. E. Crutchfield, at Barrel Springs in 1896. She was religiously inclined from her youth. She was much loved by her parents and sisters. She said to her mother: "I have a mission to fill." A short time before she died, she said to a lady standing near by: "I hear the birds singing." Were they not the angels? G. F. BOYD.

FOSTER.—W. H. Foster was born in Talbot County, Ga., December 7, 1852, and departed this life at his home, some five miles east of Beckville, Pano County, Texas, April 14, 1897. Bro. Foster came to Texas in 1877. He was converted when young and joined the Methodist Episcopal Church, South, in which he lived a consistent, devoted Christian life to the day of his death, when God transferred him from the Church militant to the Church triumphant. He was a good man, loved God, the Church and his fellow-men. He leaves a loving and devoted wife and seven children to mourn their loss. He was an affectionate husband and an indulgent father, a man who will be greatly missed in all the honorable walks of life. J. M. SMITH.

Beckville, Texas.

PRIDDY.—Willis J. Priddy, next to the youngest child of ten of Burk and Minerva Priddy, was born in Polk County, Mo., November 2, 1854. He came to Texas with the family in 1870 and settled near Pilot Point. In 1873 he was converted under the ministry of Rev. M. C. Blackburn, at Emberson Chapel, at the age of sixteen and joined the M. E. Church, South, in which he died. He was happily married to Elizabeth F. Coe December 23, 1877. She died in 1893, leaving him four little boys. He has acted as both father and mother to them. They are good boys, and can do all kinds of housework. He came with his people, in 1892, to Montague County and settled, and since lived four miles from Nocona, in the neighborhood of White and Priddy School-house. He quietly passed away at his home, May 19, 1897, after an illness of only four days. He had what is known as locked bowels. The only chance for his life was a surgical op-

eration. He called his relatives and children together and bade them good-bye, giving advice as to the care of his children. He lived two days and was rational to the end. At midnight, before he died, at 1 o'clock, he called for songs and prayers. He said: "The signal is all right." He repeated the little prayer: "Now I lay me down to sleep," etc. He was soon in the better world. He was loved and honored by his neighbors. They looked after his interest in his sickness. A large congregation attended his funeral service by the writer at Nocona cemetery. G. F. BOYD.

TRULL.—Homer Clay, son of J. A. and M. A. Trull, was born in Limestone County, Texas, May 31, 1895, and died June 9, 1897. The Master had taken from this home a child which they loved so well. We can not tell why he does this, but we know that our Heavenly Father doeth all things well. He can not come back to you, but you may go to him. Father, mother and friends, look up. While you journey here, little Homer waits just over there, clothed in immortality to welcome you home. At the morning of the resurrection may you be found an unbroken family in heaven, where sickness and sorrow and pain and death can never come. J. A. RUFFNER.

Mart, Texas.

CHANCELOR.—Our dear mother, Mrs. R. C. Chancellor departed this life February 2, 1897. When she closed her eyes to earthly things, and loving hands gently robed her in her burial costume and we looked upon her lovely face for the last time, we thought that time would erase the sadness from our hearts, but four months have passed and still the same feeling of sadness remains, only with increased density, as the duties and responsibilities of life increase. We sometimes wish it was our Heavenly Father's will to take us to join with her the triumphant hosts above. Who can forget the disinterested love and untiring attention of a



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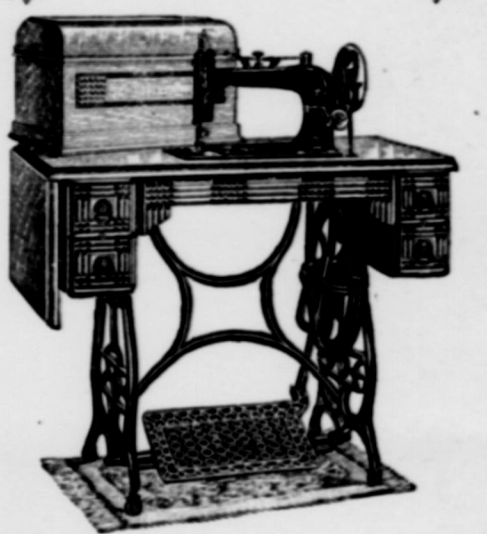
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TESTIMONIALS.

