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EDITORIAL.

METHODISM, A DOCTRINE, A LIFE, A FORM.

Methodism is a doctrine, a life and a form. It contains a sharply defined creed, a rich and glowing experience and a powerful and efficient system of Church government. The theology of Methodism is luminous and comprehensive, with distinctive and unique characteristics, and represents the highwater mark of modern religious thought. Methodism is a divine life in the soul, expansive, joyous and fruitful. Our ecclesiastical organization is the best device on record for the propagation of the gospel and the extension of the Kingdom of Christ.

Methodism has adopted the Arminian theology in contradistinction to the Calvinistic, and preaches a free, full and present salvation to all mankind. It is the eternal and uncompromising foe of the traditional decrees. It is the gospel of fair play and even-handed justice. Methodism is the republication of primitive Christianity. It is the Pauline faith in all its amplitude and details. It was the mission of Methodism to place in the foreground with the strongest possible accentuation the fundamental doctrines of the gospel of Christ: depravity, repentance, justification by faith, the forgiveness of sins, the regeneration of the soul, the witness of the Spirit, holiness of heart and life, the immortality of the soul and the resurrection of the dead, the judgment, heaven and hell. The putting of these great truths upon the hearts and consciences of men made Methodism and inaugurated a world-wide revival of religion, whose ultimate achievements defy all forecast and calculation. Methodism, while holding the universally recognized orthodox teachings, has put special emphasis upon the principles enumerated above, and has crystallized her convictions into a creed broad, consistent and reasonable.

Methodism has always magnified the spiritual life. Man is reformed from within, outward. The springs of character are in the soul. The forces which move us are located in the abyss of the heart. It is the breathing into us of a divine life by the Holy Ghost. This life, duly nourished and developed, manifests itself in pure and charitable thoughts, in sweet and holy affections, in chaste and temperate speech and in beautiful and righteous deeds. It is the flowering and fruitage of the invisible energy—a transparent and flowing stream from a hidden fountain. Methodism stands for a joyful, optimistic life, for a religion which makes us better and happier. It has always been a sunny, hopeful, enthusiastic experience. It has felt the rapturous thrill of redemption at the very core of her heart, and has vented her gladness in songs and shouts of praise. No Church holds to a loftier ideal of Christian life. No denomination can boast an ethical system broader or purer. A typical Methodist, intelligent, warm-hearted, treading the path of duty, busy in the service of man, strong and happy in the love of God, doing the whole will of Christ, is the very best expression of the beauty and power of the gospel of the Son of God. Methodism is Christianity in earnest.

Our Church government is unique. It originated and came to its present status under the guardianship of Providence. It is almost perfectly adapted to its mission: spreading scriptural holiness over these lands. Its connectionalism, binding all the various parts into a homogeneous and vital whole, is a distinguishing and valuable feature. Its system of conferences, superintending and promoting every enterprise and interest, has commanded the admiration of the

world. Its itinerancy, guaranteeing every congregation a preacher and every preacher a congregation, visiting and blessing all the waste places of the earth, is its glory and its strength. While religion is not absolutely tied down to any form, still good methods are better than bad ones, and Methodism, recognizing this fundamental truth, has selected and adopted the best means to the accomplishment of her ends. She has done this so successfully that Macaulay said of Wesley, the founder of Methodism: "He had a genius for government not inferior to that of Richelieu." With such a creed, with such a deep and joyous life, with such magnificent and powerful engines, Methodism is destined to challenge the attention of the world and to pursue an ever-broadening and ever-brightening course.

UNHAISING AND UNRESTING.

We can conceive of no better practical motto for the guidance of life than the one contained in the oft-quoted beautiful line: "Like a star unshaking and yet un-resting." We should make haste slowly. We should never move either too rapidly or leisurely. We should do our life-work without fretful eagerness on the one hand or indifferent idleness on the other. The fiery ambition which thinks that it can carry the prizes of life by bold, brilliant charge will be disappointed. The slothfulness which waits for something to turn up will be equally rebuked. We should utilize habitually, never rushing and never halting, the everlasting laws of nature. This is the secret of success. Avoiding passionate, fiery impulses and apathetic, stagnant dispositions, with the immense energy of life calmly regulated and wisely directed, we are certain to win. The vaulting ambition will overleap itself. Idleness will tarry too long by the way. But the unshaking and the un-resting spirit will go slowly and surely to the goal. The star with an intermittent rhythmic movement swings round its divinely appointed orbit. Each one of us with a zeal that knows no abatement and a leisureliness that experiences no hurrying can fulfill the mission of life. "No day without a line." No march without a halt.

NOT A THOUGHT, BUT A DEED.

It was never intended that our intellectual energy should terminate in a thought. Theory ought to be the basis and starting point of action. To talk eloquently about life and business while we do nothing is a sheer waste of time. Our thought should issue in action. Our theory should find a practical counterpart in substantial performance. Those who know what is best should do it and thus recommend and illustrate the philosophy of life by example. Those who profess and advise without corresponding achievement are like the oarsman who looks one way and moves the other, or like the signboard which points out the right direction and then stands perfectly still.

A CONTRAST.

The secular press of the North referred with uniform kindness to the late reunion of Confederate veterans in Richmond Va. The religious press of the North, on the other hand, spoke of it bitterly and disparagingly. The children of this world are not only wiser, but kinder in their generation than the children of light. The secular journalists sympathize with the patriotic spirit of the South, which mourns for its unreturning dead and grieves over its precious but faded hopes. The religious journalists sneer at all such demonstrations. The contrast between the two groups of editors is very remarkable. That men who repre-

sent the Prince and the kingdom of peace should breathe such bitterness toward the Southern section of our country is painful and humiliating to the last degree.

But we shall not cease to honor the memory of our mighty dead, the protests of Puritan journalism to the contrary notwithstanding.

Connectional News.

Alabama Advocate: The Advocate is in receipt of marked copies of Mobile and New Orleans papers, detailing at length the dedication, on the 21st ult., of the new St. Francis Street Church, at Mobile. It was indeed a great day for Mobile Methodism, as the noble St. Francis Street congregation gathered for the glad consummation of their prayers and sacrifices and labors. At such a time it would not have been at all out of place had the people "shouted for joy." Dr. Shoaff, the popular and efficient under-shepherd, and his faithful flock have done excellently. The rebuilding and reopening are a fitting crowning of the present pastoral quadrennium.

Rev. S. A. Weber, in St. Louis Advocate: The newest edition of South Carolina Methodism is the Epworth Orphanage, recently located near the capital of the State. It has started off under most favorable circumstances. Our people take kindly to it. It doesn't come forth full grown, like Minerva from the head of Jupiter, but it is a healthy growth from humble beginnings. This is better. It will be easier of management and control. With the growing institution there will be a growing capacity and facility of administration on the part of its conductors. The Rev. G. H. Waddell, one of our first young men, nobly seconded by his level-headed, true-hearted wife, is proving the very man we need for this work. Only a few weeks ago the beautiful little chapel of the orphanage was dedicated as the "Giles Patterson Chapel." It was the gift of an elect lady, who appropriately named it after her deceased husband, a distinguished citizen of our State. Another building is already entered by the Sunday-school of the State, to be called the "Kirkland Hall," in honor of the late Sunday-school Secretary. We have quite as many children as we can accommodate at present. There is immediate demand for more room.

Exchange: The commencement season has just come to a close. The college people have done excellent work, and are now preparing to go to work on an extension plan of drumming. The Martha Washington trustees have at last agreed upon a President, and have wisely chosen Rev. W. M. Dyer, for the past four years pastor of our Church at Abingdon. He is one of our best and purest men, and in every respect equal to the work to which he has been called. Rev. Eugene Blake, late of Sullins College, will fill out the year as pastor of the Church at Abingdon. Dr. D. S. Hearon is again in sole control of Sullins College. He is actively at work, and is confident of a fine opening this fall. All who know his ability and purity of character can testify to his admirable fitness for the trying position of President of a college for young ladies. Dr. R. G. Waterhouse, as President of Emory and Henry College, is fast solving the problems that have, for so many years, been vexing the trustees and friends of that historic educational institution of our Church. The recent commencement was in all respects a great success. The Alumni was awakened to a sense of the college's need and of their duty. With a few more years of such management, Dr. Waterhouse will see the debt out of the way and the patronage much increased. Good work is being done by the able faculty of the college, and there is really no reason why any Methodist parent should send his boy to any other college. The Church is relieving all the demands for a thorough classical education at Emory and Henry College. It is hoped that all the preachers will rally to the support of the college this summer, and greatly increase its patronage next fall. Centenary Female College, under the wise management of the veteran Dr. Sullins, is moving along on the high plane of the past.

General Church News.

Zion's Herald: In ransacking Italy, which his victorious sword had laid prostrate, of the art-treasures and antiquities of her fairest and most famous cities, Napoleon made a prize of the Codex Vaticanus among other things, and had it conveyed to Paris, where it was studied by Hug, who first made known to the learned world its hoar antiquity and incalculable value to the Apparatus Criticus of the New Testament. When the Scourge of Europe was sent to St. Helena in 1815, the Codex was sent back to Rome, where it was again relegated to the shadows of the Vatican. Its history from this point is best told in the words of P. C. Kenyon's lately-

published volume, "Our Bible and the Ancient MSS."

"In 1843 Tischendorf, after waiting for several months, was allowed to see it for six hours. Next year De Muralt was permitted to study it nine hours. In 1845 the great English scholar Trevelyan was allowed to see it, but not to copy a word. His pockets were searched before he might open it, and all writing materials were taken away. Two clerics stood beside him and snatched away the volume if he looked too long at any passage. However, the Roman authorities now took the task in hand themselves, and in 1857 an edition by Cardinal Mai was published, which, however, was so inaccurate as to be almost useless. In 1866 Tischendorf once more applied for leave to edit the MS., but with difficulty obtained leave to examine it for the purpose of collating difficult passages. Unfortunately the great scholar so far forgot himself as to copy out twenty pages in full, contrary to the conditions under which he had been allowed access to the MS., and his permission was naturally withdrawn. Renewed entreaty procured him six days' longer study, making in all fourteen days of three hours each; and by making the most of his time Tischendorf was able in 1867 to publish the most perfect edition of the manuscript which had yet appeared. An improved Roman edition appeared in 1868-'81, but the final and decisive publication was reserved for the years 1889-'90, when a complete photographic facsimile of the whole MS. made its contents once and for all the common property of all scholars."

And thus has been exemplified once more the truth of the prediction, and pregnant saying addressed long centuries ago by the Apostle Paul from the city of the Caesars to his son Timothy: "But the Word of God is not bound."

THE PRESS.

Better Wages than Money.

A contemporary calls attention to the fact that Jonathan Edwards, the greatest theologian, perhaps, that this country has produced, received the munificent salary of 26 1/2s. 4d. a year, about \$35, and firewood free. This is not as remarkable as it seems, perhaps. It often takes a big man to live on a small salary, and Jonathan Edwards seems to have been just that kind of a man. So rapid has been the advance of luxury and so complex has become our modern life that it seems almost as if thousands instead of little less than a hundred years separate us from the heroic days when the greatest of New England thinkers and ministers were able to live a year on what many a city minister (basing the computation on \$8000 a year) would not be able to live a week. Time certainly has changed somewhat since Jonathan Edwards was able to draw a salary of less than seventy cents per week. In Cornwall, London, the other day a sale of a leasehold interest was made of a lot of small lots near the Bank of England at a price as figured out, of about \$13,500,000 per acre. This seems an extravagant price to pay for land when it is said, a man can buy a quarter-section in some parts of the world at 25 cents per acre. But the reasons for the difference of value are apparent to everyone. Much the same thing holds true in other respects. The question of relativity is the important one if a scale of values be insisted upon. In the case of a man like Jonathan Edwards, however, even relativity is comparatively unimportant. Milton received £5 for "Paradise Lost," and probably thought no more about it. It was not for the £5 he wrote it. He wrote for a higher compensation, and won it, and so with Edwards and dozens of others who might be brought forward for illustration. President Dwight of Yale in his address to the Yale seniors last week touched something of the old granite strain of New England character, a strain that gave forth its full resonance in the character of Jonathan Edwards. "Believe," said President Dwight, "that there is nothing more needed in this showy, luxurious, place-hunting, fame-seeking, money-getting generation than the giving forth from educated men of such a vision of genuine inward living as the one thing and the best thing in the world. The man in himself—that is what the divine summons calls you to be. You are to be workmen, if you are to live the life for which you are preparing here, and your work is to be for others, or your preparation has before it no worthy end."

