

The Texas Christian Advocate.

SUBSCRIPTION, PER ANNUM, \$2.00.

OFFICIAL ORGAN OF ALL THE TEXAS AND THE NEW MEXICO CONFERENCES OF THE METHODIST EPISCOPAL CHURCH, SOUTH.

TO PREACHERS, \$1.00.

VOL. XLI.

DALLAS, TEXAS, THURSDAY, JULY 4, 1895.

NO. 44.

Editorial.

THE IDEAL TRAINING FOR YOUNG PREACHERS.

The preacher who has a good English education and a good collegiate education, and who masters the conference course of study while preaching the gospel and administering the pastorate of the Church, is by all odds the best trained and most available preacher for the itinerant service of the M. E. Church, South. Such a preacher, with his academic or collegiate training, with his mastery of theology while in the field, and with his love of books and studious habits, needs neither a post-graduate course in some university nor a technical theological education in some seminary. Men trained as we have indicated, built up Methodism into its present colossal proportions. They are the men who keep it going now, and they are the men who are capable of keeping it going in the future. If we had our way we would never allow men, intended for field service and active campaigning, to be educated after any other method or in the midst of any other environments and influences. A good general education and the mastery of the standards of doctrine, simultaneously with the acquisition of experience in the pulpit and pastorate, constitute the ideal training for the preachers of the Methodist Church. Those of our preachers who have had no post-graduate opportunities and no seminary training need not weep over the deprivation. They need not sigh over what they may be tempted to regard an immeasurable loss. If they have had the ecclesiastical bringing-up mentioned above, they are simply in step and harmony with the procession of their fathers—the finest body of preachers who ever championed the gospel of Christ, or wrought for the enlargement of the Kingdom of God.

He who has an academic or a collegiate education has already a firm and broad foundation upon which to build. Remembering Carlyle's fine saying, "that the best university is a collection of good books," let him accumulate the standards of theology and the classics of English literature and peruse them and brood over them. Such a man will lead a constantly progressive, intellectual life, and will appropriate the richest spoils of truth, without either a special tutor or tuition. After passing a certain point self-education is incontestably the best. Any intelligent and studious man is all the better for independent study and original research.

Hundreds and thousands have mastered systematic theology and other purely ministerial studies while preaching the gospel and serving the Church, and they can do so again. Studying and applying theology at the same time, reading the standards and utilizing immediately and upon the spot the knowledge acquired, is infinitely better than studying the same for a written examination or for future use. Theology acquired while in the active work is vital, practical knowledge, and not mere lore or research, and is at the same time more thoroughly inwrought into the intellectual constitution and character of the student. We believe that this very mastery of the doctrinal standards while in the saddle, while facing the pressing problems of life, while aggressively battling in the midst of a stirring campaign, while contending with warring controversialists who disputed every inch of the ground, more than anything else purely human made the giant preachers of the past. There is a vast difference between digging out this ore and minting it in the laboratory of one's own mind and receiving the same duly labeled and certified from our instructors. And there is just the same difference between learning the truth and verifying it in the daily life and work and picking up the same from the lips of a lecturer and sticking it in the pigeon-holes of the memory possibly to rot into oblivion. With a plain English or with a more elaborate collegiate education to start with, the love of books and studious habits, together with consecration and laborious toil in the vineyard of Christ, will do the rest. That illustrious ministry which built up the empire of Methodism and griddled the world with a cordon of life-giving sanctuaries was trained in precisely this way. Therefore this whining

for the classic shades of the university and the cloistered retreats of the theological seminary, betrays a deplorable overestimate of the advantages supposed to be accumulated there.

Men who have been educated thoroughly in harmony with the method which we have outlined, and which gave us the fathers with their wondrous eloquence and marvelous efficiency, know just as much about the doctrines of the gospel and affiliated themes as the students who have been bred under any other system.

And intelligent men who read the authorized English version understandingly and prayerfully, are just as capable of expounding the fundamental doctrines, the great ethical principles, the precious consolations and that vast multitude of plain texts which constitute the staple of our preaching, as the men who have dabbled in Hebrew, or who boast the mastery of New Testament Greek.

We comprehend fully the necessity for scholarship and Biblical criticism, but it is absurd to suggest that ordinary seminary graduates have made more than a mere infinitesimal advance toward the same. The percentage of such scholars and critics as have been absolutely necessary to the Church have always been providentially raised up. Their intellectual aptitudes and tastes, together with the leadings of the Spirit and providence of God, constitute the guaranty that the proper proportion of such indispensable laborers shall never fail the Church. Now as the breeding and training of such scholars and critics is about the only special service which a seminary can render the Church, there seems to us to be very small need for such an institution.

We say to the young preachers of Texas and the South: get your academic training as a minimum with which to begin, a liberal college education if possible, apply for admission on trial and digest and incorporate the conference course of study, procure the very best books, theological, literary, and other, possible, and read and assimilate them, preach the gospel and do the legitimate work of a Methodist preacher, and you need not fear the results. The advantages for which you are tempted to sigh are largely imaginary. Those golden opportunities of which you sometimes hear are too often delusive. There are no bags of gold under the seminary rainbow, and there are no short cuts through the university campus to eloquence and to power.

Our present method of training preachers, consecrated by a century's use, and tested by every conceivable practical criterion, which has bred a conquering army of giant preachers whose tread shook the world and whose swords carved a passage to victory and to fame, and the memories of whose life and labors are the sacred and imperishable treasures of the Church, is abundantly good enough for the men of this generation. The seminary type of preacher, with his condescension, "sicklied o'er with the pale east of thought," with the keys of classical scholarship dangling at his girdle, with his encyclopedical range of knowledge, devoted after the manner of the mystics, more or less effeminate through long subjection to authority, and somewhat visionary and impractical through lack of association with the busy world, and yet useful within these limitations, is the beau ideal of certain ecclesiastical circles. But our educated student, trained in the conference and the field, free from the taint of officialism and priestliness, wise, resourceful and business-like, equally at home on the village green or within the temple walls, strong with a wholesome and robust piety which has been tested, ready, fluent and unhampered by manuscript or notes, and full of gentle pity for wayward man, is the preacher for Methodism and the masses.

CONNECTIONAL NEWS.

At the session of the Indian Mission Conference in 1894 it was reported that we had 408 organized congregations and only 120 houses of worship. More than thirty of these congregations are pledged to build churches ranging in value from \$350 to \$1000 if the Board of Church Extension will only give them \$100 each. The board can not do this now and authorizes Bishop Hargrove and Dr. Morton to issue a special appeal for help.

The Indian Territory is a strategic point. Let our people assist. Send contributions to Rev. David Morton, 705 West Chestnut Street, Louisville, Ky.

The Alabama Advocate, after trying the experiment of publishing a Church paper for 81 a year, has been compelled to abandon the plan and to raise the subscription price to \$1.50. Some time ago this journal criticised its rather severely for saying that a first-class Church paper could not be printed at such a cheap rate, but the logic of events has proved the truth of our prophecy.

The recent commencement of Vanderbilt University was an impressive and brilliant affair.

On account of being compelled to reinvest the endowment fund at a lower rate of interest the university will lose \$6000 or \$7000.

The Board of Trustees will put an agent in the field to solicit funds for this great institution, whose resources have been reduced as indicated above.

The alumni have taken steps to create and endow a chair.

Chauncey M. Depew, who was the commencement orator, said: "Considering such departments as it has and as far as it has gone, Vanderbilt is as good as any of the older institutions of the country."

GENERAL CHURCH NEWS.

E. W. Donald, D. D., in Independent:

For America, nay, for Christendom, the union of the Episcopal Church with the Presbyterian Church will mean incalculably more in the direction of real religion than the complete union with the Old Catholics or with the few Old Catholics of Switzerland. A language and an ocean are between us and those foreign communions. Nothing lies between us and the Presbyterians save an unwillingness to concede a liberty, consistent with a determination to retain what we regard as invaluable. Are we ready to concede this liberty to our Christian neighbors? Not yet, alas! For when our General Convention was sitting in Chicago the Board of Missions of the Congregational Churches was convened in the same city. The late honored rector of this parish, a member of the House of Deputies, offered a resolution that the convention send a message of fraternal greeting and Christian fellowship to the venerable board, with the brief and too confident remark that he was sure his resolution needed no explanation nor support. A deputy from New Jersey moved to amend by changing "Congregational Church" to "Christian brethren," sticking at the word "church." Then followed debate. Then the resolution was sent up for concurrence to the House of Bishops, as required by law. It remained with the Bishops two days and two nights, when they finally informed the House of Deputies that they could not concur in the resolutions, and offering as a reason a declaration which was understood by nobody, then or now. To the Old Catholics the warmest greetings; to the Church which founded the five great New England colleges, which has a history of which any Church might justly be proud, which has among her ministers and laymen many of the purest and ablest men on this continent—not one word.

The Independent.

The third biennial convention of the World's Woman's Christian Temperance Union was opened in London on the 19th of June, Miss Frances E. Willard presiding. In her address Miss Willard said that "we used to speak of intemperance as the cause of poverty; now we say that poverty causes intemperance, and that the under-paid and under-sheltered wage-earning teetotaler deserves a thousand times more credit than the teetotaler who is well paid, well fed and well sheltered. In the slums they drink to forget; we would make life something they would gladly remember." The famous polyglot petition, which now weighs 1,400 pounds, is to be presented to the British Government. Miss Willard announced that it is the purpose to study the Norwegian system of dealing with the liquor traffic, and present the polyglot petition to the King of Sweden. On the 20th of June reports were

made by the Secretary of the World's Woman's Christian Temperance Union, showing the membership and the number of unions in Australia, the Hawaiian Islands, and other foreign countries. There are 200 unions in the Australian colonies, with 7,500 members; in India there are 26 European and 7 native unions, with 2,000 members; Canada reports 442 societies, with a membership of 9,310.

CURRENT EVENTS.

Russia in the East.
Russia is one of the mightiest empires in the world. This colossal monarchy grows in power and resources every day. She looms gigantic and threatening upon the horizon, and will one day menace the peace of the world. If she were equal in intelligence, character and patriotism to the other continental powers, she would be without a peer in the race for aggrandizement and domination.

Russia has long had two magnificent ambitions—the capture of Constantinople and the dismemberment of the Turkish Empire, and the building of a transcontinental railway whose terminus upon the Pacific Ocean should be a safe open port all the year round. In the recent Russo-Russian war she would undoubtedly have accomplished the first purpose if the great powers had not intervened and balked her designs. Since the ending of the conflict between China and Japan she has been steadily moving toward the acquisition of the last named advantages. Her purpose is to overtake and overtake Japan on the one hand, and to flatter and bribe China upon the other. The Russian statesmen are sagacious and energetic, and through diplomacy and force are destined one day to secure unparalleled vantage-ground in the East.

Russia, thus far, has shown more disposition to baffle the downtrodden Christian principalities and populations within the circle of Turkish tyranny than any other nation. And for this interference and timely succor she richly deserves the approbation and thanks of the civilized world. The rise of the Russian power will constitute one of the epochs of history, and the movements of the same will one day focalize upon themselves the attention of all the nations of the earth. Upon the chess-board of diplomacy and war Russia will play no mean part in the future.

Professor Huxley.

Prof. T. H. Huxley died in London June 29. He passed away quietly and apparently without mental perturbation. Prof. Huxley possessed fine natural intellectual endowments. These were cultivated by deep thought, wide reading, and much original investigation. He stood deservedly high in the scientific world, and was a very popular writer upon his chosen themes. It was one of the ambitions of his life to popularize science. He threw around it the charm and fascination of a noble style, and brought it down to the level of the intelligent among the masses. He ranked with Tyndal and Darwin among the foremost of the students of natural science in the nineteenth century. He felt the spell of the mystery which broods over nature, and spent his life in reading the secrets of the old rocks and fossil forms. Botany and zoology challenged his lofty intellect and his studious hours and his numerous publications are freighted with the results. His productions will prove a permanent contribution to the literature of science.

Prof. Huxley was an avowed agnostic. With Tyndal and Spencer he formed a triumvirate which championed the interests of this form of infidelity. He was unquestionably the most aggressive and formidable opponent of the Christian religion in England or upon the continent. His controversy with Dr. Wace, of the Church of England, like Tyndal's with Dr. Martineau, created a sensation and was at one time all the talk in religious and scientific circles. It is due Prof. Huxley to say that while he undoubtedly repudiated revealed religion he never made a low, mean, blasphemous fling at Christ and the Church. He was incapable of the bald denunciation and sacrilegious twaddle of some of the blatant infidels of America. So far as we have been capable of analyzing his character, we must say that he was a kindly man, much loved by his relatives and friends and admired by his countrymen and the students of science.

truth. By his death the natural science loses one of its most enthusiastic devotees and revealed religion one of its most formidable foes.

THE PRESS.