The Machine arrived in good shape on the 28th. We are delighted with its appearance and make-up. My better half is well pleased with its working qualities so far. Can not see but that it is in all respects equal to the high-priced machines. The Advocate and the Machine ought to have a great run. So mote it be. S. W. TURNER.
907 Crawford Street, Ft. Worth, Texas, April 30, 1897.

The Advocate Sewing Machine is above criticism. We are surprised at its beauty and completeness. G. J. IRVIN.
Bardwell, Texas.

Mr. L. Blaylock, Dallas, Texas:
Dear Sir—The Machine I ordered of you has come, and I am so well pleased with it I would not exchange it for any of the high-priced Machines I ever saw and would advise all needing a first-class Machine to take the Texas Advocate Machine. Yours truly,
MRS. C. A. JONES.
Pittsburg, Tex., March 23, 1897.

We received the Machine the 27th of March. My wife is well pleased with it. JAS. L. HALL.
Frank, Texas.

Our Machines are made by one of the largest Sewing Machine Manufacturers in America, are fully guaranteed, and are shipped direct from the factory.

ADDRESS
Texas .. Christian .. Advocate,
DALLAS, TEXAS.

Christian mother! She embraced the Christian religion in early life and was a consistent member of the Cumberland Presbyterian Church at the time of her death. She was a devoted wife, a loving mother, a kind neighbor, and was already ready to help the afflicted to the extent of her ability.

MRS. W. A. WALDROP.

ERWIN.— Pearl Erwin, daughter of Leonard and Betty Erwin, was born March 8, 1886, and died March 27, 1897. She professed religion and joined the M. E. Church, South, in her eighth year. She was a regular attendant of the Church services and a lover of the Sunday-school and a happy and consistent Christian. She died in peace and went home. May her brothers and sisters and parents prepare to meet her in the beyond.

C. N. N. FERGUSON.

UMBARGER.—Lena Umbarger (nee Cassell) was born in Wythe County, Va., September 6, 1833, and died in Randall County, Texas, April 24, 1897. Sister Umbarger was a woman of most estimable qualities. A good neighbor, a loving wife, an affectionate mother and a pure, good Christian has quit the walks of earth for the joys and peace of heaven. She professed faith in Christ in her fifteenth year and united with the Lutheran Church, of which Church she was a member until 1859, when she, with her husband, moved to Hunt County, Texas. In 1866 she, with her husband, joined the M. E. Church, South. She lived a faithful member until she was claimed for the skies. She leaves behind a devoted husband, five children and a host of friends. They sorrow not as those who have no hope.

R. O. EUSTACE.

BABCOCK.—Sister Nancy Babcock was born November 1, 1816, in Saybrook, Ohio; died at her son's residence in Burnet, Texas, May 31, 1896, at 10:30 p. m. Her maiden name was Whipple, a name and family that Texas Methodists are well acquainted with. The writer visited Sister Babcock several times during her sickness. He always found her cheerful and full of faith. One of her chief characteristics was reverence to God—grateful to him for all the blessings and mercies of life. She became a member of the Methodist Church in early childhood. She observed her private devotion even when she was so weak that she could not arise after having knelt by her bed. She often whispered, "The Lord is with me;" "the Lord help me." One of the last expressions she uttered to the writer was: "I am trusting in the atonement of Christ." Her life was one of consecration and devotion, her faith strong, deep laid and assured, and yet as simple and confiding as that of a little child—not dimmed by doubts, but buoyant in hope, ever growing brighter and brighter till it culminated in the "assurance of faith." No person has ever lived or died in the community who has left a more beautiful or valuable record than Sister Babcock. The monuments that she built with her influence greet us with the morning of every day and waft us pleasant memories of the past, while those built in the hearts of her children by influences of her life and character are more enduring than brass or marble, and will live forever. Her mantle has fallen on worthy sons and daughters, who will wear it in loving memory and cherish it as the inspiration to the noblest ends. Her last days were characteristic, being the brightest and most beautiful of her long life. Without a struggle she passed away and is in heaven. God bless the sorrowing ones.