Two Characteristics of Christ.

The first is the extraordinary sweep of his intellectual vision. Though the simplest of men dealing with the details of everyday life, everything he did bore directly on the most comprehensive problem that has ever entered into the thoughts of a human being. I call up before you to-day the intellectual majesty of that simple, practical life. He conceived the need of a universal moral transformation of the race, and clearly defined in his own mind the mode of accomplishing the same. No statesman, no philanthropist, no philosopher so sharply penetrated into the depths of the human soul, so broadly grasped any problem of human life and destiny as he. All this was fundamental to his mission. For leadership there must be mental power, clearness of vision, en-

ergy of thought, mental mastery of all the intricacies which enter into any question at stake. Nothing can be a substitute for this. I ask you to think of it. Jesus was able to do this because of the intellectual greatness of his being. You understand the principle here stated. You cannot do great things unless in your individual life you are yourself great. You need all that scholarship, all that mental training, all that the most intense mental application can give you. Under the influence and inspiration of this most perfect of all examples, I exhort you to seek greatness. The race needs it. God asks it. You cannot afford to have a lower aim than this.

Variety in Nature.

We cannot all find the same things in nature. She is all things to all men. She is like the manna that came down from heaven. "He made manna to descend for them, in which were all manner of tastes; and every Israelite found in it what his palate was chiefly pleased with. If he desired fat in it, he had it. In it the young men tasted bread, the old men honey, and the children oil." But all found in it substance and strength. So with nature. In her are "all manner of tastes"—science, art, poetry, utility, and good in all. The botanist has all pleasure in her, the ornithologist another, the explorer another, the walker and sportsman another; what all may have are the refreshment and exhilaration which come from a loving and intelligent scrutiny of her manifold works. —John Burroughs.

The Ignorance of Science.

It was very proper that the universities should unite to honor Lord Kelvin, better known as Sir William Thomson, on the occasion of the fiftieth anniversary of his connection with Glasgow University. We have not space to indicate the discoveries which he has made during the years in which he has been without a superior as a student of electrical energy. We only want to quote the startling and modest words in which he accepted the congratulations of the Lord Provost of Glasgow. He said:

"One word characterizes the most strenuous of the efforts for the advancement of science that I have made perseveringly through fifty-five years; that word is failure. I know no more of electric and magnetic force, or of the relations between ether, electricity and ponderable matter, or of chemical affinity, than I know and tried to teach my students of natural philosophy fifty years ago, in my first session as professor. Something of sadness must come of failure."

These words are in the line of Lord Salisbury's presidential address last year on the Ignorance of Science. The man who says this is the one who was chosen to be chief electrician of the Atlantic Cable Company, and who has made more inventions and discoveries in just the lines in which he confesses his utter ignorance than any other living man. What such a man as he, or Clerk Maxwell, his distinguished pupil, wants to know about matter is the dynamics of atoms, and how they produce their effects; and that nobody knows, and nobody gets a fair clue to it. It was the hope of the clue that set all the scientific men agog when the Röntgen rays were discovered, and they are eager to learn whether its vibrations are so short that they will compare with the size of atoms. A similar interest attaches to the discovery of argon and especially of helium; but yet the clue fails and the long-sought knowledge eludes them. Right before us are phenomena most familiar whose laws are well known, but whose causes utterly escape all research. What scholar would not give his life to learn how an apple is pulled to the earth, why a pint weighs a pound, or weighs anything, or what is the cause of the lines of the spectroscopic—The Independent.

Two Characteristics of Christ.

The first is the extraordinary sweep of his intellectual vision. Though the simplest of men dealing with the details of everyday life, everything he did bore directly on the most comprehensive problem that has ever entered into the thoughts of a human being. I call up before you to-day the intellectual majesty of that simple, practical life. He conceived the need of a universal moral transformation of the race, and clearly defined in his own mind the mode of accomplishing the same. No statesman, no philanthropist, no philosopher so sharply penetrated into the depths of the human soul, so broadly grasped any problem of human life and destiny as he. All this was fundamental to his mission. For leadership there must be mental power, clearness of vision, en-

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The other quality or energy of that matchless life to which I point you this morning is his universal manhood. He touched humanity at every point, and in him was embodied the fullness of the human. He was more than an individual, more than a citizen of the state, more than the deepest content of the broadest nationality. He was the man, his plans encompassing the world, his heart reaching out to every son and daughter of Adam, his arms holding all lands and all ages, representing the universal human, and consecrated in his activities to the well being of all.

Such was he. Hence his name can not perish. Hence his power shall increase till the last moment of time. On the human side mightier than all others, and more precious than all others in harmony with the divine fullness in the perfect redemption, as there is "none other name under heaven given among men whereby we may be saved." With such holy, unselfish, universal humanity the Godhead could fittingly unite in the personality of the Christ of all history, the Christ of all hearts.

Turn not to Greece for your philosophy, to Rome for the unshakable-ness of power, or to any of the schools for your models of wisdom, but direct your eyes to Jesus, the polar star of all the earth and the heavens. Be like him, and your mission will be perfect, and your lives will be mighty in making history, in lifting up the downtrodden, and converting this world into a paradise. When crossing the river of death, your immortality shall be eternal life, and each will not lose you. Your influence here among men will be more than the sweet memory of your name; it will be a perpetually growing energy for good. Thus you will justify your right to a place among men and fulfill the mission on which God has sent you to this world. —L. R. Pliske, LL. D., in Michigan Advocate.

Texas Personals.

Bro. M. J. Thomas, of Emberson Circuit, made the Advocate a pleasant call during the week.

Rev. J. L. Morris, of Bonham, preached two capital sermons to our First Church people Sunday last. We heard the highest commendation on every hand.

Through the courtesy of Rev. S. A. Ashburn, of Wolfe City, we will furnish the readers of the Advocate a newsy and pleasant account of the North Texas League Conference which met in Sherman, June last. Bro. Ashburn has been quite sick, and we are glad to report him at present convalescent.

Southern Methodist Personals.

Wofford College has conferred the degree of Doctor of Divinity upon Rev. J. O. Wilson, Editor of the Southern Christian Advocate.

Dr. James Atkins, the new Sunday-school Editor, has reached Nashville and has taken charge of his office. Those who know him best are confident that he will fill the position creditably to himself and profitably to the Church.

Rev. J. A. Lewis, during the next week Logan Female College was in the public eye. She is a stately dame, and on commencement occasions appears to great advantage leading forth her white-robed daughters. All the members of the Conference Committee were present and did their work faithfully. Their report may be relied on for its accuracy of statement.

Rev. W. K. Piner, of Bowling Green, preached the commencement sermon. The words, "I ought," laid the foundation for an excellent discourse on duty. It was well-conceived, beautifully illustrated, and happily expressed. The day was so dark that it became necessary to turn on the lights as at eventide. The clouds "poured out water," and many were kept away. It was indeed a trying day.

On Wednesday morning Dr. Briggs, of Owensboro, was greeted by just such an audience as an orator desires—cultured, confiding, keenly appreciative, self-poised, but sympathetic, able to ascend the empty heights where imagination revels, or descend into those misty

depths where philosophy reigns. A fainter heart might have been appalled, a feebler intellect flustered, but the orator of the day rose to the demands of the occasion, not with painful effort, but with an easy grace which soon dissipated every fear about his success. For an hour and more he held that vast audience as under a wizard's spell. No word was lost. No listless eye. His foundations were a mosaic of precious stones, his walls of superstructure of logical, philosophical, and rhetorical composite of variegated hue, finished within with elaborate fresco, while over all was the dome of beauty, completing this temple of thought, "a thing of beauty, a joy forever."

If the Lone Star State has any more sons like Drs. Briggs and Piner she is to be congratulated; if not, she may console herself with the reflection that their gifts and graces are duly appreciated in the "Blue Grass State" so long famed for the eloquence of her own sons.

General Personals.

Northwestern Advocate: In his remarks at the reception tendered him in Boston, Bishop Foster said that in his retirement he was as happy as in his most active service, and expected to remain so. He acknowledged he had tried to preach great sermons on great subjects for thirty years past. He had aimed to do so, but he was done with that now. He should give only talks in the future. He pleasantly notified the brethren that, whereas he had formerly spoken for an hour and a half at a time he should preach but thirty minutes now. His feeling was that when it was the Lord's time, it was his time to go. He had told the Lord that he did not want the time to be too long. He meant to live sweetly and lovingly among the brethren. In the twenty-four years of his appointments he never had had to reverse a single one. Recalling the events of his life, he said he felt called to preach at about ten years of age; and two years later while going through the form of the service, his own heart was touched. When he was converted really at twelve years and six months, he was solemnly converted. At thirteen and a half he was certified as an exhorter. At fourteen years, eight months he received his first license, and at seventeen he was taken out of college, and for the fifty-nine years following he had been a preacher. He had not an enemy on earth nor in heaven. He never had asked for anything of the Church. He had lived a happy fifty-nine years in this glorious ministry. The Church had done nothing but good for him, and he rejected to feel that he had the respect and love of the whole Church. He had been positive in his convictions and in stating them, but his heart was ever loving and loyal to all the Churches. His sympathy and love go out not only to the Protestant Churches, but he loved the Roman Catholic Church as well. He was happy in his retirement.

Zion's Herald: On Monday last we were favored in the Preachers' Meeting with an address by Rev. Professor Joseph Agar Beet, D. D., who comes to us from England to deliver three courses of lectures—Ocean Grove, Chicago, and Chattanooga. Prof. Beet fills the chair of theology in the Wesleyan Theological School at Richmond in London. He is well known on this side by his splendid Commentary on Romans and by a volume of sermons, "Through Christ to God." In his address he gave us a sort of resume of his lectures on "The Credentials of the Gospel," in which he shows that the New Testament contains within itself, in its own writings, sufficient proof of all the great facts recorded concerning Jesus Christ. He urged upon the preachers to proclaim the primary truths of the Gospel, even while some of the secondary ones may remain unsettled. And he made this grand truth luminous, that the gateway to the New Testament should be through the Old Testament and that the meaning and purpose of the Old Testament are to be found through the cross and especially through the resurrection of Jesus Christ from the dead.

The preachers followed him with great pleasure, and for the time he was the professor and they were his class. At the end "the class" began to ask questions which he answered in the spirit of a great scholar and writer. At last "certain brethren" began to catechize him on the subject of the "higher life." They could not have known that they were making their dialectics and theology against one of the keenest, brightest writers on this subject in England, and that he is the author of one of the best manuals on Christian Holiness. As some of our "unco guide" brethren attempted to set him right or prove him wrong, it reminded the unaccustomed of having a controversy with a buzz saw. But his spirit was so sweet and modest that his address was greatly enjoyed. In his physical build he is tall, slim, thin in face, with the scholarly stoop and modest ways of the friend, Dr. Watkins. But, unlike Dr. Watkins, Dr. Beet seemed to be quite ready to give his impressions of this country. We have no doubt that his lectures will be received in this country with the approval they deserve.

DEVOTIONAL.

Jesus Crucified.

The quadruple description of the crucifixion is a literary marvel. Though a circumstance of transcendent importance, the narrative of it is surprisingly condensed. There is no spinning out of details, no obtrusion of the personal opinions and sentiments of the narrators.

Here is a suggestion of how we ourselves should approach Calvary. It is not a theme for volubility. There should be no striving to magnify its painful horrors, or to compare the physical sufferings of its victim with those of others. A spiritual interpretation is the thing desirable. A personal appropriation by faith is great riches.

Following the narrative of Luke, we first have the numbering of Jesus with transgressors. He was crucified between the malefactors, the insurgent robbers and murderers. He who could challenge the world to impeach his sinlessness, was "made sin." He was put to the extremity of a convicted felon.

With the first shedding of his blood begins his mediatorial prayer. "Father forgive them." The "inventiveness of love" finds a palliating circumstance in their ignorance. "They know not what they do." The prayer sweeps out to include, not the coarse executioners alone, but the cunning conspirators who use them as their tools.

It is enough to brand it with infamy, that destroying vice of gambling that it obtruded itself at the crucifixion. The soldiers throw dice to determine which should have the most valuable garment of the sufferer. They "chanced off" the seamless robe.