Dallas Morning News furnishes the following graphic and interesting account of the International League Conference sunrise prayer-meeting:

Lookout Mountain was stormed early by 2000 Epworth Leaguers, who took possession without opposition. At 2:30 o'clock the street cars began to move the young Methodists toward the mountain. As the cars ran through the city and suburbs their occupants made the air resound with the old-fashioned Methodist camp-meeting music. Darkness covered the face of the mountain as they reached its base, but that did not deter them from their purpose. With glad-some song and hearty shouts the ascent was begun. On they went until a steady stream was sending the side of the historic old mountain. It was a grand scene that the eye beheld as the summit was reached. The gray of the early dawn had put in its appearance and one could catch glimpses of the surrounding landscape. Great clouds of mist hung over the city and the valley. The faint outlines of the Tennessee River could be traced as it gracefully meandered its way around Meigs's Bend. The assembled band of Wesleyan pilgrims, representing almost every State in the Union and also the Dominion of Canada, reverently uncovered their heads and began their devotions. Rev. George R. Stuart, the celebrated evangelist who assists Sam Jones, leading the meeting. As he stood and talked to the people of the love of God and of the power of the gospel of Jesus Christ, and as one looked upon the peculiar surroundings of the assembly his mind came back to that noted meeting nearly two years ago, when a great assembly of people heard the gospel proclaimed by its great founder upon a mount of Palestine. The sermon on the Mount was in the minds and hearts of all present.

But what was this? The face of nature has changed. The great clouds are rolled back; the mist is fleeing as if in wild alarm and the gray is turning into the rosy tints of the morn. The worshippers stand as if lost in devotion and adoration. Their hearts are brought close to the goal of nature, who is so beautifully and majestically revealing his power to them. They stand silent and then as there peep over the distant horizon the first beams of the great king of day they all, as if moved by a common spirit, break forth with the long meter doxology, "Praise God, from Whom all Blessings Flow."

The Methodistist could stand it no longer. Their pent-up feelings became exuberant and old-time shouts were given and handshakes were exchanged on all sides. It was a scene never to be forgotten.

W. C. Prime, LL. D., a New Englander by birth and education, in his recent work, "Among the Northern Hills," delivers himself thus upon the negro question:

Intelligent minds are seeking with great sincerity the solution of the problem: What is to be the future of the colored race in our country? And many are seeking it in great blindness. The governing white race in the Northern States are in general as ignorant of the character, the qualities, the abilities and disabilities of the colored race as they are of the character of the Afghans.

I am not speaking now of how little Northern men know about the colored race in the Southern States. I refer to the knowledge which whites in New England, New York, and elsewhere have of the colored people in their own States and towns and villages.

Political excitement and the wiles of politicians for the past forty years have kept the Southern colored man in sight so constantly that the Northern colored man has sunk out of sight. That kind of philanthropy which many delight in—forming societies, making speeches, collecting other people's money to spend—has found ample field in distant parts of the country, and the charity which ought to begin at home has not had its beginning.

There is more need to-day of Northern people recognizing the condition of the Northern colored man than of bothering about the Southern colored man. The colored race in the North is more neglected by Northerners, more

isolated, set apart by the dominant sentiment of the whites, than the colored race at the South by white Southerners. The relations between the two races at the South are more Christian, more favorable to the elevation of the colored man than at the North.

These are strong statements, but I write them deliberately and with knowledge. I could fill volumes with what I am confident would interest some readers—records of my personal acquaintance with Northern colored people, their homes, their employments and enjoyments, their social gatherings, their mutual benefit efforts, literary and other clubs and societies, their marriages, their funerals, and especially their religious associations in Churches. It is pitiable beyond expression to see how utterly alone and unaided they are.

The colored people of the Northern States are, in fact, more "looked down on" by Northern whites than are the Southern freedmen by Southern whites. This is no sweeping statement that I make without observation. Look around you, my friend, whenever you live, and consider the subject. What do you do for colored people? What is your mental method of regarding them? What do you know about the race in your city? Did you ever try to help them in any of their efforts to help themselves?

There are good people at the North who are living in complete self-satisfaction that with the abolition of slavery in the South they have done a glorious work, and all that they need do for the colored race in all the States, North and South. And all the time, at their doors, close around them, the meekest living, independent people, unaided, uncared for, disregarded. There is plenty of work for the philanthropy of the North among Northern colored people.

PERSONAL.

TEXAS.

Rev. J. R. Allen, D. D., and party were in Texarkana July 1 on their way to Europe. Dr. Allen writes the cheering news that the Southern District Conference, in session in Brookston, gave \$10 to the South-western University "Loan Fund," and that the Paris District Conference, in Clarksville, contributed \$75 to the same cause. Our readers will remember that Bro. Allen will write a series of letters from abroad especially for the Advocate. We anticipate for ourselves and readers a feast of fat things.

By reference to Bro. Lloyd's letter in this issue, our readers will see that Caruth, the youngest son of Rev. O. S. Thomas, of the Decatur Station, North Texas Conference, was accidentally killed by the discharge of a target rifle last Saturday evening, June 23rd. We remember little Caruth well and are extremely sorry to hear of his premature death. Most especially do we sympathize with our dear friends, the parents of the deceased, and most earnestly do we pray that a gracious God may sustain them in this heart-breaking trial.

A note from Sister Shelton informs us that her husband, Rev. W. M. Shelton, presiding elder of the Brownwood District, has been seriously sick for several days with fever, and will yet be confined for some time to his bed. We will be very glad to chronicle the fact of his entire and speedy restoration to health.

Rev. J. M. Nichols, of Rockwall, has an interesting and instructive letter in the last issue of the St. Louis Christian Advocate. Methodism in North Texas was his theme.

Rev. C. W. Ghanville, of Cooper, was kicked by his horse a few days ago and severely hurt. We are glad to know that he has escaped so well, and trust that he will soon be entirely well.

SOUTHERN METHODIST.

Miss Elizabeth Billingsley is acting Treasurer of the Sewall Bible and Training School. Her address is Kansas City, Mo.

St. Louis Advocate: Rev. E. B. Chappell, D. D., will sail from New York, July 6, for a visit to the British Isles. We are very glad to announce to our readers a rare treat each week from his critical and cultured pen. Get your friends to take the Advocate, if only for three months, to see these charming islands through the eyes of such a scholarly and facile writer.

Richmond Advocate: Bishop and Mrs. Granbery left Ashland on June 4 for Brazil via New York and England. The Brazil Conference, over which he will preside, meets July 21 at Sao Paulo. The prayers of his friends and the Church will go up for him and his companion that they may have a good voyage and come back in health.

St. Louis Advocate: When Bishop Key was about to rob the North Texas Female College of its invaluable President, some one suggested that a million of dollars endowment might possibly repair the damage. The good Bishop recognizing his utter inability to make fair compensation, moved to Sherman himself and became chaplain of the college for

life. Now, unless Bishop Hargrove can move the Vanderbilt University to St. Louis, we see no way for him to make compensation to Missouri. As a more recognition of his obligation, as an earnest of what he may do hereafter, if he will give \$10,000 for a new building for Central Female College, at Lexington, Mo., we will not send the Sheriff after him for several weeks yet.

Dr. Joss was much pleased with his recent visit to Boston and the region roundabout, and has written for the Christian Advocate, Nashville, a very entertaining account of his trip. The last issue abounds in news items and interesting personal suggestions by the journey. His hosts and auditors were also very much delighted.

Richmond Advocate: Why should the great religious of our Sunday-school literature go unrepresented in the public assemblies of our Methodists? Or, if represented, why not, if possible, by "the grand panjane" himself? Of our Sunday-school department? He can not at once, or perhaps at all, go everywhere, but he can go to many places, and we predict that W. D. Kirkland will not go in vain. All of us remember Attorney G. Hargrove, as "Sunday-school Secretary" coming in conference, and who has forgotten the next enthusiasm that was born in *ambrosia* when Alphonse W. Wilson was "Secretary" and came to see Annual Conference? Go on traveling, Dr. Kirkland! So far as you can spare time and find means, circulate among the preachers and people.

GENERAL.

Outlook: It is announced that the Scotch Free Church Assembly, by a vote of 474 to 151, has declined to interfere at all with Professor Drummond as teacher in the Church College at Glasgow.

Nicholson Advocate: If the report be true, ex-President Harrison is deserving of great praise. He is said to have declined a \$10,000 fee offered him by the suburban keepers' association of Indiana to contest the recently enacted liquor law. The ex-President is reported as having said that he believed the law was a good one, in the interests of temperance, and would be effected in curtailing the evils of the liquor traffic, and that he could not and would not be a party to an attempt to have it declared unconstitutional.

The Outlook, alluding to Hon. Theodore Roosevelt, says: His retirement from that board has opened a new and patriotic field for his activity, by making possible his appointment as the head of the New York Police Commission. In this position Mr. Roosevelt has developed an energy, an independence, and a zeal for reform which, in the light of recent years, seems almost incredible. He is not only giving his whole time to the business of the commission, but he is dealing with it in the most serious fashion, and is holding all the men under it to the most exact performance of their duties. The police officers have been amazed by his zeal and the freshness of his methods. It is a long time since a New York politician has been brought in contact with a gentleman so intent upon doing his work and making others do theirs. Mr. Roosevelt stands for honest and efficient administration. He is the born enemy of the machine and the spoilsman, and his character and ability make him their very dangerous opponent. He is also a writer, with a fresh and vigorous style. His "History of the Cavalry War of 1812," his "Life of Benton and Morris," his "Winning of the West," and his books descriptive of hunting and ranch life, have been very widely read. He is interested in many public activities, and he is altogether a fine representative of the best type of the contemporary American.

Independent: It would be a pleasant thing if all people who are plagued with short memories had the remedy that by which the composer Rossini once turned his own defect into a graceful compliment. We met at a dinner, one evening, Bishop, the famous English-song writer, to whom he had been introduced on a previous occasion, and to whom he had taken an instant liking. "Good evening, Mr. —," began Rossini, cordially, extending his hand; but the name of his English acquaintance had lapsed from his mind for the moment. There was scarce a perceptible hesitation on his part, however, for instantly he began to whistle softly the opening bars of Bishop's gle, "When the Wind Blows." The face of the "English Mozart," as Bishop was often called, lighted up with a smile of gratification, and Rossini's failure to recall his name was instantly forgiven in the recognition of his pretty compliment.

Central Advocate: Minister Kurino, who represents Japan in Washington, says: "The missionaries have done a great work in Japan. They have made many converts, and it is a curious thing that the Japanese Christians prefer to have their own churches, and to be independent of the foreigners. They like to map out their own religious lines, and to pray and think for themselves. I think there is a possibility that the Christian religion may at some time so grow as to be one of the great religions of Japan. Already some of the Christian Churches have been discussing the sending of native Japanese Christian missionaries to Corea and China."

Devotional.

Christ's Parting Words.

A pathetic interest attaches to last farewells. The value of sentiments expressed, however, is often discounted by the entire or semi-delirious condition of the dying.

Neither of these conditions obtained in Jesus' farewell to his disciples. There was no death-dew on his brow, no film upon his eye, no confusion of ideas incident to approaching coma.

In a compendious manner, Luke sums up the effect upon the disciples of the numerous appearances and discourses of the risen Lord during the forty days.

In these blissful interviews, Jesus effected a double opening: First, of his disciples' minds, clearing their mental visions, counteracting their aberrations.

Upon the basis of his vicarious suffering and death his disciples were solemnly commissioned to call sinners to repentance, and to the penitent announce the remission of sins.

But lest in their zeal they should precipitately start upon their mission, he bids them tarry a while in the city. He anticipates the exercise of his mediatorial office, and describes himself as already in the act of conferring the gift which the Father had promised him in view of his vicarious suffering.

Not in person did Jesus lead the disciples to the scene of the ascension. So large a company, conducted by one who wore the stigmata could not fail to attract attention and defeat the esoteric purpose of the Master.

It is fitting that the last view earth ever had of Incarnate Love, should be of him with hands outstretched in benediction.

The transport of joy and the prostration in adoration can only be adequately accounted for by some change that came over the Savior's person in the act of ascension. Mere separation would not have so affected them. I believe that the transcendent transfiguration splendors reappeared then in permanent form.

Science, philosophy, and religion, as well as personal experience, teach the truth that there is no gain except through a corresponding loss. The observer of the physical world finds that progress is made through changes in the atoms of matter, by which an old form is cast off and a new form is taken on or entered into.

So prevailing is this idea in the mind of man, that the theory of the "conservation of forces," of the preservation of force and life and energy in and through all the changes in the universe, is held by the physicist, the philosopher, and the religionist, in every realm of fact and thought and spiritual im-

aging. The doctrine of metempsychosis, or the transmigration of souls—the dying in one sphere, only to find new life in another—has had a hold on a large portion of the human race from the time when the first philosopher studied the principles which manifested themselves in change and progress and attainment in the world visible and invisible.

Jesus of Nazareth emphasized the truth that gain is through loss, that only as a man is willing to lose his life can he gain his life, and only as he parts finally with his lower self can he come into possession of his higher self.