W. J. LEMONS.

Burnet, Texas.

DEAFNESS CANNOT BE CURED

by local applications as they can not reach the diseased portion of the ear. There is only one way to cure deafness, and that is by constitutional remedies. Deafness is caused by an inflamed condition of the mucous lining of the Eustachian Tube. When this tube is inflamed you have a rumbling sound or imperfect hearing, and when it is entirely closed, deafness is the result, and unless the inflammation can be taken out and this tube restored to its normal condition, hearing will be destroyed forever; nine cases out of ten are caused by Catarrh, which is nothing but an inflamed condition of the mucous surfaces.

We will give One Hundred Dollars for any case of Deafness (caused by catarrh) that can not be cured by Hall's Catarrh Cure. Send for circulars, free.

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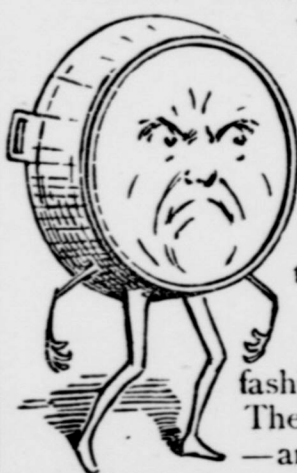
Sold by Druggists, 75c.

Hall's Family Pills are the best.

WIRT.—Miss Nola Wirt departed this life at the home of her aunt, Mrs. W. J. Martin, in Sulphur Springs, Texas, October 15, 1896. She had been in ill health for some time, and as she greatly wished to visit her aunt, her mother took her to Sulphur Springs, where, after a few days, she sweetly fell asleep in Jesus. Surely, hers was a beautiful death! It was a blessed, glorious triumph! When informed of the approach of the end she became very happy and forgot her pain and talked in such a manner, according to those who heard her, as should have convinced an infidel of the truth and power of Christianity. A peculiarity of her "translation" was that she seemed to see her father and other loved ones who had preceded her to the immortal shore. A more patient sufferer I never knew; a more cheerful and sweet-spirited young Christian never blessed a home. She was converted and joined the Church at ten years of age. Her mental gifts were commensurate with her moral graces. She was especially gifted in music. Surely heaven is a congenial place for one of so excellent character, and delightful indeed is her "new employ."

S. C. RIDDLE.

That terrible



wash-tub! This is the way it looks to the women who do their washing in the old-fashioned way. They dread it—and no wonder.

All because they won't use Pearline. Use Pearline—use it just as directed—soak, boil and rinse the clothes—and the wash-tub won't be a bug-bear. No hard work—no inhaling of fetid steam—no wearing rubbing—no torn clothes—nothing but economy.

Millions NOW USE Pearline

Laugh at the Sun Drink HIRES Rootbeer

Keep Cool-Drink HIRES Rootbeer

Keep Well-Drink HIRES Rootbeer. Quenches your thirst HIRES Rootbeer.

Chew "KIS-ME" Gum

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The man who is praying in earnest for a revival in his Church, will make his longest prayers at home.

Justice and Love are Siamese twins, and we cannot have one without the other.

Our New Illustrated Price-list of Gold Pens, Pen Holders, Pen Cases, Pencils, Toothpicks showing nearly one hundred different styles, sent to any address. Our "313" Pens are especially adapted for fine writing Gold Pens repaired, 50 cents each. Our 14-kt. Gold Fountain Pen, price, by mail \$1.10, is equal to the best, and warranted.

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This firm is reliable.—Publishers Texas Advocate

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Positive cure for all Nervous Diseases, Fits, Epilepsy, Spasms and St. Vitus' Dance. No Fits or Nervousness after first day's use. Treatise and \$3 trial bottle free to fit patients, they paying express charges only when received. Send to Dr. Kline, Ltd., Bellevue Institute of Medicine, 931 Arch St., Philadelphia, Pa.