"He saved others," Unconscious, undesignated exclamation! "Let him save himself." Last recurrence of the wilderness temptation! That which is a literal possibility is a moral impossibility. Except he stay upon the cross he cannot be a Savior. If he remains not, he cannot utter that ineffable cry, "It is finished!"—The work the father gave me to do. "Keener than mortal pangs are the brutal gibes of rulers, populace and soldiery. That triple inscription may signify that the story of the cross is destined to go into all languages, as it there appeared in the tongues of conquest, culture and colloquy.

The sovereign power of redeeming love has a splendid exemplification even in the deepening gloom of Calvary. As the hours wear away, the innocence, the divinity of his fellow-sufferer dawns upon the mind of the malefactor. It pains him to hear the continued railing of his comrade in crime. He chides him, reminding him of the justice of their condemnation, and affirming the guiltlessness of Jesus. To eye of faith there opens to him a blissful vista beyond the chasm of death. He recognizes the sufferer, spite of his marred visage as monarch of that realm. In the strength of a belief that prompts to action, he joins his fortunes irrevocably with those of the crucified Nazarene, and entreats recognition when he comes to the regal splendors of his coronation.

What Jesus did then, he has been doing ever since. He opened paradise to a penitent. But his obedience unto death, even the death of the cross, was the key, and the only one, to unlock that paradise.

Nature, as if become sentient on account of the incomparable tragedy now enacting, drapes herself in a veil of impenetrable blackness.

"Well might the sun in darkness hide, And shut his glories in, When Christ, the mighty Maker, died, For man, the creature's sin."

In that darkness, the seventh word from the cross is heard. The Son, having drunk to the dregs the cup the Father had given him, now, in the very hour and article of death, confidently commends his soul to that Father.—Davis W. Clark.



Christ Our Shepherd.

The Judean Shepherd was the master of a household of sheep, and as closely attached to his flock as a shepherd is to his sheep. He was the constant companion of his flock. He spent a part of his days in searching out the green spots on the hillside where they might graze; and he spent a part of his nights in guarding them from the robber or the blood-thirsty wolf. If a sheep was caught in a thicket he ran to rescue it; if a lamb fell into a mountain torrent, he hastened to draw it out. If a wild beast showed his glaring eyeballs near the sleeping flock, the shepherd seized his crook or a club and gave him battle. Such a watchful guardian was the ruddy young David when in defense of his sheep he slew a lion and a bear. This peculiarly tender and helpful attachment was in the mind of our Divine Master when he said to his Disciples, "I am the Good Shepherd; and what he said to them he still says to every true Christian whose eye may fall on this article.

In the first place he declares, "I know my sheep, and I am known of mine." Jesus never can be mistaken as to who are his genuine followers. We may often misjudge our fellow-men—passing

by some modest and undemonstrative souls that are friends of Jesus, and admitting some others into the visible Church who hide an unconverted heart under a sheep's clothing. Christ read human character with unerring wisdom when he was on earth. How clearly he detected Nathaniel's clean morality; and how keenly he read the selfish Judas' treachery from the start! There was something in Zaccheus that made him worth a special visit; and in the penitent Syrian brigand, who was writing beside him on the cross, he discovered a faith to which he promised an immediate admission into Paradise. Boastful Peter felt confident of his own loyalty, come what would; but the omniscient shepherd starts that member of his flock when he says to him, "before the cock crow, thou shalt deny me thrice!"

It is a most cheering and encouraging thought that Jesus knows all his flock now and "calleteth them all by name." However obscure your station, my brother, however hard and humble your lot, my sister, you can say, My Master knows me. He has me on his great, loving heart. He is perfectly acquainted with all my wants and all my weaknesses; he knoweth my frame, and remembers that I am but dust. There is not a thorn that pricks my foot or a wound that makes my heart bleed, but his eye beholds it. Although one of the humblest sheep in his vast flock, I was redeemed for some good purpose and have some work to do for him, and for my fellow creatures. The honest prayer of every Christian ought to be:

"Make use of me, my Lord,

Let me not be forgot,

A broken vessel cast aside;

One whom Thou needest not;

Thou usdest tree and flower

And tiny drops of dew

The mountain vast, the little hill;

Oh, Shepherd, use me too!"

This fact of Christ's perfect knowledge of all his flock throws a great light on some trials that would be otherwise dark, and on some of his dealings that seem to be mysterious. It explains why one of us is promoted, and another one is set back; why one seems to run before a favoring breeze, and another is buffeted with contrary winds. My Shepherd is never cruel in his dealings with me. If he employs the lancet, it is because there is an ugly ulcer that needs to be opened; if he applies the pruning knife, it is because he discovers that my vine is running all to leaves, and he would have it bear more fruit. He knoweth what is in me, and what ought to come out of me, if I would become a healthy, happy and useful disciple.

The second thing that our divine Shepherd assures us is that his sheep know him and follow him; for they know his voice. They have the internal evidence that they are his; there is a witness of his Spirit that witnesses with their spirits. They know their Shepherd by a spiritual instinct and a personal experience. How do you know your mother? By a description of her, or by an analysis of her character and qualities? No; the instinct of love is deeper than any philosophy; you have drunk of her love, and fed on it from infancy. So doth a truly converted soul know Christ—by coming to him, by trusting him, by trying him, by receiving him into the innermost parts; it is an experimental knowledge, and unless you and I have that, to some actual degree, larger or smaller, I do not see how we can claim to be Christians.

Christ's sheep hear his voice, and follow him; this is the test of their loyalty. Faith comes first, but obedience is the evidence of faith. Dr. Horace Bushnell has well said that "Jesus does not drive his followers on before, as a herd of unwilling disciples; but goes in advance of them, leading them into paths that he has trod, and dangers he has met, and sacrifices which he has borne himself, and he calls them after him." Young Christian! if you obey your Shepherd's voice, you will often be called to severe toils, and sharp self-denials, and often to unpopular paths, and bitter oppositions, and to do thankless favors to some very unlovable people; but you will never be called to violate conscience or sacrifice a principle. Your Shepherd will never ask you to sit under a preacher who denies him and preaches error; he will never lead you into a haunt of revelry under the name of "amusement"; he will never show you the way to a licentious play or a chamber of wantonness; he will never gloss over gambling under the name of "business," or political trickery under the name of patriotism. He will never decoy you from a prayer-meeting to a ball; or lead you on to any debatable ground where people will be apt to say: "We did not expect to see you here." Following Jesus, you will often find an uphill climb to be a path of pleasantness, and a lowly walk through a valley of humiliation, a road to peace. He will keep step with you through the darkest hours, and his voice will be sweetest music to you as he whispers: "I call you my friend."

The third and last proof of our divine Shepherd's fidelity to his flock is the most precious of all. "The good Shepherd giveth his life for the sheep." Not for his doctrines did he die—but for his flock. This truth lies sweetest and warmest to every Christian's soul. This brings us to Calvary; and on that Cross hang the eternal hopes of every one of us. Jesus died for me; and if I accept him as my Savior and Lord I live, and live forever. The Atonement is the very

core of the Gospel; philosophers may analyze it if they can; it is not a doctrine of the head—it is simple only to the trusting heart. Jonathan Edwards could reason about Redemption very profoundly; but he did not comprehend it any more perfectly than the poor sailor who, in his distress, overheard a woman singing at her wheel, "I'm a poor sinner, and nothing at all; But Jesus Christ is my all in all."

Jack caught at the words like a drowning man; and when he came to make his confession of faith in his "Bethel" he could only repeat the simple lines as the anchor to which he clung. The mighty theologian and the humble sailor go into the heavenly fold, led by the same good Shepherd who gave his life for them both.

O, Thou blessed Lamb of God, who takest away the sins of the world, take mine away; what Thou bearest I could not bear; lead me and feed me as one of Thy flock, and let me follow Thee whithersoever Thou goest!—Theodore L. Cuyler, in the Independent.

OLD AND YOUNG

FARMING OUT THE CHILDREN

To-day much is being said about the decline of leadership. Pastors and Churches look in vain for successors to the sturdy men who have planned the moral movements of the past generation. A prominent journal has recently discussed the decay of the eldership and the diaconate. The brightest and best students are not entering the ministry. The word from the colleges. We have difficulty in finding strong material for the eldership, is the word from the Churches. The theme suggests a burning question, and the time seems to have fully come for a discussion of at least one aspect of the question.

Now, the decline of leadership is a fact traceable largely to the decay of religious instruction in the home. For more than a generation, parents have farmed out their children for moral training. The time was when the nation's youth were trained primarily in the home, and only incidentally in the Sunday school. But the time has come when the moral instruction of the children is confined to a brief half hour upon one day in seven. The moral strength and sturdiness of the men who once officered our Churches was not gained by chance, did not come unasked, did not stay unruled. Rising up early, the parents trained the child to commit to memory, not simply a Golden Text, but whole chapters of the Bible; not to read a lesson leaf, but a book bearing upon the theme. The college professors and presidents, the statesmen and preachers, the men who have molded society during the past generation, received in their Puritan homes, patient, thorough, and long continued Bible instruction. Daniel Webster tells us that his standard of oratorical excellence was derived from such passages as the eighth Psalm, and the fortieth chapter of Isaiah. Carlyle tells us that he owed everything to the thorough mastery of about 100 chapters in the Bible. Ruskin insists that whatever skill in thought or diction he possessed is traceable to the fact that his mother made him commit to memory whole chapters of the New Testament, and many chapters of Moses, David and Isaiah. But in the stress and haste of modern life the religious instruction of children has sadly suffered. In the morning, business men have no time for the moral training of their children. In the evening they have no strength. On Sunday they excuse themselves on the ground that they leave ethics and religion to the Sunday-school. But the Sunday-school hour is almost entirely given up to singing and general exercises. In the end, therefore, the child gets almost no moral instruction. Parents who would scorn the idea of farming the child out to a wet nurse physically, have no hesitancy in farming out the child morally. Multitudes of children are spiritual orphans. For sustenance they are dependent upon the kindness of persons who are willing for "sweet charity's sake" to teach neglected children an hour each Sunday. Men who would not think for a moment of allowing a neighbor to shape their boy's idea of commerce, have no hesitancy in giving the training of conscience and the moral sentiments to any stranger into whose class the child may chance to be placed. Naturally, the decline of moral instruction is followed by a decline in moral leadership. Even Huxley in his plea for a study of the Bible, finds the explanation of the lessening number of great men, in the lessened interest in these great religious themes that feed greatness and heroism in the human heart.

Another contrast is most striking. The last few years have witnessed a revolution in the methods of instruction in the common schools. Poor teachers have been succeeded by experts. One instructor teaches the art of reading, another the art of arithmetic, another the art of composition. Each instructor is, as it were, a scientist in his field. Long practice in teaching the same study develops great skill. The art of stimulating the child's mind by skillful question, the use of illustrations and concrete example, lend power to the teacher, and compel the respect of the pupil. But the very fact that

the secular school has accustomed the pupil to such methods of study, puts heavy demands upon the Sunday-school teacher. He must fulfill all moral instruction in a single hour upon the Sabbath. And what wonder is aroused in the pupil's mind by the contrast between the secular and the Sunday school. Often his Sunday-school teacher is a business man, or a busy woman, who has never thought of teaching as a science, and never dreams of the contrast the pupil is drawing between the slipshod method of the Sunday-school, and the experts in the day school. All unconscious of the contempt he is stirring in the child's mind, the Sunday-school teacher goes on telling a few stories he has gleaned from the lesson leaf, chatting pleasantly about something of which he knows little, contented if he fills up the half hour. To many children, the instruction given seems the purest intellectual drivel. The methods of the day school tax the child's thought, enrich his mind, and compel his respect and admiration. The time was when young men thought they had outgrown the Sunday-school. But now the time has come when children of twelve and fourteen think they are beyond their Sunday-school teachers, and as a matter of fact they have outgrown them, in that they are fitted to instruct those who seek to give them help. The time seems to have fully come when classes must be grouped and made very large, and given in charge of one who is an expert and can command from his pupils the same respect on the Sabbath that is accorded to the secular teacher during the week. It may be doubted whether any department of the church's life is so sadly behind the times as the modern Sunday-school. Man's body is indeed traveling in a palace car; but morally and religiously, the children "are riding forward in an ox-cart." Wise men feel that there must be a return to the principles of home instruction. Ethics must again be taught in the family. Rising up early and sitting up late, parents must cause moral truths to enter into the child's moral system, like iron into the shah blood of the physical system. No horseman ever turns twenty young colts loose upon a track, and drives them around the circle in a hand, in the hope of developing great speed in each. The horseman specializes upon one colt through several summers. He studies the disposition, strength and weakness of that one animal, and thus brings forth its utmost speed. No horseman would be guilty of training his colts in a herd. Horseflesh is too valuable for so foolish a waste. We reserve that wasteful method of instruction for our children. The Sunday-schools have never had a fair chance. They are for general stimulus and instruction. All detailed instruction belongs to the home. The crying need of to-day is a revival of religious instruction in the home. Would that some one would prepare a manual for home instruction of those chapters that have done so much for those patriots and martyrs, our fathers; for Carlyle and Ruskin, for Webster and Phillips Brooks. The higher creative faculties of reason and imagination are being starved and impoverished for want of being fed daily upon those enriching truths that come only from the Bible. Ours is a land whose genius and institutions assume a high degree of moral and spiritual culture. Free institutions and moral literacy cannot exist side by side. If literacy in morals must cease, or free institutions are doomed. The decay of leadership must go on, unless there be a revival of religious instruction in the home.—Rev. Newell Dwight Hillis, D. D., in the Interior.