All progress in our lives is by change, and all change is by loss in one direction in order to have gain in another. When a child has learned to walk, he has the gain of fuller strength and independent action, but he has necessarily lost the protection and tender ministry of the loving arms and kindly knees that enfolded and upbore him as a helpless babe; and, if he allowed his mind to dwell on the sense of that loss, he would lack the inspiration and incitement that come of an appreciation and exercise of his newer and larger powers.

A marriage of a young couple, however desirable and advantageous, has its loss as well as its gain to both parties, and to the two homes out of which they pass in order to have a home that would not be a possibility except by such loss.

Loss of property, loss of position, loss of friends, loss of health and strength, when they have come to us in the providence of God, and not by our blameworthy action or inaction in the face of plain duty—each and all of these bring with them possibilities of correspondent gain which we ought to reach out after with gratitude, and make effective for our own good and for the good of others, as well as for the glory of God, by heroic faith and heroic action.

A great singer had just finished singing "Home, Sweet Home," and many of the audience were in tears. "It is a beautiful song," said a girl to an older woman, who sat next to her. "Yes," was the reply, "and the sentiment to which it moves all these people is beautiful. How much happier the world would be if every one had as much principle as sentiment on the subject, and followed out a plain, every day rule of making home sweet."

The girl turned thoughtfully away. She hardly heard the next song. She was acknowledging to herself that, in spite of her love for her home, she made it unhappy every day of her life by her willfulness and quick temper. How many of us really do our best to make home happy!—Selected.

As Thy Days—So Thy Strength. God always furnishes revelations of duty in installments, according to the necessities of the hour and the measure of our faith.—Taylor.

Old and Young.

HOME INFLUENCE.

Whose hand is tracing the outline that is to give character to the memory picture of your own little one, father or mother who may read these words? By-and-by when your hands are folded in their final rest, these lines that you have traced upon the heart and brain of the children now growing up around you will stand out in wonderful distinctness.

We wish we might stir the hearts of parents with this thought, while yet the golden hours are within their grasp, before the rush of time, so swift and silent, sweeps the little children beyond their reach into the whirl of busy life. Every day is precious for its wealth of influence in the household, but of all the days God's blessed Sabbath is the one most to be treasured and cherished amid the potent surroundings of the family circle.

In the midst of their mirth, the genius of the graduating class entered the room, exclaiming, "I have come to beg you young ladies, who are too holy to attend the ball, to be kind enough to entertain me while my girl is getting on her paraphernalia for the ball-room." Detecting a look of disapproval on the faces of his good friends, he said apologetically: "I know you think my good father's son is a bad boy; but there will be many other sons and daughters of ministers at the dance to-night who are members of the Church, while I make no pretensions to being good after a while. I have all of my father's theological books and you will hear me preach, too, some day." Then came the invectives so often hurled at the inconsistencies of Church members by outsiders, who are glad to plead them as an excuse for their own misconduct, and he said: "I have never seen any real religion among young ladies in society, with one single exception. Just go with me to the ball-room to-night, and if you can see any difference between the saints and sinners you will be smarter than I have ever been. They all flirt alike, dress alike, or, rather (begging your pardon, young ladies), they all undress alike. If there is such a thing as real religion among young ladies, Miss S. B.—has it." Changing the subject abruptly, he was his entertaining self for a few minutes, then bowed himself out, little thinking of the sadly changed circumstances under which we should meet again.

A few moments later, Miss S. B.—came in, exclaiming: "O girls! I have come to see if you can reassure me. I feel so badly. Twenty girls went from our house to the ball this evening—many of them older and better Christians than I am—and I fear they think me righteous overmuch because I could not go with them." "Why not?" was asked in surprise, as she was the most popular young lady in the village, and danced beautifully.

She hesitated a moment, then answered: "I love to dance—have loved it all my life; but, when I was confirmed, and became a communicant in the Church, which does not prohibit dancing, I determined to enjoy what I considered an innocent amusement as long as I could do so and return to my private devotions and Bible reading with the same pleasure I had felt in them for some time. I attended one ball, and have never danced since."

When the brilliant graduate's remarks were repeated, her eyes filled with tears, as she said very earnestly: "I am so thankful I came over here. And if by giving up dancing I can convince anyone of the reality and truer joys of religion, I will gladly be called 'peculiar' hereafter."

Her beautiful Christian life was a constant recommendation of the religion she professed, and more than one thoughtless student was saved through her Christian influence. Several others spoke of her having been the only person outside of their homes who had ever said a word to them about their souls, and having done so in such a gentle manner that they could neither be vexed nor forget her earnest pleadings.

After a few happy years of usefulness, she was stricken down by violent disease, and the Master's call to come up higher found her ready to depart and be with Jesus. By a sad course of dissipation the brilliant student disappointed the bright promise of his early youth, laid the heart-broken mother into an untimely grave, and estranged the friends who would gladly have lent a helping hand to

against these encroaching tides, by good example, by wise teaching, and by happy remembrances of sacred Sabbath time, woven like golden threads through all the cherished memories of home.—Christian Advocate, New York.

THE GOOD OF BEING "PECULIAR."

It was commencement at one of the Southern universities. The moon was shedding soft love-light over everything without, while brilliant lights were gleaming within every residence in the village, which was crowded with the wisdom, youth and beauty of the South. Honored parents had seen their sons receive their diplomas that day, and step from the platform of student life to enter the arena of harder struggles for wealth and fame.

Bright eyes were beaming with tender light, and young hearts were throbbing anxiously in expectation of the same sweet story so often told, and the promised vows which were to be exchanged on this auspicious occasion. A party of young girls who were true to recently made vows of consecration, and were not going to the ball-room, were being pleasantly entertained with

"Converse familiar, sportive, kind, Where heart meets heart, mind quickens mind, And thoughts and words were all at Like children on a holiday."

Electricity is most valuable as a motive power for tooth-boring tools, which, strange to say, cause less pain the faster they go. Most people now grown up can recall the excruciating pain caused by the excavating instrument which the dentist of a generation ago slowly revolved between his fingers. The "hairs now made for such work are a dozen finer than they were half a dozen years ago, being capable of cutting through steel bars. Furthermore, the laborious method of turning them out by hand has been superseded recently by a machine which produces them at a cost of nineteen cents apiece.

Electricity is employed also for pulling teeth. To the battery are attached three wires. Two of them have handles at the end, while the third is attached to the forceps. The patient grasps the handles, the electricity is turned on suddenly, and the dentist simultaneously applies his forceps to the tooth. The instant the tooth is touched, it, as well as the surrounding parts, becomes insensible to pain. A jerk, and it is out.

One dentist at the convention remarked that there is not one tooth lost now where there used to be one hundred. If only the root is left, a new upper part of porcelain, or gold, called a "crown," is fastened upon it so as to be quite serviceable. Supposing that not even the root is left, a gap in the mouth is filled with one or more "dummies" securely fastened by a gold "bridge" or otherwise to the sound teeth. Complete sets of false teeth are rare nowadays.

The demand for "tooth crowns" comes largely from baseball players, football athletes, and bicycle riders, who are very apt to have their teeth broken off short. But the last and most ingenious resort of the dental surgeon is "implantation," i. e., the setting of new teeth into the jaw. For this purpose real teeth are employed, and not artificial ones. Cocaine having been first applied for producing local anesthesia, a hole is drilled in the jawbone, and into this socket a good tooth, newly drawn from somebody's jaw, is set. If the patient is young and vigorous, the osseous structure soon closes around it, and by the time the gum is healed, the tooth is ready for use. It should last for from three to ten years. In the case of an elderly or feeble person, it may be fastened in place by silver wires passing around the jaw-bone.

One of the most important improvements in modern dental practice is on the point of being accomplished. It will consist in the substitution of porcelain for gold in the filling of teeth, especially in places where repairs are likely to show. For this purpose a piece of thin platinum foil is introduced into the "cavity" and so manipulated as to take the exact form of the hole, as if it were intended as a lining. Then it is carefully withdrawn, so as not to

Corruption does not exist in politics alone. The time was when people were shocked to hear that such conditions prevailed in politics, but worse than all else is the fact that this evil should be carried into the drug business and the sick be made to suffer in consequence thereof. For various reasons dealers allow themselves to be persuaded to stock up medicines of all sorts, to be sold to the sick on the representation that that are just the same as Simmons Liver Regulator—a greater outrage has not been perpetrated upon the people. This has been the experience of many who have been duped by these false statements. Take only The Old Friend, Simmons Liver Regulator, with the Red Z on every package, and you'll get the medicine that did the old folks so much good in bygone days. It has been kept up as their inheritance to the present generation.

raise him from shame and disgrace. Only once after his graduation I met him, a bloated, dishonored depot agent, with scarcely a recognizable trace of the attractive young man. He too finished his course early, leaving to the few friends who clung to him to the last only the forlorn hope of a death-bed conversion.

If the dear young girls could but realize their power to influence their associates, surely more of them would dare to be "peculiar," as did S. B.—, and thereby be the means of doing much good by leading their friends to a higher, nobler life.—Sunday School Times.

NOVELTIES IN DENTISTRY.

The talk of the Convention of Dental Surgeons, held in Washington recently, gave a notion of the revolution in dentistry that has taken place within the past few years. By the use of an electric light in connection with the little mirror introduced into the mouth, the teeth and alveolar processes are brilliantly illuminated and rendered translucent. Thus, anything wrong about the teeth may be quickly discovered. Perhaps the dead tooth may be hidden in the jaw, never having been erupted, and may have been the obscure cause of trouble for years. The light reveals it at once. Facial neurgia, by the way, is nearly always due to a dead tooth.

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disturb its shape. Thus is obtained a mold, from which a porcelain cast may be made to fill the cavity exactly. This is secured in place by cement. The trouble is that no cement as yet invented is a proof against the dissolving power of the fluids in the mouth.

The human jaw, while receding and losing its brute-like character, has been steadily growing narrower. This latter change is going on even now, so that most people have not room enough in their mouths for the equipment of teeth with which nature has provided them. Many persons are obliged to have two or four teeth drawn to make room for the rest. The "wisdoms" being superfluous for lack of space, nature is making them of poorer material every generation. So these "third molars," as dentists term them, begin to decay usually, and have to be filled or pulled as soon as they appear.

Inasmuch as real teeth are so easily lost, it is a comfort to know that artificial ones cost only 15 to 18 cents each at the manufacturer's. One maker in New York sells eight million teeth every year. They are porcelain, composed chiefly of kaolin. The enamel is put on with metallic oxides, the process being so delicate that no two teeth are exactly alike in coloring. After being finished, thousands of them are taken together and matched in shades. There are fifty different shades corresponding to variations in the coloring of natural teeth. Defects are often made in false teeth, so as to render them more deceptive to the eye. The best plates are of rubber. Celluloid is the prettiest material for the purpose, but it does not resist the acids of the mouth.

A tooth is a living structure. Inside of each tooth is a cavity filled with pulp which gives it life. Nerves and blood vessels connect this pulp with the general system and circulation of the body. The ivory surrounding the pulp is covered over by a surface of enamel. Both ivory and enamel are harder than any other bones, because they contain a greater quantity of bone earth. Enamel on the tops of the teeth is one-sixteenth of an inch thick. It consists of little six-sided prisms placed side by side, and held together by an exquisitely fine cement. The pulp of the tooth becomes diseased, and toothache follows. Tartar is a secretion made by three glands in the mouth, full of small, living organisms which assimilate matter in the saliva and deposit it on the teeth in the shape of phosphate of lime.—N. Y. Ledger.

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I send a few supplemental gifts to our new dining-hall: E. F. Powell \$20.00 Alfred Cabell 25.00 Miss Nora Key 5.00 Miss Allie Scott 5.00 Miss Ruth Nicholls 1.00 Misses Gowan 10.00 Mrs. Joseph Bledson 5.00 Miss Mattie Worthington 5.00

For information I will state we have let out the contract for the new building, and are at work on it vigorously. We have not all the funds to complete and equip it as we wish, but intend to build within our means.

If our friends will rally to us and help us, we will enlarge our plans and thereby increase the boarding accommodations of the North Texas Female College. The prospect now is that our utmost capacity will be taxed at our opening in September next.

LUCY KIDD KEY, SHERMAN, TEXAS, June 26.

Sunday School.

In this age of progress and improvement, we are leaving some of the old landmarks, and it may be, we need to go back to some of them. We have not time to enter fully into an investigation of the subject, but will simply mention some things which appear to us as not best for all concerned.

The pendulum swings from one extremity of the arc to the other, and it has reached, certainly, the extreme degree in some things, and we may be blessed in the return motion of this ever-moving chronometer. People are afraid to put their hands to the brake for fear some passenger may think they have never traveled, and say they are nervous, although the car may be going to ruin and to death.

"Old fogy" has become a by word, and he who ventures to suggest a slower movement of the revolving wheels, subjects himself to the charge of dotage. There is evidently cause for alarm in many quarters, and all acknowledge the facts, but refuse to see the remedy.

If the waters are bitter, we must sweeten the fountain, and, for the same reason, if moral corruption abounds, we must seek the remedy in the home circle. Defective home government is felt in every department of Church and State.