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A First Class Ticket from Texas to San Francisco.

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To be exact, June 29-30, July 1-2-3—at the time of the Christian Endeavor Convention.

BY WHAT ROUTE?

The Santa Fe

The same rate will also apply to intermediate points, and in the reverse direction. From some points the rate will be slightly higher.

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Send for Time Folder and detailed information to any agent of the Santa Fe Route, or to the undersigned.

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THROUGH SLEEPERS DAILY both ways between

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San Antonio, Austin, Taylor, Fort Worth, Dallas and Kansas City, Galveston, Houston, Palestine and St. Louis WITHOUT CHANGE.

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L. TRICE, General Superintendent, PALESTINE, TEXAS.

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PRICE'S
CREAM
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MOST PERFECT MADE.

A pure Grape Cream of Tartar Powder. Free from Ammonia, Alum or any other adulterant.
40 Years the Standard

"TO EVERY MAN HIS WORK."

These words of the evangelist, Mark, are very suggestive, and are worthy of close and earnest study. We live in an age of the distribution of labor, hence we live in age of great results. No one man can do everything in any one business or work and make the business as much of a success as if he only did a special part of it. The superintendent can not be both janitor and superintendent. The President can not be both Secretary and President. The engineer cannot do the fireman's work and run his engine. There must be distribution. "To every man his work," is the theory of success in business as in everything else. This is God's idea and this is his plan in the work of the Church as well as everything else. All are not preachers, neither are all stewards, or Sunday-school superintendents, or teachers. There is some one work that each can do better than any other; and this work ascertained, the highest possibilities are open to him who faithfully does his part, and done by all thus, to the Church itself.

Now how shall we know what is our part? God calls some to a specific work, as for example preaching the word. So also he may call others to other specific work in the Church. Carvosso seems to have been called to the specific work of an itinerant class-leader in the early days of Methodism. It is, I think, clearly true that the voice of the Church is sometimes the voice of God, and many men have, in this way, been called out and put to work in the Lord's service, who would probably, but for the voice of the Church, have never been heard of or known at all in such service—men too, who have been a power for good. I have in mind now an honored member of one of our Annual Conferences, who was licensed to preach by the Church without his consent, nearly fifty years ago, who would probably never have applied of his own motion for license at all. Thousands have been converted through his instrumentality. So of men in other positions than the ministry in the Church. Stewards, Sunday-school superintendents and teachers have been appointed even against their will, and as the results have shown, have done good work, and accomplished great good. He who stands in his place and does his work when the Church has elected him by her regularly constituted methods, may be sure that he is not very far out of the line of his providential position, unless there should be a conviction of some other duty on his heart that overpowers all else.

The disposition not to fill a certain place in the Church simply because there are unpleasant things connected with it, or from an indisposition to do the amount of work required by it, is an indication of danger to any man in his Christian life, and many a man's lukewarmness and back-slidden condition has had its origin just here. Men and women may "grieve the Holy Spirit" in this way, and so rob themselves of the enjoyments of a religious life, and rob the Church of Christ of an important and helpful agent of success.

Every one must do some part of the Church's work. The preacher can't do the steward's work. The Committee on Strangers can't do the work of the Board of Trustees, and so on throughout the whole catalogue. The stewards can't support the Church. Their business is to fix and collect the preacher's

salary, and help the preacher in his work. Many seem to think that they (the stewards) ought to do all the paying. They are only your agents to help in the collection of the preacher's support, and in the general work of the Church. It would be well if you would quit abusing them and see if you have done your part towards helping in the work. The members can't all go to the preacher and pay him in person, and so the stewards ought not to grumble at them for not paying when they have not done their part as stewards towards getting them to pay. Let each do his work and then the aggressive force of the Church will be apparent to all, and the success of the Church will be felt by the world.

Many a preacher has been blamed for lack of success when the conditions of success were not present and when success was impossible under the circumstances under which he labored. So too, many a Sunday-school superintendent and Board of Stewards. Sometimes Churches have been blamed for not supporting their pastors, when the blame ought to have been upon the Board of Stewards, who had failed to do their duty, or the pastor himself, who had whiled away his time in the neglect of his work.