AN ART AND LITERARY EXHIBIT.

I was delighted when the invitation came. Probably it was the first exhibit of the kind ever given, and it was an honor to be asked. The invitation said there would be an exhibition of the art work of a number of children under fourteen years of age.

The walls of a large room were hung with the drawings sent by the children. The most prominent was a picture about thirty feet long and two feet wide. This picture had been painted in sections and then most carefully joined. It represented a circus parade.

The band and the big chariot led. These were followed by the cages of animals. There were two lions and the lion-tamer in one cage, the bears, elephants, snakes, monkeys, all the animals as we see them in the circus parade. The little artist had used colored crayon and gold wash, so that the effect was gorgeous. It took close observation and patience to produce such work. You saw the time and work in the picture, but you saw, too, that it had given

HALL'S Vegetable Sicilian HAIR RENEWER

Will restore gray hair to its youthful color and beauty—will thicken the growth of the hair—will prevent baldness, cure dandruff, and all scalp diseases. A fine dressing. The best hair restorer made. R. P. Hall & Co., Props., Nashua, N. H. Sold by all Druggists.

the little artist great pleasure. The band were gay in red and yellow and blue and gold.

There were four pictures drawn in pencil on brown paper, which told the sad story of Anna, who was killed by the Indians. This picture illustrated a story that was read during the literary exercises. The Babes in the Wood would not know themselves if they saw their picture in this exhibit. Their dresses were very modern, and they were uncommonly large for "babes." Bluebeard and his wives were enough to fill you with terror. Hans, Gretel, and the Witch proved that one small girl had used her eyes. Hans was in the cage, and the witch was near her house, and Gretel was in agony over her brother's fate. A small boy had pictured a school-house on fire. The pupils were running out at one side very much as bees leave a hive, while all the blaze and smoke were coming out at the other side. This showed the artist a mercurial small boy. Jack and the Bean-stalk furnished four pictures. Another picture was Jack fishing, drawn by himself. Jack was very small, but the fish was very large, and the stream was so small that it was a puzzle how the fish ever managed to swim between its banks. There were pictures sent by a Chicago school, cut from white paper: George Washington and the cherry tree, Indians, horses and wagons. These were mounted on colored paper. Another school sent a number of designs. These were very good, but there had been a teacher, and the work had been directed. The other pictures were play, and much more interesting. The poems and stories which were shown were very good for such little children. These children propose to have a newspaper, and the money they make—if they make any—is to go toward the support of a home for poor children. I am sure if they had charged admission to this exhibit, people would have been glad to pay. These children have a president about eleven years old, and a secretary so young that she cannot write, but her sister wrote and read her report. The treasurer is a little girl. The members have learned to put motions, and second them and vote upon them, in a very intelligent manner. They did as well as many older people do. The mammas of these children form the advisory board, so they will not make many mistakes. There were very many pictures—pictures that told of different experiences of these children, as well as of stories they had read and heard. Altogether it was a delightful afternoon, and I wish you had all been there, you would have enjoyed the pictures and the stories so much.—Mary Willis, in the Outlook.

IN THE MASTER'S NAME.

A little barefoot boy about ten years old was standing before a storehouse on Broadway, in New York, the other day, peering through the window and shivering with cold.

A lady riding up the street in a beautiful carriage, drawn by a pair of splendid horses, observed the little fellow in his forlorn condition, and immediately ordered the driver to draw up and stop in front of the store. The lady, richly dressed, alighted from her carriage.

RAY'S READY RELIEF
PAIN CURED IN AN INSTANT.
CURES THE WORST PAINS in from one to twenty minutes. Not one hour after reading this advertisement need anyone SUFFER WITH

ACHES AND PAINS.
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 Ray's Ready Relief will afford immediate ease, and its continued use for a few days effect a permanent cure.

A CURE FOR ALL Summer Complaints
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 and bowels will afford immediate relief and soon effect a cure.

INTERESTINGLY—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.

Travelers should always carry a bottle of Ray's Ready Relief with them. A few drops in water will prevent sickness or pain from change of water. It is better than French brandy or bitters as a stimulant.

Price, 50 cents per bottle. Sold by all Druggists.

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DR. KLINE'S GREAT NERVE RESTORER
Only one cure for the Nervous Affections, Fits, Epilepsy, St. Vitus' Dance, Hysteria, etc. No Fits and Nerve Disorders after one day's use. Suitable for all Nervous Disorders if taken as directed. Treatise and full particulars free in 100 letters, they pay express charges on box by mail. Send names and P. O. address of all afflicted persons to
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WATCHES
Send your watch by registered mail or express, prepaid, and we will examine it, tell you what it needs and what it will cost to fix it.
C. F. Barnes & Bro., 560 W. Market, Louisville, Ky.

REPAIRED
Send your watch by registered mail or express, prepaid, and we will examine it, tell you what it needs and what it will cost to fix it.
C. F. Barnes & Bro., 560 W. Market, Louisville, Ky.

riage, went quietly to the boy, and said:

"My little fellow, why are you looking so earnestly in that window?"

"I was just asking God to give me a pair of shoes," was his reply. The lady took him by the hand and went into the store and asked the proprietor if he would allow one of his clerks to go and buy her half a dozen pairs of stockings. The proprietor assented. She then asked him if he could give her a basin of water and a towel, and he replied, "Certainly," and quickly brought them to her.

She took the little fellow to the back part of the store, and, removing her gloves, knelt down, washed those little feet and dried them with the towel.

By this time the young man had returned with the stockings. Placing a pair upon his feet, she purchased and gave him a pair of shoes, and tying up the remaining pairs of stockings gave them to him, and patting him on the head, said: "I hope, my little fellow, that you now feel more comfortable."

As she turned to go the astonished lad caught her hand, and looking up in her face, with tears in his eyes, answered her question with these words: "Are you an angel?"—Church Bells.

A Bold Attempt to Rob.

A bold attempt at robbery is being perpetrated upon the people everywhere in the South, in the efforts of unscrupulous persons to sell them an inferior article to take the place of Simmons Liver Regulator, the Red Z. It's worse than robbery. It takes the money of the sick and afflicted, and gives in return preparations as unlike Simmons Liver Regulator as is the character of such deceivers compared to the man of honor and integrity. Forewarned is forearmed. Save your money and protect your health by taking nothing but Simmons Liver Regulator, the Red Z. It's The Old Friend that for more than sixty years has blessed the homes of a sufferer with liver troubles. You can rely on its doing as much for you. Health and wealth come to him who takes Simmons Liver Regulator. Look for the Red Z on the front of the package, that is the guarantee of the proprietors that the medicine is genuine.

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TRAINS LEAVE DALLAS: North-bound, 7:20 a. m., 11:50 a. m. and 9:50 p. m. South-bound, 7:05 a. m., 1:45 p. m. and 8:55 p. m. To Denton, Gainesville and Wichita Falls, 2:40 p. m. To Denton, local, 6:50 p. m.



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THOS. G. HAMMOND, City Passenger Agent.
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★ WOMAN'S DEPARTMENT ★

All matter intended for the Woman's Department should be addressed to
Mrs. Florence B. Howell, 28 Maston Street, Dallas, Texas.

Our Missionary Outlook in the Indian Territory.

Methodism invaded this field about forty years ago, and to-day it stands as a conquering power. But what soldier having confidence in his Captain stops to quibble over dangers and privations? Until recently work was confined to the five tribes—Chickasaws, Chickadees, Cherokee, Seneca and Creek. The Woman's Foreign Missionary Society projected work in this field in 1882. This society had exclusive control of Harrell Institute at Muskogee until 1894, when it was sold to the school because it afforded no opportunity for missionary effort, the society traded with the Parent Board for the Methvin Institute, located at Anadarko. Camp work is a prominent feature of the requirements of this Territory. Rev. J. J. Methvin is not only the Superintendent of the Institute, but this entire field is under his supervision.

The present expenditures of our Woman's Board for this work are as follows:

Two teachers, per annum, \$300.	\$600 00
Indian teacher.	300 00
Matron.	250 00
Laundress.	200 00
Cook.	200 00
Indian helper.	200 00
Superintendent.	700 00
Field matron and camp work's.	700 00

Total.....\$3150 00

There is also a variable annual appropriation for food, clothing and incidental, which, though insubstantial, is always supplemented by the Hand Divine through the instrumentality of his people.

The camp-work, which is a very important factor, is carried on by Miss Helen Brewster, whose notes of victory reach us with no uncertain sound. Mr. Methvin says that no one knows who has not been among them how much encouragement these Indian women need, nor how much they may be accomplished for them by this meeting and mingling with them. Our sympathies should be theirs, and will be when we realize their true condition. A nomadic people, their tempers are, to them, no more than restless places, rather, perhaps, laboring places. They know not what a home is, and being devoid of all those finer and more elevating influences with which our religion has surrounded us, it is any wonder that, in their eyes, such a meeting is "He liveth best who loveth best," and they have never been taught the lesson of love. Let it be our privilege to do what we can to lead them into its light.

Missionaries can tell us that this is the most difficult mission field. Added to other obstacles, is the mesal habit. The mesal habit is a Mexican importation, and has, when eaten, the effect of vivifying the imagination, causing one to see beautiful sights, and hear beautiful sounds; hence it has been, in a manner, deified by the people. They trust to its inspirations as the ancients to their oracles. This is not only hurtful to them mentally, but morally and physically as well, leading to the degrading tendencies of the cocaine or opium habit. A converted Indian says that he has noticed that those who eat mesal and gamble (another current evil among them) will not work, and are trifling, but when a man becomes a true Christian he goes to work, and soon has something upon which to live. The "good way" is a "working way," and he likes it. This man, two years ago, was himself a mesal eater and a gambler. Verily, "the gospel is the power of God unto salvation to everyone that believeth."

The Indian Mission Conference numbers about one hundred preachers and about ten thousand members in round numbers. This conference, at one time, had charge of several government schools, but as Methodist workers best in her own harness, these have gradually been turned back to the State. Our school work is now largely confined to five centers—Harrell Institute, at Muskogee; Willie Harrell Seminary, at Vinita; Hargrove College, at Ardmore; a school at White Bear Hill, and Methvin Institute, at Anadarko. The appropriation of the Parent Board for Indian Mission work is \$16,888, and the assessment is \$3000. This assessment is returned to them to be expended in their own territory, making the available funds nearly twenty thousand dollars. The fact that this money is so fully appreciated, but let us not overlook it, that the Territory is distinctly Southern Methodist ground, and should be held and cultivated as a picket line and outpost, if for no other reason, at no distant day, governmental changes may materially alter the requirements of this work, but this consideration and the fact of there being but few full-bloods now, does not release us from our duty to stand by the growing work until it shall become self-supporting.

Now, my sisters, let us say with William Cary, "Prayer and pains, through faith in Jesus Christ, will do anything." Let us not forget that prayer is a costly experiment, remembering that the prayer of Cary cost him himself. We can not pray and withhold our labor, nor can we pray and withhold our money, neither our life, if God claims it. The most honored servant of the Lord can do no more than pray, give and serve. This we can do—yes, and more. We can pray conqueringly, serve lovingly and give freely. It was a woman who prayed the conquering prayer, for this disease. It tones the stomach, regulates the bowels and puts all the machinery of the system in good working order. It creates a good appetite and gives health, strength and happiness.