If parents undertake to train and discipline their children, they are accused of being cruel and unnatural. The slightest check to childish whims is met with the insinuation that moral suasion is the modern school, and brute force is cruel and unmanly.

The child rules the parent, instead of being directed and governed by parental will. The gardener prunes his vines, and directs the growing branches; the farmer trains the young colt and teaches it the gait by long discipline; the florist nurses and cares for the tender plant in the exercise of real discipline, but man must be left to his own will from infancy to age.

The human will is what we make of it, and one man will do wrong because he has never been checked in wrong doing until his nature has taken on the coloring of wrong. Crime comes of hearts unawed by authority, and the home that fails to rule the children will become a cesspool where all kinds of evil will spawn.

It may not require harsh discipline to command obedience to parental authority. All parents are not alike gifted in family government, they were not governed themselves, and he who does not know how to obey does not know how to govern. But the parent should command obedience at all hazards. If it requires the rod, let the rod be used, and love will prove the rod a blessing, just as the chastenings of the Lord appears to be in mercy sent.

The rod can be abused by hasty and high tempered people, but he who uses it in love and a sense of

duty, will save the child from ruin and leave the blessings of parental reverence on his heart.

SECOND QUARTER—LESSON 2—JULY 11. THE GOLDEN CALF—EX. 32:1-35:3.

GOLDEN TEXT: Little children, keep yourselves from idols.—1 John 5:21.

The history of the Jews, as a people, shows that Providence was guiding them to wise and holy ends, and that God intended to make them a peculiar people.

He intended to use them as a means of giving spiritual light to the whole world. He said to Abraham: "In thy seed shall all the nations of the earth be blessed."

In the experience of the Jews was to be exhibited the way of life, and every particle of their history is made to illustrate some great truth that pertains to eternal life.

Are they fatigued with the journey? we see in it the sinner tired of transgression, and ready to return to the rest of faith. The smitten rock flows with delicious waters, typifying the flowing of the cleansing blood from the smitten side of our Rock, Christ Jesus.

The hungry Jews are fed with manna, directing our minds to the spiritual manna that feeds the starving soul and gives life forever more.

These people are brought out of the bondage of Egypt into the desert that they may be taught of God. They had been under the cruel hand of the Egyptian King, and had suffered at the hands of their task-masters, but they had enjoyed health and had led a remarkably prolific life.

They had grown to be a mighty people in numbers, and now the time had come for them to enter upon that school of training that was to mark them as a peculiar people. The hardships they had been subjected to were providential, and by it they had been made equal to the trials of the wilderness.

No people brought up in luxury and ease could have endured the trials of this long journey, nor could they have endured the privations incident to such a life had they not been previously schooled to privations.

A man unused to luxury and trained to want does not observe what men generally call hard times, and much of our complaint is due to the fact that we have been used to luxuries, and the common, solid fare that people should be thankful to have does not meet our expectations.

God did not want a spoiled people for the great work before him, nor does he want people to-day who have learned to love pleasure more than they love God.

While the Jews were in bondage, and suffering the hardships of a slave-life, they were gradually absorbing the idolatrous ideas of their masters. Moses came with Aaron and worked many miracles for the purpose of showing Israel the true God, for Joseph was now dead, and a King, who knew not Joseph, had taken charge of Egypt.

The Jews were ignorant and superstitious, and when they could not see the hand of God in temporal and visible matters they at once grew tired of the service, and "sighed for the flesh pots of Egypt."

Moses had brought them across the Red Sea amidst his miraculous scenes; they had witnessed the destruction of Pharaoh's army, and had seen wonderful displays of divine grace. They had seen the clouds and the lightning, and had heard the voice of God in the thunders of Sinai. They had every evidence of the fact that God was with them, for the pillar of cloud by day, and the pillar of fire by night had been their constant companions.

God had looked through this cloud, as it protected the rear of Israel in crossing the sea, and the flash of his eye struck confusion into the pursuing army, tearing off the chariot wheels, turning the horses back upon the chariots, blocking up the passage, delaying their march and detaining them in the bed of the sea until Israel had crossed, when the waters flowed over them and destroyed them.

We have a fine illustration here of the young convert. He has just passed the Red Sea of repentance, has seen his old ways and thoughts buried beneath their waves. The glance of God's eye has been felt, when sin fled from the soul. He has heard the voice of God, and has camped at the base of the holy mount.

The tempter soon says: "Where is Moses? He delays a long time." Up, make us gods. There is never a day in this life when we are exempt from the trial of probation, and he who chooses to watch will be overtaken by the tempter.

Our former habits are the avenues through which Satan tempts us. Israel had been used to the idolatry of Egypt, and the manner of Egyptian worship occurred to them so soon as they began to lose interest in Moses and his God.

Former habits of drink, profanity or lust come to us with their seductive influences, and, too often, catch away the mind and heart of the young convert. God, doubtless, was trying Israel, and Moses was detained in the Mount for this very purpose. God never allows any man to be tempted above that he is able to bear, and, of course, the trial was a legitimate one.

They sinned against light and knowledge. This infraction could not be passed without the impress of God's displeasure. God would have spared the offenders if he could, but the salvation of unborn millions depended on his prompt action. Men must learn by sad experiences that God must be obeyed, and now he sends Moses down into the camps to visit the wrath of God on the offenders.

He would avoid yielding to their idolatrous wishes, but nothing in the context shows that Aaron was averse to it, and the conduct of Moses shows that he blamed Aaron for yielding.

Moses, always ready to excuse his people and to offer prayer for their transgressions, implures God to spare Israel. They had made a golden calf and had built an altar to it, and were offering sacrifices to it. When God sent Moses down from the mount to see after them, Aaron had made a cast of the metal and then, with a tool for that purpose, had engraved it, fashioning its head, eyes, ears, etc.

Had Israel maintained the loyal relationship to God that they had so recently sworn to preserve, how different would have been the results. Instead of wondering aimlessly about the wilderness, they would have marched straight across Jordan and spent that forty years that they wasted in a steady improvement of the rich lands God had given them in Canaan.

Men say they have time enough, but evil thoughts indulged, and bad habits formed are but so many weak links in the chain through which Satan plunges the poisoned dart. As Israel had begun a systematic worship and maintenance of their allegiance to God immediately, so we should begin life with the service of God. "Seek first the kingdom of God and his righteousness," is not only true gospel, but it is full of philosophical truth as well.

Moses cast down the tables of stone containing the Decalogue and break them in pieces, when he beheld the idolatry of Israel. Sin breaks the law and leaves the heart careless about God's Word. One sin leaves on the soul the effects of the narcotic sufficient to put it to sleep. Death and ruin follow transgression, and "the soul that sinneth, it shall die."

Moses proposes to God if he will not forgive them, that he will blot out his name out of his book; but God says he will blot out the name of the transgressor. He promises to lead them on, and says his anger shall still lead them; but, because sin must be followed by evil effects, and they who violate law shall suffer the consequences, God says he will visit their sin upon them. Violated law always brings suffering upon the violator. If it be physical law, he will suffer physical pain; if it be spiritual law, he will suffer spiritual loss.

God sent plague upon them that the generations to follow might know that God will not look upon sin with the least degree of allowance. Steadfastness is the greatest sin that leads to ruin; but, because sin must be followed by evil effects, and they who violate law shall suffer the consequences, God says he will visit their sin upon them. Violated law always brings suffering upon the violator. If it be physical law, he will suffer physical pain; if it be spiritual law, he will suffer spiritual loss.

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Epworth League.

(Address all communications on Epworth League to Rev. E. C. McVey, Alvord, Texas.)

NORTHWEST TEXAS EPWORTH LEAGUE CONFERENCE. Waco, Texas, July 16-18, 1895.

Each League will be entitled to one delegate for every twenty members or fractional part. Junior Leagues are entitled to same representation. All traveling expenses are to be paid by the conference.

W. F. BAINE, President, Ft. Worth. MISS F. J. WORTH, Secretary, Ft. Worth.

EXPLANATION OF THE TEN-ARTICLE ASSESSMENT REVIEWED. In the Advocate of June 29th Dr. Steel has an explanation of the ten-article assessment, which explanation was made by the General Conference at the North Texas League Conference at Gainesville. As author of that resolution I wish to say a few things in response to the Doctor's explanation.

He says: "The ten-article assessment was made by the General Conference to meet the necessary expenses of the central office." Correct so far, but unless my memory has utterly failed me, it was made for the purpose of fitting up an office and meeting the necessary expenses of starting the Board of Christian Education, it being understood and so explained at the time that when the Annual Conference met the office would be on its feet, the paper started, and so there would be no further need nor call for the assessment. I think the public understood it exactly that way, and if it is correct, the resolution is right in declaring that the assessment was to meet a "temporary emergency." The Doctor says recently in the Advocate that the assessment is "an annual thing." He will please tell us when it became such.

He says: "The editor is paid his salary by the House, but the work of the secretary is a man's full work in itself—has nothing to do with the Em. Sec. Secretary has no salary." I submit that when the editorship and Secretaryship were both vested in one man the salary allowed him was intended to pay him for doing the work of both offices, and that he is therefore being paid for his Secretaryship the same as for his editorship. I submit, furthermore, that if he is only being paid for his services as editor he is getting a round price (\$2500 a year) for simply editing a little eight-page sheet like the Era!

He mentions "clerical assistance to the Secretary, office supplies, postage, printing, etc.," to which it may be replied that the Era has a circulation of about 9000, at least I so judge, since Dr. Steel said about the middle of April that the prospect was good for it to be 10,000 by May 1. Nine thousand subscribers ought to bring in \$2000 a year, besides the advertising department. That would leave \$2500 after the editor is paid to meet current expenses. It seems to me that amount ought to be sufficient to run a little paper like the Era and have a nice little profit left.

He also mentions "traveling expenses of the Secretary when in the field." So far as Texas is concerned, I don't think we ought to be assessed for that, for if I am not badly mistaken we paid his way to our State Conference, and will do it again. And if the other people whom he visits, as for instance, the Michigan and New York folks, do not

pay his way, why should we Texas Leaguers be assessed to do it? He says: "All our work grows, the necessity for this expenditure grows also. It is greater now than it was last year, because our work is greater." I don't doubt that expenses increase, but I thought the profits of the office were so increasing that they ought to be able to more business a firm did the better it was for it financially, but according to this statement of Dr. Steel's it would seem that, from a financial standpoint, the less business the Central League does, the better it is for the Em. Sec. as good as prophesied in this statement of the Doctor's that when the business of the office doubles, the assessment will be double, and at that rate the Em. Sec. will become unbearable after awhile.

Now, I want to say, in conclusion, that I am perfectly willing to pay the board ten cents a year if it is actually necessary, but I have been doubting whether it is necessary, and the board is on its feet and the work under good headway. Ten cents is a small item, and yet we are going to have to call a halt somewhere on the line of expenses, and I think the best local work to keep up, which in most places is on the side, and then we have to pay the expenses of our Annual and State Conferences, and our three missionaries to support all this aside from the regular claims of the Church; and if we keep piling on assessment after assessment, and collection upon collection, we are going to put on the straw after while that will break the camel's back. For God's sake, let us say, if that central office can possibly pay its own way it ought to do it.

Finally, if the Epworth League must be assessed each year to keep up the running expenses of the League Board, I think it is better that we should pay each other a penny to defray the current expenses of the Sunday-school Board; why not levy an assessment on the whole Church to pay for clerical assistance, office supplies, postage, stationery, etc. for the National office, or the office? Why has the Church not been assessed all these years to help keep up our Quarterly Review, which has been a burden to the House? If the House can't do it, why should we? Let us give our Church a Review which is read by only two or three thousand, why can't it afford to do a losing business, if necessary, in order to give our young people a paper which is read by all the members of the Church, and which we can get wherever it is possible, for this whole assessment question is getting to be a serious one in our Church, little as some may think of it.

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deavor Clark" saw in the young people of the Church a mighty latent force for Christ and the Church, and organized the greatest movement of this age—the young people's movement.

As Dr. Palmer, of St. Louis, says, the "old ship of Zion" is a side-wheeled steamer. For eighteen centuries only and more has been moving, and she has been going round and round in a circle, but now woman's work is being utilized, and the Christian Endeavor and the Epworth League, and the other wheels are beginning to move, and when the latter forces are put to work she will move on grandly and speed over the world on a mighty tidal wave of salvation, and

"Jesus shall reign where'er the sun His kingdom stretch from shore to shore Till moons shall wax and wane no more."

AN URGENT APPEAL TO THE TEXAS LEAGUERS. Are we loyal Methodists and loyal Leaguers? If not, what will make us so? There are two points for the discussion of disloyalty—a knowledge of our Church history. How few Methodists really know the origin of our Church and its first beginnings. No study can be more inspiring and uplifting to a young Leaguer, or an old one as for that, than a careful study of the life of Wesley. Then McTear's "History of Methodism" is a boundless storehouse from which can be drawn abundant material concerning our beloved Methodism.