"To every man his work" is not a better motto for observance in a worldly than in a religious sense. It is scriptural, it is rational, it is righteous, it is just, it is successful. Sam Jones, in his quaint way, illustrates the idea by putting the preacher in the shafts with the Church in the wagon and the official board as the driver. The places of any might be changed; neither the preacher, nor the official board must do all the riding, and expect the others to do the pulling, but each in his place must do his own part in the spirit of service to the "Lord Christ," and so will the success of the Church be marked, abundant, and what it ought to be.

E. W. SOLOMON.

And I?

Is there some desert or some pathless sea

Where Thou, good God of angels, wilt send me?

Some oak for me to rend; some sea,

Some rock for me to break;

Some handful of Thy corn to take

And scatter far-afield,

Till it in turn shall yield

Its hundredfold

Of grains of gold

To feed the waiting children of my God?

Show me the desert, Father, or the sea.

Is it thine enterprise? Great God, send me!

And though this body lie where ocean rolls,

Father, count me among all faithful souls!

—Christian Register.

A Tonic.

Horsford's Acid Phosphate.

It preserves and renews the vitality, strengthens the nerves, and stimulates the stomach to healthy action.

It takes some time to age whiskey, but it does not take long to age the man who drinks it.

A 50-cent Iron Tonic. Pure, Soluble Iron concentrated and pure Amorphous Quinine is contained in Cheatham's Chill Tonic, making it the most desirable Iron Tonic on the market. It is a true tonic, strengthener, appetizer, toner up of the system and blood purifier. Only 50 cents.

EPWORTH LEAGUE NOTICES.

To the Leaguers of Texas:
Circumstances over which I have no control prevent my going to Toronto at all.
JAMES W. HILL.
Greenville, Texas, June 28.

MINORITY REPORT.

As a member of the Transportation Committee, I beg leave to submit the following report:

I am opposed to the selection of any railroad out of Texas as the official route to the International League Conference, which convenes at Toronto, July 15-19, and offer in justification of my position these reasons:

1. It is an injustice to the railroads who have given reduced rates and extended various courtesies to our State Conferences, without which courtesy it would not be possible for the State Conference to meet the heavy expense that would be entailed in securing speakers from abroad.

2. The State of Texas is too large, and has too many gateways, to make an official route of any practical value.

3. The adoption of an official route cuts off competition on the part of other lines.
4. It is an inconvenience and an expense to a great many Leaguers who do not live in territory contiguous to the official line.
5. Besides, we think it best for the Leaguers to form in conference parties, or private parties, and take that route that offers to them the best advantages, and meet at some point out of the State.
6. Further, I believe the Leaguers, as a body in our State, are opposed to the adoption of an official route.
7. I believe the adoption of the majority report, naming three routes, much worse than naming one, as it discriminates in favor of these three, to the exclusion of two or three others, who have treated us kindly, and should have an equal showing for the business.
WESLEY PEACOCK.
San Antonio, Texas.

NOTICE.

Will the Second Vice-Presidents of the several Leagues in the Sulphur Springs District please send their reports to me on or before the 8th of July, as the Sulphur Springs District League Conference convenes in Commerce on the 13th, and reports from each League will be expected. Let the reports be full, consisting of all work done in that department. Address
ZELPA RANDALL,
Second Vice-President Sulphur Springs District League Conference, Sulphur Springs, Texas.

DISTRICT CONFERENCE NOTICES.