Hood's Pills act harmoniously with Hood's Sarsaparilla. Cure all liver ills. 25 cents.

The man who gets rich in a hurry, generally becomes poor with the same rapidity.

If the Baby is Cutting Teeth,
Be sure and use that old and well tried remedy, **Hood's Sarsaparilla**, for this disease. It tones the stomach, regulates the bowels and puts all the machinery of the system in good working order. It creates a good appetite and gives health, strength and happiness.

Under take to prove that there is no hell, and the devil will take off his coat to help you.

"Time and tide wait for no man." An occasional dose of Cheatham's Chili Tonic often saves you from a long spell of sickness. "No cure no pay." Put up in both tins and bottles. Bitter taste. Tasteless in 50 cents size.

No matter how small a sin may be, every track it makes points straight toward the pit.

FIVE—All Five stopped free by Dr. Kline's Great Nerve Restorer. No iters after first day's use. Help the loving work go on, till breaks the longest day. When before the glorious light the shadows shall flee away.

Mrs. LURA HAGY POTTS, Gainesville, Texas.

Missionaries' Wives.
I never yet saw a missionary's wife whose companionship did not double her husband's usefulness. I have known more than one whose face, as the years of life increased, took on that charm, that wondrous beauty, that youthful features never wear—the beauty of character dis-

ciplined by suffering, of a life unselfishly devoted to the highest ends. One of the choicest things of missionary work is the unwritten heroism of missionary homes. It is the missionary's wife who, by years of endurance and acquired experience in the foreign field, has made it possible, in these later years, for unmarried women to go abroad and live and work among the people of Eastern lands.—Dr. Herrick.

SUMMARY OF Treasurer's report of the W. P. and H. M. Society, North-West Texas Conference, for the quarter ending June 1, 1896:

From dues	\$186 34
From contingent fund	10 70
From special donation	1 00
From Week of Prayer	5 55

Total.....\$203 59

Rem'd Mrs. Geo. P. Kendrick \$173 72

To conf. office expense.....8 30

Total.....\$182 02

Cash on hand June 1, 1896.....\$131 97

Receipts for quarter.....203 59

Total.....\$335 56

Disbursements.....182 02

Cash on hand.....\$153 54

Total amount expended in local work by voucher.....\$2968 01

Since December 1, 1895, the conference appropriations have been as follows:

Jan. 2, 1896.—To Floyd City, Rev. W. M. Adams, pastor.....\$50 00

March 20, 1896.—To Santo parsonage, Weatherford Dist., Rev. W. E. Caperton, pastor.....50 00

June 8, 1896.—To South Temple parsonage, Georgetown Dist., Rev. J. M. Armstrong, pastor.....75 00

Total.....\$175 00

This is where the dues are appropriated.

We want to thank the officers and members of auxiliaries for their faithfulness. Much depends on you. Do not lag through the coming quarter. 'Twill be a good time to collect all back dues, and the contingent fund. We very much regret that yet all the pledges for Cuban work, given at conference in November, 1895, have not been paid. Let us fulfill our promise in September report. One and all, stand in your reports by the 1st of June, September, December, March. Not a day later, if possible; we lose so much time waiting for reports. Do not forget the vouchers. You have greatly improved. Loving greetings to all. In His name, Conference Treasurer.

Fort Worth, Texas.

REPORT OF Treasurer of W. P. and H. M. Society of the North Texas Conference, for the quarter ending June 20, 1896:

Balance from last quarter.....	\$232 60
Dues received and physically.....	206 00
Cash on hand.....	44 25
Contingent.....	5 95

Donation from Whitesboro to parsonage at Cresson, Texas.....5 00

Rescue Home, Dallas.....50 00

Mite boxes.....26 00

Total.....\$494 56

Forwarded to Gen'l Treasurer.....156 77

Parsonage at Cresson.....5 00

Rescue Home.....50 00

Contingent.....45 45

Balance on hand.....331 84

Total.....\$494 56

LOCAL WORK.

Parsonage work.....\$995 98

Church work.....372 85

Mission work.....179 10

Value of supplies.....169 15

Total.....\$1717 08

Eleven of our auxiliaries sent no reports. Let all try to send full reports, with vouchers for all local work, by September 1, as that closes our conference year.

Mrs. IRA O. WYSE, Greenville, Texas. Treasurer.

"Big words are" fine clothes," said Uncle Eben, "is berry frequently said in our kitchen" much dat re'ly 'mounts to anything."

A Million Gold Dollars
Would not bring happiness to the person suffering with dyspepsia, but Hood's Sarsaparilla has cured many thousands of cases of this disease. It tones the stomach, regulates the bowels and puts all the machinery of the system in good working order. It creates a good appetite and gives health, strength and happiness.

Hood's Pills act harmoniously with Hood's Sarsaparilla. Cure all liver ills. 25 cents.

The man who gets rich in a hurry, generally becomes poor with the same rapidity.

If the Baby is Cutting Teeth,
Be sure and use that old and well tried remedy, **Hood's Sarsaparilla**, for this disease. It tones the stomach, regulates the bowels and puts all the machinery of the system in good working order. It creates a good appetite and gives health, strength and happiness.

Under take to prove that there is no hell, and the devil will take off his coat to help you.

"Time and tide wait for no man." An occasional dose of Cheatham's Chili Tonic often saves you from a long spell of sickness. "No cure no pay." Put up in both tins and bottles. Bitter taste. Tasteless in 50 cents size.

No matter how small a sin may be, every track it makes points straight toward the pit.

FIVE—All Five stopped free by Dr. Kline's Great Nerve Restorer. No iters after first day's use. Help the loving work go on, till breaks the longest day. When before the glorious light the shadows shall flee away.

Mrs. LURA HAGY POTTS, Gainesville, Texas.

Missionaries' Wives.
I never yet saw a missionary's wife whose companionship did not double her husband's usefulness. I have known more than one whose face, as the years of life increased, took on that charm, that wondrous beauty, that youthful features never wear—the beauty of character dis-

HALL'S GREAT DISCOVERY.

One small bottle of Hall's Great Discovery cures all Kidney and Bladder Troubles, removes Gravel, cures Diabetes, Seminal Emissions, Weak Backs, lame backs, and all irregularities of the Kidneys and Bladder, in both men and women. Regulates Bladder Troubles in Children. If not sold by your druggist, will be sent by mail on receipt of \$1. One small bottle is two months' treatment and will cure any case above mentioned.

Send for testimonials and mention the Texas Christian Advocate.

Whoever is making the religion of Christ attractive, is helping to save the world.

OPIMUM AND MORPHINE "HABITS."
If you have friends who are opium or morphine addicts, write me at once. My treatment is radically different from all others, and is not only safe, but cures in 25 to 40 days. Free trial, if not satisfied it costs you nothing. Write to Dr. J. M. Armstrong, 307 E. 1st Street, Cincinnati, Ohio.

Stranger (to Johnny Chaffee): "Is your neighbor, Jones, at home?"

Johnny: "No, sir; he went to the cemetery this morning."

Stranger: "When will he return?"

Johnny: "He's gone to stay."

Dr. Simmons' Sarsaparilla has a specific action upon the secretions and excretions, and assists nature to expel from the system all humors, impure particles, and effete matter through the lungs, the liver, the kidneys and the pores of the skin. 50 cents and 50 doses.

"You don't read novels as much as you used to, Mr. Beverly."

"No; there are so few women in fiction nowadays that are fit to associate with."

IF YOU CAN'T MAKE YOUR RAZOR SHAVE you, send it to C. P. Barnes & Bro., Louisville, Ky., with sixty cents in money or stamps in advance, and they will put it in shaving order and return it to you.

Write "Farmer Shaw," Dallas, for a list of bargains in Jersey cattle, Berkshire hogs and Clyde horses.

TAKE A VACATION.
It will do you good to come to GALVESTON.

Note the Rates made by the SANTA FE ROUTE.

For the Knights of Pythias Encampment and Meeting of Cotton Seed Oil Mill Managers. Tickets on sale July 15th and 16th, limited to return July 20th.

For the Populist State Convention. Tickets on sale August 4th and 5th, limited to return August 10th.

For these occasions the rate from any point on the SANTA FE in Texas and Indian Territory will be one fare, but not to exceed \$5.00 for the round trip.

Galveston was never better prepared to entertain visitors than at this season. The HEACH HOTEL has been renovated under new management and is the finest in Texas. Here you can eat, sleep, or bathe, and have other entertainment.

For the Santa Fe, the SANTA FE, the pioneer in low rate excursions and that its equipment and service are unequalled by any line in Texas. A word to the wise.

Travel via the Santa Fe Route.

W. S. KEENAN, Gen'l Pass. Agent.

GRAND VACATION EXCURSION
For Teachers, Clerks, Business Men and Others Needing Rest and Recreation for a Period of Two to Four Weeks, ON JULY 20th.

THE COTTON BELT ROUTE.
In connection with the Memphis and Cincinnati Packet Company.

will run a Special Vacation Excursion from Texas to the Mississippi and Ohio Rivers, and the States of Kentucky, Tennessee, and the tickets for same to include railway and river transportation, baggage and passenger meals, and as steamer accommodations are limited only a limited number of passengers can be accommodated. For detailed particulars, call on or address promptly.

Somers will touch and allow four hours for sight-seeing at Cairo, Ill.; Paducah, Ky.; Evansville, Ind.; and Memphis, Tenn., and return to Texas by the same route.

Only one of these excursions will be run this season, and as steamer accommodations are limited only a limited number of passengers can be accommodated. For detailed particulars, call on or address promptly.

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He shook and he shook, till his shaking was chronic! He then bought a bottle of Cheatham's Chili Tonic. He said to his friends, though a shaker of yore. Thanks to the Cheatham's, I am a shaker no more.

THE COTTON BELT

Invites you to the

Great Texas Fruit Palace.

MARRIAGE NOTICES.

HILL—Newson.—At the bride's home, three miles east of Bonham, Texas, June 23, 1896, at 8:30 o'clock p. m., Rev. M. D. Hill, pastor of South Ham Church, and Miss Beulah Newson; Rev. J. R. Wages officiating.

Russell—Wright.—At the residence of the bride's father, in San Saba County, Texas, July 1, 1896, Mr. Robt. A. Russell and Miss Mary C. Wright; Rev. D. H. Smith officiating.

Hagan—Royalty.—At the residence of the bride's parents, Mr. and Mrs. J. C. Royalty, in Ballinger, Texas, July 7, 1896, Prof. E. L. Hagan and Miss Lena Royalty; Rev. W. C. Hill officiating.

Wadgymar—Campbell.—At the home of the bride's parents, Mr. and Mrs. J. W. Campbell, June 24, 1896, by Rev. W. E. Rector, Mr. Arthur A. Wadgymar and Miss Carrie E. Campbell; all of Carrizo Springs, Texas.

Don't Worry Yourself

and don't worry the baby: avoid both unpleasant conditions by giving the child pure, digestible food. Don't use solid preparations. *Infant Health* is a valuable pamphlet for mothers. Send your address to the New York Condensed Milk Company, New York.

OBITUARIES.

The space allowed obituaries is twenty to twenty-five lines, or about 120 or 180 words. The privilege is reserved of condensing all obituary notices. Parties desiring such notices to appear in full as written should remit money to cover excess of space, to-wit: at the rate of ONE CENT PER WORD. Money should accompany all orders.

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

POETRY CAN IN NO CASE BE INSERTED. Extra copies of paper containing obituaries can be procured if ordered when manuscript is sent. Price, 5 cents per copy.

McCULLOUGH—Mamie Burnice McCullough, daughter of Richard and Emma McCullough (now Mrs. Emma Abernathy) was born in Illinois, November 13, 1879, and died near Randolph, Texas, June 21, 1896. Mamie, pure in heart, gentle in spirit, peaceable in disposition, was known only to be loved, and loved as far as known. An only daughter, just blooming into womanhood, the father died long years ago, no wonder she was almost the idol of the mother's heart. It was so hard to realize that she must die, but death, cruel, relentless death, would not release his hold. But in this, the most overwhelming grief, there is comfort. Mamie was a Christian. Five years ago she gave her young heart to Jesus and her hand to the Methodist Church. In her dying moments she said: "Mamma, don't grieve for me." Thank God she is not dead! She has only gone to live with Jesus and the angels. Mother, look up! You know where to find Mamie, and you can go and meet her beyond the river of death.