And then, alas! how many of us are positively ignorant concerning the doctrines and polity of our Church. If we are Methodists, let us be Methodists and know what we are. There is a difference between denominational loyalty and sectarian bigotry. Peter says, 2:15: "Be ready always to give an answer to every man that asketh you a reason of the hope that is in you, with meekness and lowliness of heart. If ye have a Leaguer's card, are ye able to do this? If you can not, let not another month pass without taking your Bible and disciplining and making an earnest, prayerful study of its contents. Ask your pastor to explain to you questions that you do not fully understand. After making such a study you may have to get an introduction to yourself, but that can be easily done.

We ought all to have a knowledge of the Bible anyway, for it is impossible to listen to the preaching of the gospel intelligently and satisfactorily without having first gone over the ground for ourselves. We should be acquainted with the grand old truths which stand out like snow-capped peaks against the horizon. But the object of this article is to speak a few words to the Leaguers concerning good literature and its effects. We will not enter into discussions of the kind nature and the necessity of developing himself all round in order to be a man. All will admit that the spiritual should be developed, also the physical man, without health, little can be accomplished. But, how about the intellectual? The same principles which apply to the sustenance of the body should apply also to the mind. It is as foolish for a man to read all kinds of literature and hope to have a sound and healthy mind, as it is to eat all sorts of food and expect thereby to develop a robust, healthy body. As the body is diseased by taking into it poisonous diets, so the mind is tainted and often widely destroyed by feeding it with corrupting books.

We should choose the books we read with the same care we use in choosing our companions. For what is the difference in associating with a villain, a miser and corrupt characters, and all kinds of literature and associating with them in actual life? Many tawdry young lives, which gave promise of usefulness, have been ruined simply from devoting the evening of some bad book. There are vipers and vampires concealed in many of the books of today, and these blood-sucking creatures are sucking the life-blood from the minds and destroying the souls of thousands of the most promising boys and girls of our country. We should flee this trashy, contaminating literature as we do the rattlesnake found in our path. Dr. Robinson has truly said, "The proper device for the destroyer of the soul of our day would be a skull and crossbones, with a coffin in the background." And when we realize that reading is one of the most powerful factors in all the world in shaping the lives and destinies of individuals, then we see the importance of choosing the best books for the children as well as for ourselves. A man, by reading every minute of his life, could not read all the best books now published; so why should we fritter our time away by reading the worst?

Many of the society women of today read nothing but novels, and as a result they get a false view of life, and a false idea of the best way to live. Then, too, there have been so many instances where the reading of a single book has been the pivot upon which turned the course of a soul. Benjamin Franklin said that reading of Cotton's Mother's essay on "Doing Right," molded his entire life. The assessor of Lord Russell declared that he was led into crime by reading one vivid romance. A young man, who was losing a few years ago for reading, ascribed his downfall to vile literature which his parents permitted him to read when only nine years of age. He said: "If good books had been furnished me, and no bad ones, I should have read the good books and never have done the bad ones."

The Chaplain of Newgate Prison, in London, in one of his annual reports, states that all the young men of respectable parents in the city prison, without one exception, had been in the habit of reading worthless periodicals. Instances like the above might be multiplied, but it is not necessary.

What a field this is for the Epworth League! Let us enter it with determination and do all we can to eradicate the evil and develop a generation of intelligent Epworth Leaguers. If we propose to take any stand in our Church, we must improve our minds.

We can not use ignorant men to do his work. From close study of history we see that he has always chosen an intellectually strong man whenever he had any great work to be performed. Moses, Paul, Luther, Calvin, Wesley, are examples.

Let the President of every League impress upon his League in learning words the importance of reading pure, wholesome, life-giving, character-building books, and let the Vice-Presidents of every League insist that the Leaguers point to procure the books prescribed by the board in the course of reading. Also take as many copies as possible of the Epworth Era, for it is a good paper, and will put life and energy into every Leaguer who reads it regularly. And by all means see to it that the Leaguers

form the habit of studying the Bible systematically. By this means a habit of reading and studying the Bible may be formed which will last throughout life. If our Leaguers can only succeed in wresting from the hands of our young people these low, degrading, pernicious books, which are flooding the land, and inspiring in

CHRISTIAN EDUCATION AND SOUTHWESTERN UNIVERSITY.

Already the question: Can it be done? Can we endow the university? has been answered in the affirmative. But how can it be done? To answer this question in a sentence, I would say just as other institutions have been endowed—by small and large donations. There are men and women of wealth in Texas, numbers of our Church, who should bestow liberal gifts upon our university.

Some can give hundreds, others thousands of dollars. How foolish the policy of amassing a fortune for one's posterity? How uncertain riches? How often does inherited wealth prove a curse rather than a blessing to the heir? In many if not a majority of instances the recipient of the estate which was acquired by dint of hard work and rigid, if not to say miserably parsimonious, is squandered by prodigal living in much less time than it took to acquire it. What is the matter with our Southern people? With what deathless tenacity they hold on to accumulating wealth! The North leads in the spirit of liberality. During the past year \$19,967,116 represents the private donations and bequests to colleges, museums, churches, libraries, art galleries and other institutions for the betterment of our race. In 1893 the gifts for these purposes reached the magnificent sum of \$35,319,536. These figures do not represent some of the \$1,000,000. The Northern philanthropists have made a good beginning for the year 1895. Columbia College, New York, has been the beneficiary of the helpfulness of a round million.

Of this sum the Vanderbilt brothers contributed \$500,000; Mrs. Stone, who was a Vanderbilt, \$200,000; and two persons whose names are not given, \$500,000. Bishop Mallieau has just received from a friend in New England a donation of \$10,000 for the New Orleans University Medical College. A President of one of the colleges in New York recently contributed, I believe it was \$100,000. But what of Texas, and our obligation and wealth? Take the history of the past. Behold the wrecks along the way. A grand institution planned; a little debt incurred, and for the pitiful sum of a few thousand, the infant plant is left to die. I am sorry Marvin College is dead. My heart grows sick at the sad thought of Waco Female College. There were men almost within the shadow of these institutions who could have come to the relief of these colleges and saved them to the Church. But alas! a spirit of indifference—the outgrowth of covetousness—bound them as if by Prometheus was chained to the rock. Prometheus, however, was suffering an unjust penalty. He had been the benefactor of his race, and the wrath of Zeus was excited on this account. The vulture preyed upon his liver daily, but the Titan withstood the attack until Hercules delivered him by shooting the vulture. More deplorable, in fact, will be the fate of some among us—not for their benefactions to mankind, but for the greed of gain. Marvin College gone and Waco Female College in the expiring throes of death; and the Polytechnic, Weatherford College, North Texas Female College, and others, all struggling against wind and tide to weather the storm, while our university is dragging its full length along the corridors of time to reach the goal, and in the meantime millions of dollars of Methodist money is being hoarded. It is said to the credit of the citizens of Weatherford, they have wrought well and I believe have done more for the cause of Christian education than any town or city in the State, all things considered.

Mr. Editor, can you tell us what is the matter with Texas Methodism and her friends? Why have we not more interest in Christian education? In all Texas can we not find a man to give \$100,000 to endow our university? Can we not find another to give \$50,000, and four others to give \$25,000 each, and five to give \$20,000 each, and ten to give \$10,000 each, and ten to give \$5,000 each, and fifty to give \$1,000 each, and on down to small amounts? We must arise and look this question squarely in the face. The responsibility is upon us, and we can not shift it. It won't down. It will follow us to the grave. The culture may not torment us by eating our livers as it did Prometheus, but our consciences may nag us throughout the endless cycles of eternity unless we discharge this obligation. Where are our fellow Churchmen? Let them now stand before the bar of God and frame an answer for burying the talents entrusted to them. The reckoning will come. It would be wise to anticipate the day. A retrospect, introspecting and prospecting will doubtless be a healthful expedi-

ent. If we only desired to do so, how easily we could endow this school! Think of it: in the bounds of the Northwest Texas Conference the value of church buildings aggregates \$596,837, and the parsonage property \$111,962—giving a total of \$708,799. In raising this money no one was financially damaged. The increase in the valuation of church and parsonage property in 1891 over the previous year amounts to \$31,678. How easy this was to raise! Any community that wishes to can build a church-house. It is not difficult to raise money when we wish to. Fort Worth a few years ago gave a bonus of \$20,000 to erect a brewery. Up to date she has given nothing comparatively to Polytechnic College. Waco gave \$50,000 for the Cotton Palace, a great Sabbath-desecrating institution, and for the pitiful sum of \$20,000 let the most magnificent college property in Texas pass under the hammer. Waco's \$50,000 Cotton Palace, the Sabbath desecrator, like the fabled Phoenix, is to arise from her ashes more glorious than before, but Waco Female College remains under the ban of debt.

R. C. ARMSTRONG.

METHODISM IN GEORGIA TOWNS AND CITIES.

AGUSTA.

On the banks of the rolling Savannah sits the beautiful city of Augusta. Crowded with cotton-mills, turned by the river, and crowned with a large commerce, she stands the third city of the Empire State of the South—a very queen of the Savannah Valley. Across the river lies Carolina, our sister; the first in war, the last in peace, the greatest and grandest in suffering. Who can write the history of her woes, or sing the song of her triumphs, or prophesy the possibilities of her future? She has been a theme for the orator, a problem for the statesman, a lesson for the ages. Nowhere, perhaps, is there more of the old South and more of the "new South," side by side, in all things. But to return to our church.

OUR CHURCH.

The last year book of the North Georgia Conference shows six pastoral charges and 2807 members.

ST. JOHN'S.

Our first Church, is one of the leading Churches of the State on all things. St. James is a twin sister of St. John's. The same salaries are assessed and paid. The former (St. James) has some advantages in numbers, while the property, charge and parsonage of the latter is considered of more value.

The value of our Church property and number of members are as follows:

Churches, Pastors, etc.	Members
St. John's	2100
St. James	2100
St. Paul's	1500
St. Peter's	1500
St. Andrew's	1500
St. Luke's	1500
St. Matthew's	1500
St. Mark's	1500
St. Nicholas	1500
St. Basil's	1500
St. Constantine	1500
St. Helena	1500
St. Agatha	1500
St. Barbara	1500
St. Elizabeth	1500
St. Ann	1500
St. Ursula	1500
St. Blaise	1500
St. Vitus	1500
St. Modestus	1500
St. Eusebius	1500
St. Gervasius	1500
St. Prothasius	1500
St. Eustachius	1500
St. Symon and Iude	1500
St. Jude Thaddeus	1500
St. Matthias	1500
St. Barnabas	1500
St. Timothy	1500
St. Titus	1500
St. Phileas	1500
St. Hermas	1500
St. Pius	1500
St. Felix	1500
St. Adolphus	1500
St. Ignace	1500
St. Francis Xavier	1500
St. Vincent	1500
St. Anastasia	1500
St. Agathe	1500
St. Margareta	1500
St. Cecilia	1500
St. Theresia	1500
St. Genevieve	1500
St. Euphrosina	1500
St. Agathe	1500
St. Barbara	1500
St. Elizabeth	1500
St. Ann	1500
St. Ursula	1500
St. Blaise	1500
St. Vitus	1500
St. Modestus	1500
St. Eusebius	1500
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St. Symon and Iude	1500
St. Jude Thaddeus	1500
St. Matthias	1500
St. Barnabas	1500
St. Timothy	1500
St. Titus	1500
St. Phileas	1500
St. Hermas	1500
St. Pius	1500
St. Felix	1500
St. Adolphus	1500
St. Ignace	1500
St. Francis Xavier	1500
St. Vincent	1500
St. Anastasia	1500
St. Agathe	1500
St. Margareta	1500
St. Cecilia	1500
St. Theresia	1500
St. Genevieve	1500
St. Euphrosina	1500

Highest of all in Leavening Power.—Latest U. S. Gov't Report

Royal Baking Powder

ABSOLUTELY PURE

Recently discovered that the boy needs to be controlled, this important feature of home training having been neglected. So he is allured by a little talk about the superior discipline of military schools, which bait he swallows, hook and all. He stops not to consider that there is any other method of discipline than by military physical force. If he ever knows, he has forgotten that true discipline always grows in the culture of moral quality, a fact almost totally ignored by the average military school. So it is: the parents' consent is given to send the boy to a military institute, or to some school with a military department, for the military address and for the forced obedience that may be required during drill hours, no matter how much of vicious delinquency may be indulged during hours when out duty. It is beyond question that many of these military schools are the breeding dens of gross immorality, however much their representatives may prate about superior discipline. More than this, the grade of scholarship is usually low. How could it be otherwise, when the student spends half his time handling a gun and burning powder? The result is, that when he "equivalents" from the school, as they usually do, he has no capital in stock but the uniform and the military address. Later that find out that these commodities will not be taken for cultured brain and heart—that a sensible mind will demand more of them than mere external show. The truth is, take from these schools their deceptive and useless flummery, and every one of them would contract to the unglorious aspect and dimensions of an exhausted ten-cent balloon. Another very serious objection to these schools that may be mentioned is that sustaining their existence, as they do, by recruiting to the ranks of boys and to the credulity of parents, in explicit as to gun and uniform, together with superior discipline claimed, very naturally they collect in their student bodies many boys who have advanced degrees of blighted character. This is not the type of association to be sought in school life. In our Christian colleges the rule works just the other way: good boys are largely in the majority, while the bad ones constitute only a few exceptions. Many a good boy has been demoralized and lost by military drill in unformed flummery, while many a bad boy has been reformed and saved by the religious morale of Christian schools.