District.	Place Held.	Date.
Waxahachie.....	Italy.....	June 25
Greenville.....	Lone Oak.....	June 29
Palestine.....	Jacksonville.....	June 30
Beaumont.....	Beaumont.....	July 1
Austin.....	Smithville.....	July 1
Huntsville.....	Conroe.....	July 1
Rowie.....	Jacksboro.....	July 1
Vernon.....	Vernon.....	July 1
Brownwood.....	Brownwood.....	July 2
Sherman.....	Bells.....	July 6
Clarendon.....	Plainview.....	July 8
Bonham.....	Pecan Gap.....	July 8
Tyler.....	Grand Saline.....	July 8
Pittsburg.....	Atlanta.....	July 8
Georgetown.....	Salado.....	Aug 18

W. P. AND H. M. S.

The District Conference of the Woman's Home Mission and Parsonage Society of Greenville District will be held in Greenville July 8. Every pastor in the district is earnestly invited to attend this meeting. Each auxiliary will please send a delegate. Homes will be provided for all who will attend.

MRS. E. W. HARRIS,
District Secretary Greenville District.

CERTIFICATES, BEEVILLE.

Let all who attend the League Conference at Beeville get certificate from railroad agents, that we may have reduced rates returning.
J. D. SCOTT.
San Antonio, Texas.

TYLER DISTRICT.

The Texas and Pacific Railroad and the Cotton Belt route will give a rate of one and one-third fares to the Tyler District Conference at Grand Saline, July 6, selling tickets July 5, 6 and 7, limited for return to July 12.
JOHN ADAMS, P. E.

AUSTIN DISTRICT.

Please ascertain how many of your delegates will attend the conference at Smithville, and send me their names, so that homes may be provided. If any bring their wives, please notify us before hand. Don't bring horses if you can avoid it. Everybody come. We will provide for you some way.
R. T. BLACKBURN, P. C.
Smithville, Texas, June 15.

TYLER DISTRICT.

Applicants for license to preach will be examined in the afternoon of the first day of the District Conference, July 8. Let each candidate be present if he wishes to be examined.
W. P. PLEDGER,
Chairman Committee.

W. P. H. M. S. PITTSBURG DISTRICT.
The District Conference of the Woman's Parsonage and Home Mission Society of Pittsburg District, M. E. Church, South, will be held with the District Conference, at Atlanta, Texas, July 8. Each auxiliary in the district is requested to send delegates to this conference.

MRS. FANNIE TRIGG,
District Secretary.

"But let us hence, my sovereign, to provide.

"A salve for every sore that may betide."

—Henry III., Act VI. scene 6.

Referring, of course, to the wondrous qualities of Pond's Extract Ointment.

El Paso District—Fourth Round.
Penasco, at Upper Penasco.....Aug 8
Tularosa, at La Luz.....Aug 15
White Oaks, at Bonito.....Aug 29
Roswell.....Sep 5
Eddy.....Sep 12
Pecos.....Sep 15
Alpine.....Sep 19
El Paso.....Sep 26
Camp-meetings: At Hope, July 18 to July 25; at Upper Penasco, July 30-Aug. 8; at Bonito, Aug. 20-Aug. 29.
C. C. Edgington, P. E.

CONVENTION W. P. & H. M. SOCIETY.
The fifth convention of the Woman's Parsonage and Home Mission Society, M. E. Church, South, will be held in Knoxville, Tenn., October 28th and continue through November 1st.
MRS. R. L. BLEVINS.

INTERSTATE DRILL, SAN ANTONIO.
Round trip excursion tickets on sale from all points on the I. & G. N. R. R. July 16 to 24th, inclusive, limited to 27th for return, at very low rates.
D. J. PRICE, G. P. A.

EPWORTH LEAGUE, TORONTO.
Round trip tickets on sale from all points on the I. & G. N. R. R. July 12, 13 and 14,

OUR NEW LANGUAGE TEACHER.

The Polytechnic College has been peculiarly fortunate in securing a man for the Chair of Ancient and Modern Languages, made vacant by the resignation of Prof. R. E. Brooks. The following testimonials from the Chancellor and Faculty of Vanderbilt University, lead us to believe that Mr. McSwain is one of the finest Linguists in the South.

W. F. LLOYD, Pres't Polytechnic College,
Fort Worth, Texas.

Chancellor's Office, Vanderbilt University,
Nashville, Tenn., June 19, 1895.