B. A. THOMASSON.
Randolph, Texas.

DAVIS—Fannie Patton Davis was born in Chambers County, Texas, September 21, 1864, and died in Rosebud, Texas, May 31, 1896. Darling Fannie has gone home to live where there is no more pain or heartache, but where all is peace and love. She closed her eyes in peaceful sleep on earth and awoke in heaven. We were trying to learn to bow in submission to the will of God in taking from us our dear mother when this blow fell so heavily. Our loved ones are crossing the river one by one. It is hard to bear and has left our hearts desolate indeed, but we are consoled by the knowledge of her willingness and readiness to go. Dear Fannie will be remembered by many deeds of kindness and missed by many friends, and, oh! so sadly in the home circle. She leaves a husband, three precious boys, a brother and sister to mourn their loss. Little Willie, aged three, still grieves and calls for mamma to come back; says he wants to go to heaven to see mamma. We know, though our hearts should break, that the dear Lord doeth all things well and has promised never to forsake us. We can say in humble submission, "Thy will be done." HER SISTER.

PATTON—Camilla Letitia Patton was born in Liberty County, Texas, June 4, 1833, and died on Bolivar, May 16, 1896. Mother is gone. The old home is left desolate, and our hearts are sadly aching. She was a devoted mother, ever thoughtful, kind, loving and unselfish. God alone knows all she was to us. Oh! how sadly we miss our beloved mother. Everything reminds of her; the trees she planted, the flowers she loved to tend, the vacant chair, all bring back the sad assurance that she has left us. She was ever ready to answer to the call of need—no night too dark or weather too threatening for her to go on missions of mercy. But her work is done, her labor ended and her dear hands folded in sweet rest. A short time before her death she told us that she may be called home, as her health was delicate, and if it was the will of her Heavenly Father that she should go she would be rejoiced; said she had so many more loved ones over there than here that she longed to meet again, that she would so much rather go than stay; said she didn't want us to grieve for her, but to think of her joy. The day before the summons came she asked me if I could see the beautiful bridge. I told her so. She smiled and said: "Oh! it is so beautiful." She put her arms around the neck of each of us, and with a sweet smile kissed us one last good-bye until we met on the other shore. Our loss is irreparable, but we know heaven is made richer by having mother there. We are praying for grace and strength from on high to sustain us in this great hour of trial. HER DAUGHTER.

TERRY—Bro. R. E. Terry, Sr., died at the home of his son, R. E. Terry, Jr., in Montague County, Texas, May 24, 1896. Bro. Terry was a Georgian by birth, but was reared in Alabama, where he was married and raised a family of eight children, three boys and five girls. He came with his family to Texas in 1878, settling first in Navarro County, removing to Clay County, Texas, some ten or twelve years ago. He enjoyed the distinction of being regarded as a first-class citizen, wielding an influence for good in the community where he lived. Being a member of the Methodist Church for sixty-four years and an official member for a good part of the time, as a natural result he led his children to Christ and the Church. His is a family of Methodists and genuine Christians. Bro. Terry was converted in his sixteenth year, and since then has been a worker in the Master's vineyard. He has filled the offices of Steward, Class-leader and Trustee satisfactorily to all except himself. He left to the Church and his family the example of a Godly life and the admonition of faithfulness and devotion to Christ.

T. L. MILLER, P. C.

LANGFORD—Bro. H. C. Langford was born in Hall County, Georgia, December 16, 1823; was married to Miss S. E. Merrett, May 18, 1847. She departed this life July 8, 1850, he was again married to Miss S. E. Potts, November 16, 1852, and came to White County, Arkansas, where they spent five years; came to Starrville, Smith County, Texas, where he remained until death, which came at 5 o'clock p. m., June 5, 1896, when his blood-bought spirit plumed its wings and soared away to meet its God and await his eternal reward. Bro. Langford was a quiet, unassuming and consistent member of the Methodist Church for more than forty-five years. He was a good husband, kind father and an obliging neighbor. Bro. Langford was also a Master Mason worthy the confidence and esteem of his brethren. He was buried with Masonic honors by the fraternity in the Starrville Cemetery to await the resurrection morn. To the bereaved companion, children and friends we would say: "Blessed are the dead which die in the Lord from henceforth: yea, saith the Spirit, that they may rest from their labors; and their works do follow them." Their pastor,

T. B. VINSON.

MOORE—Sidney B. Moore was born in Lee County, Alabama, February 14, 1873; came with his parents to Texas in 1876 and settled in Plano, Texas, where they have resided ever since, except two years spent in Pilot Point, Texas. Sidney was converted on the 12th of June, 1896, at a meeting held by Bro. Milam, and joined the M. E. Church, South, in which he lived a consistent member until a few months before his death, when it was discovered that his mind was impaired. He continued to grow wiser until the 11th of June, when he stole away in the night into the Spring Creek bottom and shot himself. His remains were not found until the third day of July. His flesh had fallen from the bones, leaving nothing by which he could be identified except his clothes, watch and a bunch of keys. He had many friends both in Plano and Pilot Point. While the writer was pastor in Pilot Point he was Secretary of the Sunday-school; always at his post. As a member of the Epworth League he was true and tried. He was truly a model Christian. It is sad indeed that such a sweet-spirited Christian young man should become so diseased in mind as to take his own life.

W. F. CLARK.

CORLEY—Bro. John N. Corley, son of John and Mary Corley, was born near Atlanta, Ga., April 1, 1869; moved to Mississippi when five years of age, where he lived until 1892, when he came to Texas. He was converted under the ministry of Rev. John P. Lowry, and united at once with the M. E. Church, South, at Belton, Texas. He was united in marriage with Miss Mamie Edgar at Lewisville, Texas. About two years ago he came to Bartlett, Texas, where he lived until his death, which occurred June 27, 1896. Truly it may be said of him: "He was a good man, full of faith and the Holy Ghost." In Bartlett he served the Church faithfully as Steward, Sunday-school Superintendent and President of the League. As a husband and father he was devoted, tender, loving and true. In his death the Church, community and family circle are bereft of one who was in the truest sense the friend of God and men. He leaves a wife, one child and four brothers, together with many friends, who mourn their loss. We expect to meet him again where sorrow and suffering will be no more forever. JAMES W. STORY.
Bartlett, Texas.

Deafness Cannot Be Cured

by local applications, as they cannot 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, it causes 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 cannot be cured by Hall's Catarrh Cure. Send for circulars free.
P. J. CHENEY & CO., Toledo, O.
Sold by Druggists, 75c.
Hall's Family Pills are the best.

REDWINE—Died, June 17, 1896, at the home of her parents, Rev. and Mrs. W. H. Redwine, in Clay County, Texas, little Willie, aged six years eight months and seven days. Another saddened home, but another gem transferred to heaven. Little Willie was an attractive child, the central figure at home and a favorite of many. Though young, she was gifted in song. She delighted in singing sacred songs, and ever prayed to Him whose praises she sang. Surely "death loves a shining mark." The Lord comfort the bereaved family and bring them to meet the dear little one where there is no death. Her pastor,

T. L. MILLER.

WILSON—Seth, infant son of Jas. B. Wilson and wife, died June 11, 1896, at 5 a. m. He was a sweet little boy, who came and stayed just a few days over four months, but was so bright and sweet that it seems hard to give him up; but thank God for the grace that enables the father and mother to submit so cheerfully to God's will. It has only been a year or two since they buried another little boy just a few weeks older than this one was when he died. They have now two infant boys in heaven and two sweet little girls here; so that heaven is rich and home is sweet. May the grace of God continue abundant and the family be reunited in the home above where there is no death.

C. A. EVANS.

MYERS—Rossie Bell, daughter of J. M. and Kilia Myers, was born November 12, 1895, near Valley View, Texas. She was baptized April 26, 1896, and died May 27, 1896. This is a brief sketch of a very short life, but what volumes might be written of the love awakened in the hearts of the parents, brothers and sisters during her short stay on earth. No one knows what power this short life may have in drawing an image in the hearts of those left behind to lift their hearts from earth to their home in the skies. May the beckoning hand of this loved one from the battlement of the skies ever be heavenward until they realize the glorious consummation of that time when parting shall be no more. May God's richest blessing rest on the bereaved family.

W. E. JORDAN, P. C.

EARNST—R. M., infant son of J. F. and M. J. Earnst, was born February 30, A. D. 1893, and died June 3, A. D. 1896. God taking little Robert home to himself. This babe was a bright, loving pet of the home. God sometimes takes the sweetest of flowers. While we, looking from a human standpoint, do not understand the mysteries of God, yet we know he does all things well. When the future curtain has been drawn aside we can then understand the goodness of God. So let us look beyond these dark hours of affliction and catch the light from the Son of righteousness, then heaven will become dearer.

W. S. EARNST.
Romney, Texas.

MANNS—Sunie Irene, the infant daughter of Wm. and Kitty Manns, was born January 11, 1895, and died September 26, 1895. This precious babe was not left long to rejoice the hearts of the young parents, but long enough to enliven their love and affections around it, and though our Father in heaven has in his wise providence snapped these ties, though our brother and sister will no more grasp the loved form of their little one to their hearts on earth, yet let this sweet thought cheer them, when by God's grace they reach the pearly gates little Sunie will be there to welcome them home to go out no more forever. CHAS. DAVIS.

FLINT—Mrs. Melvina Flint (nee Oglesby) was born in Hardin County, Tennessee, June, 1839; professed religion and joined the Methodist Church when eleven years old. She then moved with her parents to Arkansas. She was married to Mr. R. P. Flint February 15, 1855; came to Texas in 1875. She was the mother of four children, three of whom survive her. She was greatly blessed in having a rich and powerful religious experience. Through all the years since her conversion she has lived a consistent Christian life, always ready to help the distressed and suffering, whether rich or poor. She was an excellent neighbor, a devoted wife and mother and an ardent lover of God and the Church. Her last moments were gloriously triumphant. Her pastor,

J. M. McCARTER.

TEDDLIE—James R. Teddlie, son of T. F. and Sarah Ann Teddlie, was born March 6, 1872, in Winn Parish, Louisiana, and died June 8, 1896, at his home in Rains County, Texas. He moved to Texas with his parents in childhood, and was brought up in Texas. He was converted to the religion of Christ Jesus in August, 1886, in Smith County, under the ministry of C. H. Smith, and united with the M. E. Church, South, and lived a live and efficient member until August, 1892, when he united with the Christian order, and remained there until his death. He was united in marriage to Miss Rosie Alexander November 15, 1894. So he leaves a wife and baby boy to mourn his loss and a father, mother, brothers and sisters, but they weep not as those who have no hope. He was a living Christian and he will be missed as much as any young man in this country. B. A. BELCHER.

BLAGG—Bro. G. W. Blagg was born December 10, 1856, in the State of Mississippi; came to Texas in 1881; was married to Mary S. Bruns in 1882; professed faith in Christ and joined the M. E. Church, South, in 1884, at Pleasant Valley, Falls County, Texas, where he lived a consistent Christian until God called him from labor to refreshment, which occurred January 15, 1896. Bro. Blagg was a great sufferer; he had Bright's disease. Bro. Blagg was a good citizen, a kind husband, a loving father and a faithful Christian. Bro. Blagg leaves a wife and four children, and oh, how they miss him; but they are trying to live so as to meet him in that sweet bye-and-bye.

J. W. THOMPSON.

COLE—Grandma Cole was born February 29, 1814, and peacefully and exultantly went home to heaven May 12, 1896, at the home of her son, W. T. Cole. For nearly forty years she had been a faithful, consistent member of the Methodist Church. She always said she was an old John Wesleyan Methodist. She was left a widow in 1872; came to Texas from Tennessee in 1881 to tenderly care for her motherless grandchildren. A short time before her death, while on a visit to the writer, she said her time was near, and expressed herself as ready and waiting for the summons, and with her face all lit up said, "What a happy change it would be to step out of this world into my home in heaven." We all miss grandma, but, blessed thought, as our mothers pass away we know where to find them. May God abundantly bless the children and grandchildren and may they all live so as to meet her up yonder. One who loved her.