J. W. ADKISSON.

WEST TEXAS CONFERENCE.

Session.

H. G. H., June 23: We are all glad to see you come on later, suits better every way. Last year's Conference drowned out by the biggest rain ever seen in this country. Mill Creek Church surrounded by water on Sunday. Baptist meeting closed out here by "much water." Epworth League growing in interest. Our preacher giving us strong sermons. Some with weak spiritual digestion can not retain them. He is tracking law and gospel to letter and spirit. A little girl led the large Epworth League meeting Sunday evening and sang, Ireland said she did it well. Seguin is a good place for next conference.

MILITARY SCHOOLS.

The school agents will soon be abroad in the land. Among them the solicitor for the military school will appear. Others will represent literary institutions with military departments. Ordinarily, the purely military school, or the institution with a military department, is not the place for our boys.

Reference is here made not to military academies of the Government for governmental purposes, but rather to those institutions that wear the uniform and execute the evolutions for other than patriotic purposes.

Not many of our boys would prefer to go to the United States Academy at West Point, and sign certain articles obligating themselves to serve the United States eight years. Uniformed cadets, and the grace of military drill would lose their charms in view of what should follow. There are, however, many military institutions and colleges with military departments, that simply want the patronage and not the services of their students. They have nothing governmental or patriotic prompting their enterprises. Reference is here made to this latter class of military schools. The agent of such institutions know precisely how to enlist the average fourteen-year-old boy. They know that boys often love guns better than books, and how boys are thrown into a fever of excitement by talking to them about schools where they may handle a gun three or four hours a day, and burn all the powder they want free of charge. Then the uniform gets away with the boy. He is shown the exact cut of it in the catalogue. Then on visits home and during vacations how charmingly splendid it would be to be recognized as a uniformed cadet, so far from the use of shooting a gun all he wants, of passing under the charming and stunning sobriquet of a cadet, and of being distinguished from other folks of the borough by the uniform he wears, he is a thousand times ready to go to a military school. The idea of obtaining a solid and well-directed education does not enter his brain. A lofty ambition to excel in literary and scientific pursuits has nothing to do with the motives that lead him to his choice of schools. Two things are now accomplished: The boy has found a school where no essential mental exertion and moral restriction are required, and the agent has him grabbed, soul and body. The tactics adopted to capture the parents are different. The mother is enlisted by well rehearsed speeches on the grace and address acquired by military drill. The father, perhaps, has re-

cently discovered that the boy needs to be controlled, this important feature of home training having been neglected. So he is allured by a little talk about the superior discipline of military schools, which bait he swallows, hook and all. He stops not to consider that there is any other method of discipline than by military physical force. If he ever knows, he has forgotten that true discipline always grows in the culture of moral quality, a fact almost totally ignored by the average military school. So it is: the parents' consent is given to send the boy to a military institute, or to some school with a military department, for the military address and for the forced obedience that may be required during drill hours, no matter how much of vicious delinquency may be indulged during hours when out duty. It is beyond question that many of these military schools are the breeding dens of gross immorality, however much their representatives may prate about superior discipline. More than this, the grade of scholarship is usually low. How could it be otherwise, when the student spends half his time handling a gun and burning powder? The result is, that when he "equivalents" from the school, as they usually do, he has no capital in stock but the uniform and the military address. Later that find out that these commodities will not be taken for cultured brain and heart—that a sensible mind will demand more of them than mere external show. The truth is, take from these schools their deceptive and useless flummery, and every one of them would contract to the unglorious aspect and dimensions of an exhausted ten-cent balloon. Another very serious objection to these schools that may be mentioned is that sustaining their existence, as they do, by recruiting to the ranks of boys and to the credulity of parents, in explicit as to gun and uniform, together with superior discipline claimed, very naturally they collect in their student bodies many boys who have advanced degrees of blighted character. This is not the type of association to be sought in school life. In our Christian colleges the rule works just the other way: good boys are largely in the majority, while the bad ones constitute only a few exceptions. Many a good boy has been demoralized and lost by military drill in unformed flummery, while many a bad boy has been reformed and saved by the religious morale of Christian schools.

J. W. ADKISSON.

TEXAS CONFERENCE.

Session.

Robert J. Deets, July 1: I am now helping Bro. Holt in a meeting at this place. Twenty-one converts up to date. The work is deep; outlook good for a glorious revival. Bro. Holt is happy; the people are moving; Church getting in good working order. Praise the Lord. We go from here to Mesquite.

Moconite.

Clothier, July 1: Navasota has been blessed with the greatest revival known in its history. Rev. Jno. P. Lowry, of Little Rock, Ark., was the leader of the hosts made up of Methodists, Baptists and Presbyterians. A spirit of unity and of cooperation with this man of God has produced glorious results: 75 conversions and re-dedications. I think a modest estimate. Additions to the Methodist Church, 39; to the Baptist Church, 19; to the Presbyterian Church, 11; total, 69, with perhaps 10 or 12 more yet to join; all of the Churches quickened with more life. Praise the Lord.

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Opening speeches limited to ten minutes; all others to five minutes.

R. A. HALL, P. E.

IN THE WORLD OF BEAUTY

Citricura SOAP

IS SUPREME

Not only is it the most effective skin purifying and beautifying soap in the world, but it is the purest, sweetest, and most refreshing for toilet, bath, and nursery. It strikes at the cause of bad complexion, killing bacteria, and simple baby blemishes. It is the "Citricura," ENGLAND, OVERSEAS, OR SINGAPORE. Sold throughout the world. English Dispensary, London. Export Agents: C. H. G. Co., Boston, U.S.A.

the reports I see you are growing in grace. Remember the Methodist motto is, "Let us go on to perfection." We are serving a good people. They are not only going to meet their assessments, but they "pound" us ever and anon. Our protracted meetings will begin the 1st of July.

NORTHWEST TEXAS CONFERENCE.

Geodon and Thunder.

I. E. Hightower, June 26: We closed a very successful meeting at Geodon on the 16th of this month. My brother, E. Hightower, from the Stephenville charge, did most of the preaching. His preaching was in power and in demonstration of the Spirit. The Church was greatly revived and 35 professed religion and about the same number added to the Church. To God be all the glory.

Rodgers Circuit.

G. W. Harris, June 25: The preacher's family made happy again. We received last week the Cottage Dairy Milk Cooler—a donation to the parsonage, by Rev. G. A. Greene, local elder, manufactured by him in this town. The cooler gives the family nice, cool milk and firm butter all through the summer, and is used all over the circuit. All the people speak very highly in favor of it.

Mohavets.

J. W. R. Bachman, June 24: The third Quarterly Conference for this charge has come and passed away. Bro. Holt, presiding elder, was present and preached some very heart-searching sermons. God was accomplished; the Church was greatly revived and testimony meeting on Sunday evening was a very gracious time indeed. Sinners were melted to tears as one after another of God's children would arise and speak; many were the determinations and resolutions to live a better life. A good collection on Sunday. The amount raised on the general collections was \$43.25; total at this place (Jackson School-house), \$27.85. God bless the people at Jackson School-house.

MEXICAN BORDER MISSIONS CONFERENCE.

Austin.

James Taballa, June 23: Last year I wrote from Mer, Tamaulipas, Mexico. This year I am here by the good providence of God, in charge of the Austin and San Marcos Mexican Mission of the Mexican Border Mission Conference, and I write this to let my many friends know that I will hold a camp meeting on the Rio Blanco, near Kyle, Hays County, Texas, commencing on Friday, August 2, and will continue until August 11. This camp meeting will be for the benefit of the Mexican population in the surrounding country of Austin and San Marcos. But I invite all my American Christian friends to come and be with us and encourage us with their presence and help us with their prayers. I know all the Christians are interested in the salvation of souls. We are trying to bring our Mexican people to Christ; will you help us? You can be with us; you can pray for us, and you can help us with the means to support this meeting. I do not know how many of our Mexican preachers will be present. Will our American preachers come and help us to preach? Can you preach through an interpreter? If you can't, come and preach to us in English, as a good many of our people understand English. God will bless us in every effort we make to save souls. Our third Quarterly Conference will be held on the 10th of August, during the camp meeting, so we will have our beloved presiding elder, Bro. T. del Valle, with us. While I was in Mexico I was deprived of the privilege of camp meeting because it is against the laws of the country, but thank God that I am at liberty to enjoy the blessing in this country. I love camp meetings. I was converted at camp meeting in Tallontown, Talbot County, Georgia, in the year 1851, when I was sixteen years old. I was the only Mexican boy in that country, but then and there I gave myself to Jesus. Since then I have seen many precious souls converted at camp meetings, among them my wife and some of my children.

TEXAS CONFERENCE.

Session.

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IVORY SOAP

99 44/100 PURE

An experienced laundress will tell you that shirts never look as white as when washed with Ivory Soap.

The Procter & Gamble Co., Cincinnati.

NOTICE.

To the Brethren of Clarksville District: The place of holding our District Conference is hereby changed from Pishaview to Clarksville. Let us meet in full force on the 25th of July.

R. A. HALL, P. E.

NOTICE.

Rev. J. H. Coland will be at Rising Star the 10th of July to hold a meeting. Everybody in reach of this place invited to come. We are praying for and expecting a good meeting.

W. A. GILLELAND, Rising Star, Texas.

The Ten Commandments.

After the dead body of 1829, the towering, thunder-splitting cliffs of Sinai would be the most impressive. The place seems isolated by nature—the Almighty's secret audience chamber. The most nonchalant traveler feels perform the spell of awful grandeur. He recognizes at once the appropriateness of nature's setting for that scene of superlative majesty.

A hundred days had passed since Moses and Miriam had sung their psams on the shore—days in which bitter waters had been sweetened, quails and manna had been gathered, and the horns of Amalek overcome at Raphidim. And now three million people stand upon four hundred acres of bowing floor, and gaze at the granite throne of the Almighty towering two thousand feet above them.

Nature was agitated as if on the point of dissolution. That pyramidal altar shone and smoked and blazed. Jehovah made flames of fire his ministers that day. There were angel attendants also, as Stephen and the author of Hebrews affirm. There was a sound as of a trumpet, exhibiting a crescendo. But speech of man breaks down in effort to describe the "Theophany, this 'most august sight of earth' and greatest event by far of the old covenant."

The unapproachable holiness of God was significantly indicated by the barrier set up between the multitude and the mountain, and the extreme penalty upon man or beast for so much as touching Jehovah's temporary and material throne. A day, too, had been spent in ablutions before the people could so much as stand in the divine presence.

Ineffably glorious as this scene was, it did not amount to, as Hegel affirms, "an absolute enslavement of human individuality by the majesty of the divine personality." Here was the realization of a covenant, and that always implies the freedom of both parties. It was the establishment of conjugal relation. In that secret shrine of nature God married his people, having first won their consent, which they expressed in the words, "All that the Lord hath spoken we will do." This was the coronation of Jehovah, the establishment of a theocracy, but the setting of it up with the full consent of the governed.

The Ten Words formed in the air by the power of God, and distinctly heard, understood, and agreed to by the whole nation, are the basic principles from which all human codes have since been developed. Like the steel frame which holds a towering modern structure together, the Ten Commandments are the invisible framework of society. There is no tradition of the rabbis which affirms that God spoke in a tongue that divided itself into the seventy languages then extant, and extended this amity over the whole earth. That, of course, is fiction. But that the Decalogue is the cradle of all codes is fact.

It is of comparatively small moment how we divide the law, whether with Philo into two Pentads, or with Augustine into three and seven. God was dealing with a race in its childhood, and their digits were evidently intended to help them remember the perfect law. They could keep and count the Decalogue on their fingers.

One table is commonly believed to have contained the laws which express man's duty to God, the other his duty toward his fellows. The first contained the commandments respecting (1) other gods, (2) images, (3) the name of God, (4) the Sabbath. The second (1) parents, (2) murder, (3) adultery, (4) stealing, (5) false witness, (6) covetousness.

In this vast audience-chamber, the natural stability of which had been indescribably enhanced by this superlative scene, the whole nation tarried for eleven months, as if in constitutional assembly, until the fundamental principles of the Decalogue had been drawn out in particular statutes, ethical, sacerdotal, judicial and civil. Then at length this movable commonwealth, this pilgrimage, took up its march, compacted and defended by such an ethico-religious constitution as had never been dreamed of before.—Davis W. Clark in Western Advocate.

The Purpose Conferences.

It is the angelic and standard in an act that consecrates it. He who aims for perfection in a trifle is trying to do that trifle holily. The trifer wears the halo, and therefore

JOSEPH GILLOTT'S STEEL PENS.