Mr. R. B. McSwain has been for two years a student of Vanderbilt University. During this time he has done the regular work through two years of the theological course, besides doing considerable extra work in Hebrew, Greek, Assyrian and Arabic. I have not had the pleasure of enrolling Mr. McSwain in any of my own classes, but I know that he is regarded by his professors as one of the most remarkable students of Language that has ever attended the University. I have no doubt that a career of great honor and usefulness awaits him. I commend most heartily Mr. McSwain to the attention of any parties in need of a thoroughly equipped teacher.
J. H. KIRKLAND, Chancellor.

Vanderbilt University, School of Greek,
Nashville, Tenn., Feb. 11, 1897.

Mr. R. B. McSwain has studied Greek and Sanskrit under me for two years and I most heartily recommend him as instructor in Greek to any University or College. It is not too strong when I say that I consider Mr. McSwain to have a wonderful power in the study of language. I know that he will bring honor to his Alma Mater here as well as to that institution which will be so fortunate as to secure his services.
H. C. TOLMAN,
Prof. of Greek Language and Literature.

Office of the Dean of the Biblical Department, Vanderbilt University, Nashville, Tennessee, June 20, 1895.

Dear Sir—Rev. R. B. McSwain, an A. B. graduate of Arkadelphia College, Ark., has been a student in Vanderbilt University for two years, during which time he has shown himself to be a man worthy of highest confidence. We regard him as one of our very best students. He has attained distinction in every study which he has pursued, being especially successful in the study of the Greek, and Hebrew Languages. I consider him a man of far more than ordinary ability and capable of doing successfully any work he may undertake. He is especially well prepared for the work of teaching. Very truly yours,
W. F. TILLET, Dean.

Vanderbilt University, Nashville, Tenn.

This is to certify that I have been acquainted with the bearer, Mr. R. B. McSwain, for about four years, during which time he has been in attendance on my classes. He is one of the best and most successful students I have had; a man of fine character, exemplary habits of study and acute perception. He has also had charge of my junior class during my absence from the University, and performed the work with satisfaction both to me and to the class. I have unbounded confidence in him, and heartily recommend him to that part of the public in search of a diligent and successful teacher.

J. H. STEVENSON,
Prof. of Hebrew and O. T. Exegesis.

Vanderbilt University, Nashville, Tenn., February 15, 1897.

To whom it may concern: It gives me pleasure to state that the Rev. R. B. McSwain has been a student in Vanderbilt University for three years and has been a member of my class in the N. T. Greek during that time. He is a young man of the highest moral character, of unusual intellectual clearness and vigor, and of the most industrious habits of study, and the success he has achieved in his studies is extraordinary. He has had some experience in teaching, and has the faculty of stating his thoughts clearly and forcibly. Very respectfully,
GROSS ALEXANDER,
Prof. N. T. Greek, Vanderbilt University.

Conference Training School, Fordyce, Ark., May 12, 1896.

To whom it may concern: Mr. Robert B. McSwain has taught in my school during the past year. His work has been faithfully and well done. He possesses unusual attainments in scholarship, is a diligent student and a careful instructor. He deserves a better salary than we are able to pay. It is a pleasure to give this testimonial of his worth as a man, his efficiency as a teacher. The community securing his services will be fortunate.
J. D. CLARY,
Principal.

Limited good for return until July 26, at half rates; privilege of extension of return limit until August 12 will be granted on these tickets.
D. J. PRICE, G. P. A.

NATIONAL EDUCATIONAL ASSOCIATION, MILWAUKEE, WIS.

Round trip tickets on sale from all points on the I. & G. N. R. R. July 3, 4 and 5, return limit July 12, at half rates; privilege of an extension of limit on these tickets to August 31st will be granted.
D. J. PRICE, G. P. A.

TEACHERS' EXCURSION TO MEXICO.

Round trip tickets on sale to Monterey and Mexico City from all points on the I. & G. N. R. R. July 2, limited 30 days for Mexico City and 10 days for Monterey, at popular low excursion rates. This will be the grandest Mexico excursion this season.
D. J. PRICE, G. P. A.

If we have faith, sooner or later God will test it.

If the Baby is Cutting Teeth.

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