M. E. GRIFFIN.
Vaughan, Texas.

HANSARD—Mrs. Emma Hansard, wife of W. R. Hansard, was born in Cedar County, Mo.; came to Texas five years later with her father's family; was converted in 1885, and joined the M. E. Church, South, and lived a Godly life until the day of her death, January 10, 1896. It may well be said of her, she was truly the hand-maiden of the Lord. Friends, you will miss her presence. When you gather in the grove this summer, in your preparatory services you will not hear her voice in song and praise; neither will you hear her any more as she lifted her voice in prayer to God for her ungodly neighbors. Little did we think when we performed the ceremony that made them one for life that in less than a year both would be in their graves; but such is the providence of God. Who can understand it? May his blessings rest upon all her loved ones, and especially upon her precious little babe, now left without either father or mother to try the realities of life for itself. May grace be given to those who are caring for it that it may be brought up to love its father's and mother's God, and, finally, be united to them in that land where children will no more be made orphans. Their former pastor and friend,

C. M. SHUFFLER.

HANSARD—W. R. Hansard, son of W. E. and L. A. Hansard, was born in Forsythe County, Georgia, March 20, 1872; moved to Texas, January, 1884; professed faith in Christ in 1889 and joined the M. E. Church, South, in which he lived a consistent member till the day of his death, January 27, 1896. He said to the writer (who had been his pastor) on the day of his wife's burial that he expected to so live the remainder of his days as to be able to meet her in heaven. We have no doubt he made good this promise, for scarcely had he come to realize that his wife was gone when the dreaded pneumonia laid hold of his vitals and he was laid by her side. During his nine days' suffering he was not heard to murmur or complain, but said to his mother during the first of his sickness that he was not afraid to die; and when the "grim monster" made his appearance he did not quail. He was married to Miss Emma Worthen the fourth Sunday in January, 1895, and lived happily with her until her death, January 10, 1896. We can not understand why God would take them just when life's prospects were so bright, but we do know that "He doeth all things well." God bless his loved ones, and may his death be sanctified to their eternal good.

C. M. SHUFFLER.

TERRELL—Sister Virginia Helen Terrell was born about January 27, 1848, in DeSoto County, Miss.; died July 6, 1896; embraced the Christian religion at the age of sixteen years. She was married to Jeremiah Terrell in 1866. They together joined the M. E. Church, South, in 1874, at Mt. Nebo, Gibson County, Tenn. She was the daughter of Robert and Catherine Jackson. She lived a quiet, consistent life; was loved by all who knew her. She was always ready to relieve the sick and distressed. Another evidence that she was the Lord's was seen in her patience in her afflictions; not a murmur or complaint was heard. She was a member of the M. E. Church, South, at Olive Branch, Crofton Circuit, Wise County, Texas, where she died at the home of her brother. She said she was not afraid to die. She died as all good people die. While it is a loss to her friends and the Church, it is her gain.

P. W. BYRD, L. P.

FISO'S CURE FOR
CURES WHERE ALL ELSE FAILS.
That Cough, Croup, Whooping Cough, One
In time. Sold by druggists.

THORN—Little Tude Thorn, infant son of Bro. J. S. and Sister Lula Thorn, was born September 3, 1895, and died May 18, 1896. It being their first born was the idle of their home; and oh how hard to give up our precious children, but Tude is gone, dear parents, to that precious Savior who said, "Suffer the little children to come unto me, and forbid them not, for of such is the kingdom of heaven," and as David said, "It can not come to me, but I can go to it." One strong tie to bring you close to God. May this sad affliction bind you closer to heaven.

C. H. SMITH.
Ben Wheeler, Texas.

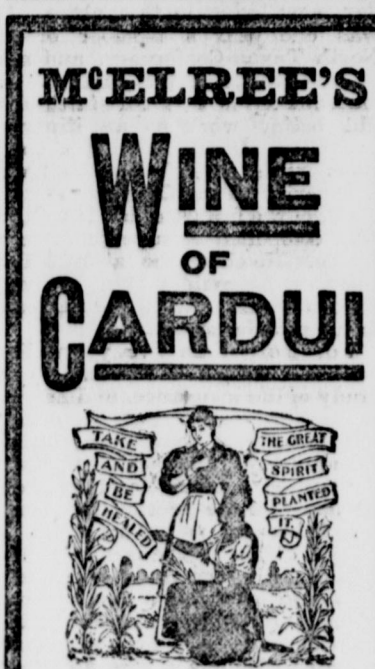
HAYS—Maxie Hays (nee London) was born in Marshall County, Tennessee, July 15, 1868; died June 17, 1896. In the year 1885 she came to Hallville, Texas, to live with her uncle, Dr. J. C. Hill. She was converted and joined the M. E. Church, South, during a protracted meeting held at Hallville, by Rev. J. T. Browning in 1886; was married to Henry P. Hays by Rev. W. P. Fledger, November 13, 1890. Sister Maxie was a model wife, mother, neighbor, and best of all, a real Christian. As I stood by her bedside only a few hours before she entered into her eternal rest, she said, "I am so happy; Jesus is so precious to me." Then, tenderly committing her two children to the care of two of her sisters-in-law, and earnestly asking all to love and comfort her husband, she fell on sleep; and we buried her in the Hallville Cemetery, to await the resurrection of the just. "Precious in the sight of the Lord is the death of his saints." Thank God our people still die well.

D. P. CULLEN.
Hallville, Texas.

HICKMAN—Sister Susan Hickman (nee Dill) was born in Ashley County, Arkansas, November 26, 1862; moved to Texas in the fall of 1878; was married to Isaac Hickman eight years ago. She died suddenly, without a minute's warning, of heart troubles June 12, 1896. She was sitting by the fire sewing, a chill was coming on, and instantly she fell forward with her face in the fire, and died in a few moments, but she was ready. Sister Hickman professed religion and joined the Church about sixteen years ago in Brown County, Texas. She was

a devoted Christian, lovable and kind to her stepchildren and affectionate to her husband. She was a friend to the sick and helpless, and it was her lot to wait on and minister to the sick much, which she did with a devotion and kindness and patience of a child of God.

J. C. CARTER.



WOMAN'S RELIEF
for monthly pains in the sides, hips, back, neck, shoulders, head and limbs. These pains are symptoms of dangerous derangements peculiar to women. McElree's Wine of Cardui corrects these derangements, cures Whites and falling of the Womb, relieves Suppressed Menstruation and flooding, quiets the nerves and brings happiness to afflicted women.
For Sale by Medicine Dealers at ONE DOLLAR A BOTTLE.

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CURED Without the KNIFE or detention from business. Hemoids, Piles, Stricture of the Rectum, Hydrocele and Varicocele. No Cure No Pay, and No Pain. Send stamp for pamphlet of testimonials.
DR. F. J. DICKEY, 395 Main St., Dallas, Tex.

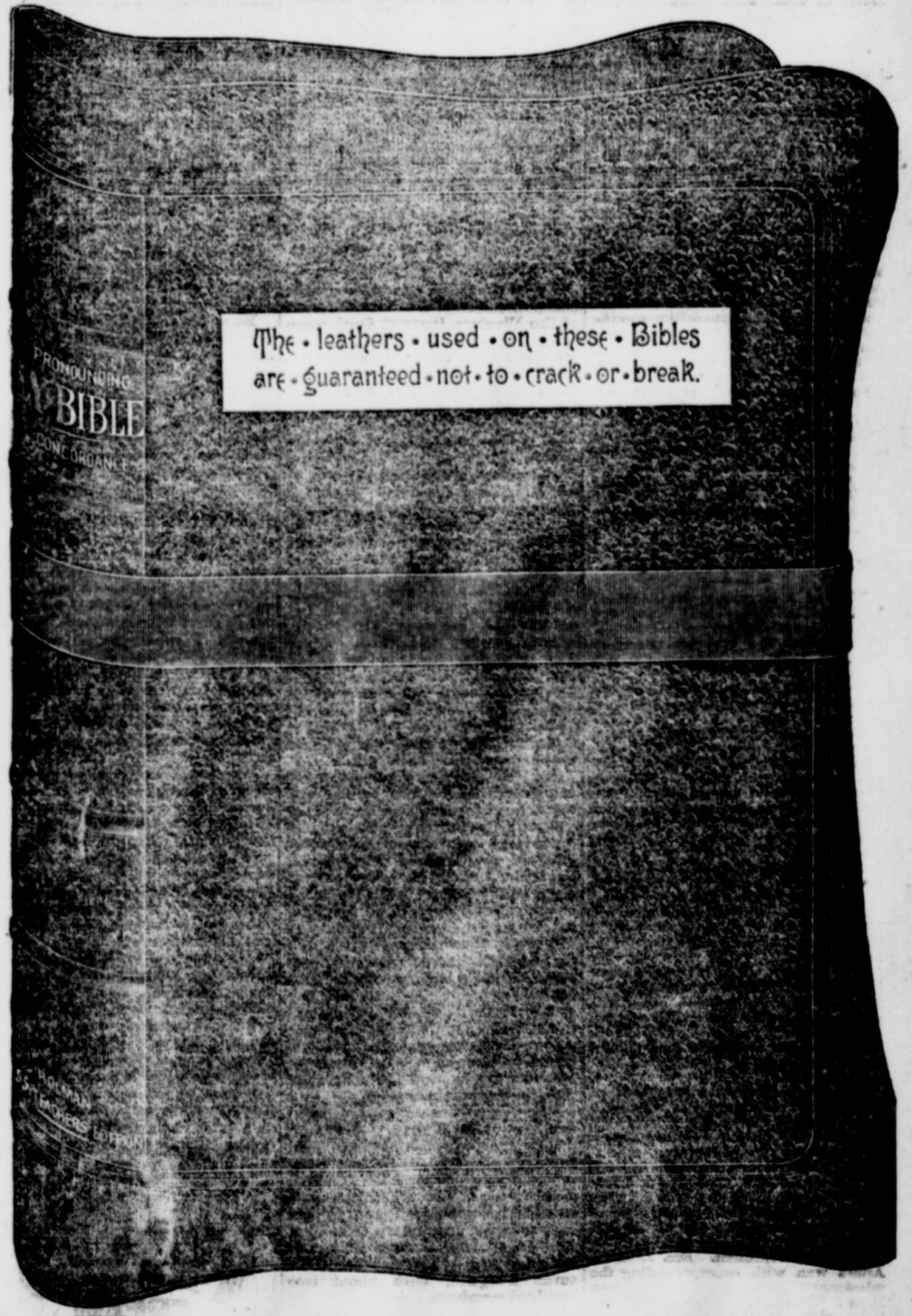
Drink **HIRES** Rootbeer when you're hot; when you're thirsty; when callers come. At any and all times drink **HIRES** Rootbeer. Made only by The Charles E. Hires Co., Philadelphia. A six pack costs \$2.00. Sold everywhere.

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If you avail yourself of this grand offer which we are making to our new subscribers. Many are now well pleased with their bargain, and we hope to please many more. When an article stands the test such as this has been subjected to, it's certainly worth talking about. Now to the point: You no doubt need a sewing machine. There are two things to consider well before purchasing: 1. Durability. 2. Cost. In our machine these are combined. You get it direct from the factory, freight prepaid to your nearest freight depot, and also one year's subscription to the Texas Christian Advocate, for twenty-two dollars (\$22.00). Address all orders to L. Blaylock, Dallas, Texas. You will certainly be pleased with your wise investment.

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This Self-Pronouncing Bible and this Advocate one year for only \$4.00
Renewals can have the benefit of this offer by paying all back dues.
SEND ALL ORDERS TO L. BLAYLOCK, DALLAS, TEXAS.

An Unprecedented Gain in Weight.

A TRAINED NURSE GAINED FIFTY-THREE POUNDS BY USING A NERVE FOOD.

One of the Most Remarkable Results on Record.

From the Gazette, Yonkers, N. Y.

"I had lost my appetite and was wasting away in flesh, losing some fifty pounds in a few months. Doctors said I was threatened with consumption. I was under what was regarded as first-class medical treatment, but it had apparently little or no effect, for I kept getting worse until I was so weak that I could not attend to my household duties and could hardly walk. My husband and everybody who saw me thought surely that I would die, and there seemed no help for me.

"I took and continued to take Dr. Williams' Pink Pills for Pale People and I bought a box. The effect from their use was noticeable from the first and soon appeared almost miraculous, for it seemed pretty nearly like the raising of one from the dead.

"I soon commenced to eat, something I had scarcely done before for weeks, and soon began to gain in flesh and strength. I went one day to the doctor's office and he was surprised at the change in me for the better. I had to confess that I had been taking the pills, and he was so much surprised to advise me to continue what was evidently doing me so much good. I took, in all, six boxes, and increased in weight from 72 to 125 pounds, which is my regular and normal weight."

"Are you sure the cure is permanent?"