GOLD MEDAL, PARIS EXPOSITION, 1889, AND THE CHICAGO EXPOSITION AWARDS.

THE MOST PERFECT OF PENS

Buy the Genuine

847 ROGERS BROS.

Spokane, Fortia, etc.

"1847" is the guarantee.

YERBA REAL

Cures CATARRH and Catarrhal Glands.

It is a powerful medicine for the cure of all the diseases of the urinary tract, such as Catarrh of the Bladder, Prostatitis, Stricture, Hematuria, etc. It is a powerful medicine for the cure of all the diseases of the respiratory tract, such as Catarrh of the Larynx, Bronchitis, etc. It is a powerful medicine for the cure of all the diseases of the digestive tract, such as Catarrh of the Stomach, Indigestion, etc. It is a powerful medicine for the cure of all the diseases of the circulatory system, such as Catarrh of the Heart, etc. It is a powerful medicine for the cure of all the diseases of the nervous system, such as Catarrh of the Brain, etc. It is a powerful medicine for the cure of all the diseases of the reproductive system, such as Catarrh of the Uterus, etc. It is a powerful medicine for the cure of all the diseases of the skin, such as Catarrh of the Skin, etc. It is a powerful medicine for the cure of all the diseases of the eyes, such as Catarrh of the Eye, etc. It is a 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etc. It is a powerful medicine for the cure of all the diseases of the joints, such as Catarrh of the Joints, etc. It is a powerful medicine for the cure of all the diseases of the skin, such as Catarrh of the Skin, etc. It is

Woman's Departm't.

All matter intended for this column should be addressed to Mrs. Florence E. Howell, 23 Maun Street, Dallas, Texas.

FROM AN AUXILIARY.

I want to say a few words for our P. and H. M. Society at Decatur. In September, 1894, our society was organized with four members, just enough for a quorum. From a worldly standpoint the prospect was not very flattering. But we think that those four earnest, consecrated charter members must have felt that the promise "where two or three are met together as touching one thing" was sufficient for them, and went forward in this spirit, and as they went forward God prospered them and gave them grace to accomplish some good in his name. At present we have twenty-seven earnest, enthusiastic connectional members, willing to do whatsoever their hands find to do. And, dear sisters, we can find so much to do in this P. and H. M. work. It embraces so much that surely none can afford to stand idle.

Some busy wives and mothers feel that their time is all taken up and that they have no time to spend in this work. Sure enough, if we will allow ourselves, we can become so engrossed with our own affairs that we forget how many noble Christian women who have cast their lot with some minister of the gospel to be a help-meet to him in uplifting fallen humanity, have no names that we can call their own. How our hearts ought to go out in love and sympathy to them, and how we ought to work with our hands to make our parsonages comfortable and pleasant for them. Surely, we ought to be willing to sacrifice a little of our own comfort in order to make their homes a little brighter. After we become interested in the work it is no burden, but rather a pleasure to meet together from time to time, to devise ways and means to advance the cause of Christ.

"Think what we have accomplished in the last eight years, then try to imagine what we can accomplish in the next eight years if each woman in the Church will only put her hands to the plow."

Let us not try to work with Saul's armor on, but rather with plain shepherd's garb, trusting in God alone for the victory.

Mrs. G. D. Bess, Corresponding Secretary, District Auxiliary.

The district meeting of the W. P. and H. M. Society of Dallas District was held at Floyd Street Church, Dallas, June 21, 1895, Mrs. E. W. Alderson, District Secretary Dallas District, presiding. An address of welcome was given by Mrs. Slaughter, of Floyd Street Auxiliary, responded to by Mrs. J. Bowman, of Plano.

A solo, "Christ is All," was sung by Mrs. R. C. Ayres, of First Church, Dallas.

A brief report of work throughout the district was given by Mrs. E. W. Alderson, the District Secretary.

A paper, "Parsonage and Home Mission Work," was read by Mrs. W. C. Young, of First Church Auxiliary of Dallas.

Reports from auxiliaries were called for by the President.

The following auxiliaries reported by delegates: First Church, Dallas, adult and juvenile; Floyd Street Church, Dallas; Trinity Church, Dallas; South Dallas Church, adult and juvenile; Haskell Avenue Church, Dallas; Lancaster, Wheatland, Plano, adult and juvenile. Total number auxiliaries thus reporting being eleven. The reports showed these societies to be in good working order, much local charity work being done, and the connectional dues being promptly paid.

A recitation, "Why I'm a Methodist," was given by little Miss Sallie Bradford, of First Church, Dallas.

On motion Miss Fannie Armstrong, of Dallas, was introduced, and opportunity was given her to speak of her book, "Children of the Bible," of which she is author and agent, and talks in favor of the book were made by several ministers present, and subscriptions solicited.

The business of the meeting being finished, adjournment followed to give place to the district meeting of the W. F. M. Society of Dallas District.

E. JOSIE CRUTEHELD, Secretary.

DISTRICT MEETING W. F. M. SOCIETY, DALLAS DISTRICT, NORTH TEXAS CONFERENCE.

The district meeting of the Woman's Foreign Missionary Society, Dallas District, was held Friday afternoon, June 21, at Floyd Street Church, Dallas, following the adjournment of the district meeting of the Woman's Parsonage and Home Mission Society.

Mrs. J. H. Bowman, of Plano, District Secretary of the Woman's Foreign Missionary Society of Dallas District, presided.

A solo by Mrs. E. L. Spragins,

of First Church, Dallas, was sung at opening of the meeting, followed by an address, read by Mrs. Bowman.

The following auxiliaries were reported by delegates: Plano, Ervay Street Church, (South Dallas), First Church, Dallas, and a written report from Pilot Point, was read by Mrs. Bowman, the District Secretary, no delegate from that auxiliary being present. At the close of these reports, which gave evidence of activity in the work in the auxiliaries and consecration on the part of the members, Mrs. Bowman made a few, earnest and pointed remarks, calling attention to the fact that Dallas District now has only four auxiliaries of the W. F. M. Society, having lost several by a change in the boundary lines of the territory of the district, and urging renewed energy and zeal in the work, in order to promote an increase of interest in the W. F. M. Society on the district. She urged that there should be no discrimination in feeling or interest between the two sister societies of the Church—the W. F. M. Society and the W. P. and H. M. Society—but that all true Christian women of the Church should hold these two societies equally important, and that the two organizations should go forward, each upon different lines of work, yet each with one common end in view—the advancement of Christ's kingdom on earth.

A solo was sung by Miss Josie Cruteheld, of Lancaster.

On request of the presiding officer, Rev. W. F. Lloyd, President of Polytechnic College of Fort Worth, addressed the meeting and made an eloquent and stirring appeal for the cause of missions, stressing the work being done by the W. F. M. Society of the M. E. Church, South.

The meeting then closed with the song: "God be with You till We Meet Again," sung by the members and delegates of the two societies—the W. F. M. Society and W. P. and H. M. Society—standing with clasped hands around the altar. Mrs. F. E. Howell, Secretary.

The following paper was read by Mrs. J. H. Bowman, of Plano, at the district meeting W. F. M. Society of Dallas District, held in the First Church, Dallas, and presided by request of members of that society:

Dear Sisters W. F. M. S. and Members of Dallas District Conference:

We feel grateful indeed for the privilege of meeting and greeting you on this occasion.

This coming together and mingling with each other in these meetings is always beneficial, enlivening us with greater zeal for the cause we represent; and as the annual meetings of the Woman's Foreign Missionary Society of our conference are held separate and apart from the meeting of the Annual Conference, it makes it all the more enjoyable that we have the pleasure of meeting with them in our District Conference. We feel very grateful to our presiding officer that he so kindly offered to give us this hour, for we are very anxious that our ministers, on this district especially, may see and know what we are trying to do for the women of heathen lands. Yes, what we are trying to do, and also how little is now being done.

When I think of the magnitude of this work, the importance of our being in earnest, and how all-important it is for us to do what we do quickly, I stand awed, abashed, humbled to think we have done so little.

We are not spreading out any on this district in the cause of foreign missions, for since our last annual meeting we have done nothing in the way of organizing. I have written quite a number of letters to the pastors of different churches where we have no society, but it was not convenient, or at all practicable, so to try to organize at that time; so nothing has been done in forming new societies on the Dallas District; but I hope those we have in existence have each come with good reports to this meeting.

We are not doing what we ought in this work. Our Parsonage and Home Mission Society has, in the past year or two, in a manner I've shadowed our Woman's Foreign Missionary Society. This should not be.

Each of these societies is needed, and each has its proper place in the machinery of the Church; one is just as necessary as the other. Therefore we ought to do what we can in each, knowing that no machinery is perfect without all of its parts. The home work must be kept up, yet the heathen must be evangelized or our own souls may be in jeopardy.

Some may ask why the need of the W. F. M. Society? What is the intention, and why need our women be so much interested in these people of foreign lands when there is already a whited harvest in the home land? Why toil for the heathen when there is so much to do at home? Our answer to the first question is this: the women of heathendom can only be reached

by the women of Christendom. Then we must send earnest, consecrated women to their rescue. Secondly, the gospel is proclaimed from Sabbath to Sabbath in this our home land, and all can hear of Jesus the Savior. Then ought we not to be interested in those of our own sex who we know can only be saved by our efforts?

There are millions dying daily in utter superstition and ignorance. No knowledge of the Savior, who has done so much for them; in degradation and shame, subjected to slavery in its most appalling form, they are eking out a most miserable existence—no life, no hope; no still, small voice whispering sweet peace to their tempest-tossed souls when the waves of trouble overwhelm them; no sound save the doleful voice of despair e'er reaches their ears to still the tumult of woe that is hourly crushing their very hearts.

Woman has not even the respect and care of her husband, as we have in this land, but on the contrary, she is a slave unto the man to whom she should look for love and protection.

If her husband dies, she must be burned on the funeral pyre with his dead body, or if permitted to live, she is made the lover servant of her husband's family so long as her miserable life shall last. Many things could be said to show you the horrors of a woman's life in heathen lands, but this is sufficient. Information on this line is extensive now, and there is no reason for any one being uninformed except through carelessness.

The question arises with many minds in this way: Why do you send the gospel to the heathen? They are ignorant and heathen, pure and undefiled; it takes consecration to God and his cause to send your means into lands where you have never trod; where you can never in this life see the good you have accomplished by so doing, but must simply trust God, going forth sowing seed, and with an eye of faith fixed on the glory land, wait for the resurrection morn to reap your reward; sowing seed for the Master, trusting him to send you the harvest. This in giving by faith your capacity to trust God is enlarged, your faith grows stronger, and as you leap up the ladder of faith every round brings you nearer the glory land, and God seems nearer and communion with him seems sweeter. We look forward and are made to exclaim, "Eye hath not seen, nor ear heard, neither hath it entered into the heart of man the things which God hath prepared for them that love him."

Let us labor, dear sisters, in all of this work assigned us by our own Church, realizing that no one else can do our part. God has given us a work to do, however humble, and we must not let the Master come and find us empty handed. We hope that every lady member of the Methodist Church will e'er long enlist in this noble work of woman for woman, knowing what Christianity has done for us! Let us send it to those of our sisters who have it not; that none may ever reproach us by saying, "Nobody ever has told me before."

May the day soon dawn when every Christian woman will esteem it a pleasure to give of her abundance to send the light of a Savior's love to those of her own sex who have it not, and who can only receive it from her own fair hands.

"Give unto the poor, and your wealth shall not fail you." "Who gives to the poor, shall not lack, and he who gives to the poor, shall be blessed." "The heart of the just is ready to hear, and his ears are open to the cry of the poor." "The heart stretches forth its eager palms, and it makes its supplication to the Lord that was made in darkness before."

In Your Blood, which afflicts you at this season, the blood is impure and has become thin and poor. That is why you have no strength, no appetite, can not sleep. Purify your blood with God's Sanguifer, which will give you an appetite, tone your stomach, and invigorate your nerves.

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A temptation resisted is a step taken with God.

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Through Wagner Sleepers by the Missouri, Kansas & Texas have double duty from all points in Texas without charge for St. Louis, Hannibal and Kansas City. The only through Sleeping Car from Texas to Chicago without change.

N. B. Storer, late proprietor of the McLeod Hotel, Dallas, and who was successful in keeping it up to a high standard, has leased the Hotel Palmo at Waco, Texas, one of the neatest and most comfortable hotels in the State. Those who know Bro. Sligh will go to see him when in Waco.

When we as Christians helped to build these beautiful churches of ours we expected to sit under their roof and hear the gospel proclaimed from their altars from Sabbath to Sabbath. Here we expected to

have our children trained in the Sabbath-schools, and around these sacred altars see them converted to God. Then are these gifts really from Sabbath to Sabbath in this our home land, and all can hear of Jesus the Savior. Then ought we not to be interested in those of our own sex who we know can only be saved by our efforts?

There are millions dying daily in utter superstition and ignorance. No knowledge of the Savior, who has done so much for them; in degradation and shame, subjected to slavery in its most appalling form, they are eking out a most miserable existence—no life, no hope; no still, small voice whispering sweet peace to their tempest-tossed souls when the waves of trouble overwhelm them; no sound save the doleful voice of despair e'er reaches their ears to still the tumult of woe that is hourly crushing their very hearts.