"Well, yes. My work is that of a trained nurse, which means, as you probably know, irregular hours and at times great exhaustion. During the two years since my recovery I have had many engagements, and through them all have continued in good health. I take pleasure in bearing testimony to the remarkable power of this great medical discovery. I know of other cures effected by Dr. Williams' Pink Pills, and I know of no case equal to mine, for my situation was critical, desperate and almost hopeless."

"Mrs. Coffey has lived in Yonkers for sixteen years, and for twelve years has followed the business of attending the sick, excepting only the period of her illness. She has hundreds of acquaintances and friends who know her to be capable and trustworthy. Many of them know how very ill she was and how remarkable was her recovery. The pills have a large sale in Yonkers and Westchester County, which will be greatly increased as their merits become better known, for they seem to be one of the medical marvels of the age."

Dr. Williams' Pink Pills contain, in a condensed form, all the elements necessary to give new life and vigor to the blood and restore shattered nerves. They are an unfailing specific for such diseases as locomotor ataxia, partial paralysis, St. Vitus' dance, sciatica, neuralgia, rheumatism, nervous headache, after effects of grippe, palpitation of the heart, pale and sallow complexion, all forms of weakness either in male or female. Pink Pills are sold by all dealers, or will be sent by mail on receipt of price, 50 cents a box, or six boxes for \$2.50—they are never sold in bulk or by the 100 by addressing Dr. Williams' Medicine Company, Schenectady, N. Y.

JOTTINGS FROM COMANCHE.

We had a large attendance at our District Conference held here, and taking everything into consideration it was one of the best conferences of the kind that we have seen in a long time.

We had no Bishop, but Bro. Shelton presided with as much dignity and grace as a Bishop, much to the credit of the preaching during the conference was of a high order. We were glad to have the school men with us. Dr. McLean was on hand. He made the best talk in the history of the University I have ever heard him make, and preached the best sermon I ever heard him preach, and that is saying much. We were glad to have him in our home once more. It brought up many pleasant memories, for we were associated together in the University for eleven years. We all feel proud of our University, and we do trust that it will not be long before the new building will go up.

Bro. Switzer put in his appearance in behalf of Weatherford College, over which he presides so well. Bro. Switzer is what might be called a handsome college President, and this goes a long way. We were glad to hear of the prosperity of Weatherford College.

Our old student at the Southwestern University, Ethelmore Cox, was with us in the interest of the Polytechnic College, and made a glowing speech for that institution of learning.

Bro. W. J. Moore, President-elect of Granbury College, came in at a late hour and made a short talk for that college. We had the pleasure of hearing him preach on Sunday night. God bless all these school men and the schools they represent. Bro. J. T. L. Annis was with us representing the missionary cause and the Orphan Home. We were glad to see him looking so well. He used his time well for the two objects he came to represent. Annis is an optimist, and always seems to have a good time.

The Comanche Chief closes his writing-up of the conference with these words, which will be a fitting close to these jottings:

"The Comanches threw open their doors to the members and visitors to the conference, and bade them welcome with that hospitality which makes one feel good to have been there. The conference was pronounced by all to have

been the best and the largest in the history of the district."

S. E. BURKHEAD,
Comanche, Texas.

TO THE METHODIST PREACHERS.

DEAR BRETHREN: I write this letter to enlist your interest in behalf of Rev. F. S. Jackson, local elder, now living in this place. He was one year a member of the North Texas Conference, and nine years of this, the West Texas. No man among us was more faithful or did better work as an itinerant preacher. He filled important stations with credit to himself and prosperity to the Church. On account of the failure of his health, he was compelled to superannuate or locate. He chose the latter, believing that he could make a living without further dividing the already meager conference funds.

For more than five years Bro. Jackson has given his time to the study of life insurance, and has put into it the same thought, energy and enterprise that characterized his preaching. He is a successful student of the business, and regarded by many of the best business men, who know him, as authority on the subject. His health is now failing and becoming more and more uncertain; and because on that account, he is unable to work more than half the time, it is hard for him to make a living. He has a wife and three children; the children all in school age.

As his pastor, I take pleasure in saying that he is faithful to the Church; always in close touch and harmony with the pastor and his plans. He has been especially helpful to the Sunday-school, having peculiar gifts for that work.

Now, brethren, won't you help Bro. Jackson? Not with money, but with attention and by an interest in his work. If you will write to him when you read this, invite him to your charge, and introduce him to your people, he will do you good. You and they talk to him about insurance. Perhaps you are not carrying the right kind of insurance, or it may be costing you too much. Consult him.

I refer you to the following brethren, who will give you further information relative to Bro. Jackson, if you wish it: Rev. B. Harris, San Antonio, Texas, his present presiding elder; Rev. Alanson Brown, San Marcos, Texas, his last presiding elder when a pastor; Rev. T. Morris, Gonzales, Texas, his presiding elder when he lived in San Antonio; Rev. J. D. Scott, San Antonio, who was pastor at Travis Park Church when Bro. Jackson lived in that city; Rev. J. M. Alexander, San Marcos, Texas, who followed him at San Saba Station.

I hope that every Methodist preacher in Texas will at once take some interest in this matter. I have written this, brethren, because of my confidence in the kindness of heart and sympathy of Methodist preachers; and because of my love for Bro. Jackson, with whom I have enjoyed a long and intimate friendship. Very sincerely,
STERLING FISHER.

Kyle, Texas.

OUR GERMAN WORK.

The immediate occasion of this communication is the recent session of the Western District Conference of our German Mission. The conference was held in a populous German community, not far from the town of Seguin. The attendance was good; all the itinerant and several local preachers present. With a fair proportion of lay delegates. The congregation was proportionately much larger than is usual in the American work. It was a sort of camp-meeting occasion, and from near and far the German Methodists came until the number ran up into the hundreds.

Rev. E. A. Konken, the pastor, and his Church had made elaborate preparations, and everybody was entertained in first-class style, without worry or friction. There was a dining-shed under which everybody ate, as one big family; the local Church community dividing the labor and meeting the expense. Everything moved at the tap of the bell, and the order and system were good to behold.

These German meetings are rather remarkable for hospitality and social good cheer. The work is not yet so large, but that personal acquaintance may cover the greater part of the Annual Conference. Separated by their religion from close social contact with the mass of their countrymen, it is touching to see how they cling together as brethren. The reserved air which the German people generally assume towards strangers has produced the impression that they are less sociable than some other nationalities. Nevertheless, sociability is their national trait, as attested by their numerous places of pleasure resort, and the amount of time they spend in company.

The conference reports revealed substantial progress. Although the protracted meetings are still mostly to be held, there has been considerable increase in Church membership. The Sunday-school work is being pushed, and in the Epworth League there has been decided growth. In this district of nine pastoral charges, there are seven Leagues, with about two hundred members. As the hope of our cause among the Germans rests chiefly with the young people, the importance of aggressive League work can hardly be over-estimated. Any new movement in the Church is naturally slower in reaching the more distinctively missionary parts of the field. Besides the natural German conservatism requires a longer probation for a new measure. But a welcome once given will not wear out, and the new plant is likely to thrive. Outside of

the pastors, who seem determined to keep abreast of the times, the League owes its progress in this district chiefly to the aggressive championship of Rev. J. Kern, the presiding elder, and the editorial pen of Rev. J. G. Rabe. In the former our German Churches are blessed with a leader who unites the enterprise of youth with the caution of age; one who has borne the burdens of his people for many years, and now rejoices in the signs of reviving in our German Israel. Brother Rabe seems to be the providential instrument in the editorial chair. The "Missionsfreund" is conducted with evangelical enterprise, and in first-class literary style.

Here, I am tempted to give some personal "impressions" concerning the German "problem," but have heroically concluded to refrain. However, it will be in order to state the fact that our German Methodism is strengthening its position, and preparing for aggressive advance. In fact, it is already advancing. The only danger is that the Church may get impatient over the comparative slowness of the advance. The conditions are much the same as obtain in the foreign field. When did unrestrained impatience at home ever win a foreign field for Christ? Didn't most of the first missionaries have to wait and toil through years for their first convert? After all the losses in setting up the Northern Church in German housekeeping, and in giving Americanized members to our own English-speaking Churches, these Southern Methodist Germans far outnumber our entire gains in China, with not one-tenth of the outlay financially. The judicious reader will not find in this statement any odious comparison, or any argument for the relative importance of the German work. It is adduced solely as an argument for patience, while giving the heaven time to work.

There is one point where we may need warning. Don't delegate the work of evangelizing the great German masses of Texas to our German Methodists alone. I believe the gospel ought still to be preached in German; but in many instances no such agency may be at hand. Moreover, there will be found many instances in which the saving work can be better accomplished in English.

Those of the ADVOCATE readers who may be acquainted with my personal relation to the German work, may be pleased to learn that the small German congregation under my pastoral care is making some advance along several important lines. My labors in the German field may never be wide, but the time spent in acquiring a language so widely spoken in our West Texas Conference, could hardly be looked on as lost. If the reader thus minded, may not omit our prayers that God may crown the undertaking with success.

A. E. RECTOR.

Hood's Sarsaparilla purifies the blood, overcomes that tired feeling, creates an appetite, and gives refreshing sleep.

LETTER FROM DR. HAYES.

A letter from Rev. J. L. Hendry, of Houston, Texas, enclosing payment of his subscription for the W. U., stirs me to write few lines. He says: "We (Rev. Will Burke and Miss Alice Allen) are preparing to leave for China on the 9th of August." May God bless your earnest endeavor to raise the required sum to build the much-needed structure. If the Church will do her duty by the college now and erect a building in keeping with the growth of Methodism in Texas, there will probably be one thousand students there in ten years time.

Pray for us and send us more of the university boys, for we need them in that great harvest field "none so white to the harvest" (Italics his). Oh! if the Church would hear the voice of God in and through this consecrated missionary of our blessed Lord, as he already calls for "more of our boys" to bring the teeming millions to the knowledge of the glory of God, and would respond with their means necessary to build, how the blessings of God would be showered down on us and ours.

We have \$36,800 of assets, consisting of lands, notes and subscriptions on hand. A large part of the lands have a life interest reserved in them by the donors. The parties are getting very old and we will come into possession in a very few years. The lands are secured by warrant deeds and are very valuable. Our assets are large enough to warrant the hope that we can begin to build this fall. The Agent is doing his best to make them available. With an inspiration to the friends of the institution to rally at once to our help. Oh! for a Millsaps. If a few earnest friends just now would give a few thousand each Texas Methodism would demolish her great university.

Awarded Highest Honors—World's Fair.

DR. PRICE'S

CREAM BAKING POWDER

MOST PERFECT MADE.

A pure Cream of Tartar Powder. Free from Ammonia, Alum or any other adulterant.

40 Years the Standard.

THE DR. J. H. McLEAN'S LIVER AND KIDNEY BALM

It Cures Female Troubles

At Drugists, Price, \$1.00 Per Bottle

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The Dr. J. H. McLEAN'S LIVER AND KIDNEY BALM

ST. LOUIS, MO.



The Bane of Beauty.

Beauty's bane is the fading or falling of the hair. Luxuriant tresses are far more to the matron than to the maid whose casket of charms is yet unfilled by time. Beautiful women will be glad to be reminded that falling or fading hair is unknown to those who use

Ayer's Hair Vigor.

sity in suitable buildings and do a work not excelled, if equalled, anywhere. Brethren of the Church, "hear and help." Pray for us; and may the God of all grace bless you in your homes and the Church in its most needed and pressing work in Texas. Write me. I always glad to hear from those interested.

W. M. HAYES.

CHURCH DEDICATION.

Our new church at Thompsonville, on Harwood Circuit, West Texas Conference, will be dedicated by Rev. B. Harris, presiding elder, on the fourth Sunday in this month. It is very much desired that former pastors be present on this occasion, as well as other friends. If the preachers who expect to come will notify me I will arrange for transportation from Harwood. Our revival meeting will also be in progress at Thompsonville then.

F. L. MCGEE, P. C.

Harwood, Texas.

NOTICE.

I need the Berean pictures that are used in Sunday-school. Second-hand ones will do. Let some one who reads this speak to the Superintendent, requesting him to send me the leaflets for one quarter.

The pictures of Bible characters will help me so much in camp-work among the Blanket Indians. Thanking both of them and Sunday-school in advance, I am yours truly,

J. C. CAVENER.

Anadarko, I. T.

A MONEY MAKING WOMAN!

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