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A WONDERFUL SUCCESS. Dr. Hartman's Free Treatment for Female Diseases Attracting Wide Attention.

Chronic invalids who have languished for years on sick beds with some form of female disease begin to improve at once after beginning Dr. Hartman's treatment. The doctor's experience and knowledge of this class of cases enable him to discern with great accuracy the wants of each. These patients apply for treatment by letter, giving all their symptoms. The doctor then writes them what to do and what to get. Thousands have already applied, and still there is room for more. Each case receives careful and separate attention. In writing be sure to give all the symptoms and a complete history of the case, so as to make sure of valuable advice. Dr. Hartman's address is Columbus, Ohio.

For a short time the Peru-na Drug Manufacturing Company of Columbus, Ohio, are sending free to any address Dr. Hartman's handbook on female diseases, devoted entirely to the description and cure of diseases of the female sex.

For free book on cancer, address Dr. Hartman, Columbus, Ohio.

The devil sometimes gets the most out of it when a collection is taken up in church.

MOSCOW CIRCUIT PROTRACTED MEETINGS.

White House cir., at Chandler, July 6, 7, 8, 9, 10, 11, 12, 13, 14, 15, 16, 17, 18, 19, 20, 21, 22, 23, 24, 25, 26, 27, 28, 29, 30, 31, Aug. 1, 2, 3, 4, 5, 6, 7, 8, 9, 10, 11, 12, 13, 14, 15, 16, 17, 18, 19, 20, 21, 22, 23, 24, 25, 26, 27, 28, 29, 30, 31, Sept. 1, 2, 3, 4, 5, 6, 7, 8, 9, 10, 11, 12, 13, 14, 15, 16, 17, 18, 19, 20, 21, 22, 23, 24, 25, 26, 27, 28, 29, 30, 31, Oct. 1, 2, 3, 4, 5, 6, 7, 8, 9, 10, 11, 12, 13, 14, 15, 16, 17, 18, 19, 20, 21, 22, 23, 24, 25, 26, 27, 28, 29, 30, 31, Nov. 1, 2, 3, 4, 5, 6, 7, 8, 9, 10, 11, 12, 13, 14, 15, 16, 17, 18, 19, 20, 21, 22, 23, 24, 25, 26, 27, 28, 29, 30, 31, Dec. 1, 2, 3, 4, 5, 6, 7, 8, 9, 10, 11, 12, 13, 14, 15, 16, 17, 18, 19, 20, 21, 22, 23, 24, 25, 26, 27, 28, 29, 30, 31, Jan. 1, 2, 3, 4, 5, 6, 7, 8, 9, 10, 11, 12, 13, 14, 15, 16, 17, 18, 19, 20, 21, 22, 23, 24, 25, 26, 27, 28, 29, 30, 31, Feb. 1, 2, 3, 4, 5, 6, 7, 8, 9, 10, 11, 12, 13, 14, 15, 16, 17, 18, 19, 20, 21, 22, 23, 24, 25, 26, 27, 28, 29, 30, 31, Mar. 1, 2, 3, 4, 5, 6, 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Montague District—Third Round.
Nicoana and Belcher...
Finnish Pt. Cir. at Williamsburg...

WEST TEXAS
Beville District—Third Round.
Rockwell...
Hill...
Floresville...

Cuero District—Third Round.
Victoria...
Hatch...
Whitney...

San Antonio District—Third Round.
Amplon...
Llanos...
Llanos...

Llanos District—Third Round.
Wilson...
Center Point...
Haber...

San Antonio District—Third Round.
Mason...
Eddy...
Richard...

San Marcos District—Third Round.
San Marcos...
Lockhart...
San Marcos...

MEXICAN BORDER
San Antonio District—Third Round.
San Antonio...
Cottola...
Pecos...

NEW MEXICO
El Paso District.
Vanita...
Hope...
Hesper...

MARRIAGES
Chancellor...
Nevans...
Coppell...

MARRIAGES (cont.)
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MARRIAGES (cont.)
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JOHNSON.—Sister Annie Johnson was born in Chatham County, N. C., in 1856. She was married to C. A. Johnson, February, 1882. Of this union there were three children, the youngest of whom preceded his mother to that home of the blest.

H. R. KIMBLE, P. C.
THOMAS.—I. W. Thomas was born February 1, 1863, in Arlington, Texas, June 3, 1886. He was married December 23, 1886, to Miss Arce C. Slaton, with whom he lived happily until the Lord called him from labor to rest.

T. S. AINSWORTH.
ROBERTSON.—Savirah H. Robertson (nee Elliott) was born February 5, 1817; professed religion at a campmeeting held on Duftau Creek, in Crath County, in 1841; joined the Methodist Episcopal Church South, in which she lived a faithful member to her death. She was united in marriage, April 1, 1860, to James M. Robertson, now deceased. She died June 15, 1895, leaving husband, children and a multitude of friends to mourn their loss.

MAC M. SMITH, P. C.
MIMMS.—Laura M. Mimms, daughter of Bro. W. C. and Sister C. E. Mimms, was born May 24, 1881, and died April 15, 1895, aged eleven years and nine days. She was an obedient child all her life, and always seemed to be religiously inclined. She never tired of listening to Bible stories, and was one of those devoted, sweet-spirited children we meet just occasionally. She was as pure the day she died as the day she was born.

JAS. A. WALKUP.
MCLUNG.—Cowan McLung, Sr., was born in Benton County, Tenn., February 18, 1822; came to South County, Texas, in 1841; married Miss Elizabeth Lott, October 2, 1850. Eight children were the fruits of this union. Came to Navarro County, January, 1867. Here he married the wife of his youth July 22, 1870; was married to Miss Mary F. Bell September 13, 1882, with whom he lived happily till God called him home June 7, 1895, aged seventy-three years three months and twenty days. Bro. McLung was a man who truly loved the Church, believed and practiced her doctrines, and was a power for God in his community. He has been a subscriber for the TEXAS ADVOCATE for thirty years or more; was President of the Epworth League, often acting as steward, Sunday-school Superintendent, class-leader, etc. He shunned no cross and dared to stand up for the right at all times. He called all his children about his bed and gave them a father's last blessing. They all promised to walk in his footsteps and meet him in heaven. When asked of his state, he said: "All is perfectly bright."

W. H. CRAWFORD.
BALL.—John E. A., son of Dr. J. J. and Katie M. Ball, was born in Hopkins County, Texas, March 2, 1839; was baptized in infancy by Rev. S. W. Jones, and died at Yacht, in Clay County, Texas, June 12, 1895. Johnnie was a bright little fellow and the joy of fond parents. When dying he said: "Mamma, I feel like laughing," and appeared perfectly happy. "Of such is the kingdom of heaven."

L. P. SMITH.
Dr. Price's Cream Baking Powder
Awarded Gold Medal at Midwinter Fair, San Francisco.

BOYLES.—Mrs. N. C. Boyles (nee Overhuser) was born in Green County, Tenn., September 14, 1833; was married to Jesse Boyles January 1, 1856, and moved to Collin County, Texas, in 1859, where she lived until her death, June 4, 1895. She professed religion and joined the M. E. Church, South, at the age of fourteen and lived a faithful member until she was transferred to the Church triumphant. Sister Boyles was a devoted wife, a kind mother. She raised nine children and dedicated them by baptism unto the Lord. She lived to see them all converted and join the Church of which she was a member, while one of them, Rev. Jacob Boyles, of Northwest Texas Conference, gladdened her heart, preaching the same gospel which had saved mother and son. Bro. Boyles preached for me the third Sunday in December last, and his mother was one of his devoted hearers. Some of her last words were: "The Lord has promised good to me; his word my hope secure; he will my shield and portion be as long as life endures." "What a precious promise!" "The Lord is my Shepherd." "Glory to God in the highest! Glory! glory!" "I want my husband and children to meet me in heaven," and looking up later she said, "They are coming after me."

H. R. KIMBLE, P. C.
The happy union which existed for forty-nine years, five months and three days, was severed forever on Wednesday, but by and by that union will be reunited in glory and splendor. Sister Boyles was one of the most even and well-rounded Christians I ever saw; just the same in health or in sickness, always confident in God's promises. I preached her funeral at Cottage Hill, where loving hands laid her tenderly to rest. While tears flowed freely, hope looks beyond the bounds of time where parting will be no more.

S. W. MILLER, Pastor.
SLAUGHTER.—Minerva Slaughter was born in Alabama October 3, 1817; married Benjamin Stangler February 11, 1841; came to Texas in 1839; lived in Caldwell County several years; moved to Abilene County in 1857; lived in Frio County since 1871; died at Taylor May 24, 1895, at her seventy-eighth year. Deceased joined the Methodist Church when quite young. She was, therefore, one of the earliest members of our Church in Texas, most of her life being spent on the frontier. Here she had ample opportunity to show her deeds of charity in visiting and caring for the sick, often at night riding horseback across the country to give them attention. The English and German Indians in the country and the rough travel did not keep her from this noble work, for which she had qualified herself. She was of a studious disposition, and up to the last two years was a constant reader. A large number, including the family and friends, assembled in the cemetery at Frio Town, where her body was laid to rest in hope of a joyful resurrection. Thus a long and useful life has closed; another one of the old landmarks of the West removed. "Blessed are the dead who rest in the Lord, for they rest from their labors."

JAS. HAMMOND.
JONES.—Another "father in Israel" has gone to his reward. Eli Jones was born in Blount County, Ala., March 11, 1818. He came to Montgomery County, Texas, 1836; from there to Milam County, where, in December 31, 1839, he was happily married to Mrs. Christiana Robertson, to which happy relation he lived more than fifty years. He came from Milam to McLennan County about 1850, where he remained until called to his reward. He was the father of nine children. Six have preceded him. He leaves his aged companion and three children, and a host of friends and relatives to mourn their loss. He professed religion before the war, though did not join the Church until about 1870 or 1871, when he joined the M. E. Church, South, at Evergreen, under the ministry of W. T. McLaughlin, after which he lived a consistent Christian until his death, which occurred May 29, 1895. May God help all the family to live so that they may meet him in heaven.

W. H. EDWARDS.
BELL.—Mary A. Bell (nee Page) was born in Green County, Ala., September 4, 1829, and died at her home, in Kemp, Texas, April 29, 1891. She was confirmed in the Episcopal Church at the age of fifteen, in which communion she lived a devout Christian life until eight or nine years ago, when she joined the M. E. Church, South. At the age of twenty-one she was married to Henry Bell, with whom she lived in happy wedlock until God took him to his glory in 1869. There were born to them ten children, four of whom died in early childhood. Left a widow with six children, she struggled against the misfortunes brought by the war, which swept from her a good large fortune, until she found herself in poverty, with two of her boys crippled for life. With her misfortunes came not singly. Thirteen years ago she had a stroke of paralysis, from which she never recovered, never being able to walk afterwards; but her faith in God never wavered, nor did she ever complain at the dispensation of Providence that so changed her circumstances in life. She died in peace, and has gone to her eternal rest.

O. S. THOMAS, Deacon, 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, you have a rumbling sound or tingling in the ear, and the hearing is impaired. Deafness is the result, and unless the inflammation can be taken out and this tube restored to normal condition, hearing will be destroyed forever. No cases out of ten are caused by catarrhs, which is nothing but an inflamed condition of the mucous lining. We will give one Hundred Dollars for any case of Deafness cured by our method. Sent for circulars free.

F. J. CHENEY & CO., Toledo, O.
#2 Sold by Druggists, etc.

ROGERS.—Died, at his home in Sulphur Springs, Texas, March 31, 1895, Judge F. M. Rogers, Bro. Rogers was born in Robertson County, Tenn., May 10, 1820; moved to Texas in 1856. He professed religion in Sulphur Springs in 1860 and joined the Methodist Episcopal Church, South, in 1861. Bro. Rogers was pre-eminently a good man, faithful and true in all the relations of life. His piety was of that quiet type that impressed all that knew him. All classes of men respected him, and said as he passed, "There is a good man." He was a friend to all, and when in trouble men sought him out that they might have his counsel. Bro. Rogers was honored five times by being elected County Judge of Hopkins County, a position he filled acceptably to his friends and with honor to himself; but it was in his Church that his power was felt most of him it could be truthfully said, "He loved the Church," and was ever in the front of its interest. For twenty-five years, without a break, he was Superintendent of the Sunday-school. His strong convictions of right, coupled with his love for God and man, made him specially fitted for this responsible place. In many places in the State may be found the men and women who came under his influence in the Sunday-school. The teachers loved him, the pupils loved him, our town loved him—his friends his country, but by and by that union will be reunited in glory and splendor. Sister Boyles was one of the most even and well-rounded Christians I ever saw; just the same in health or in sickness, always confident in God's promises. I preached her funeral at Cottage Hill, where loving hands laid her tenderly to rest. While tears flowed freely, hope looks beyond the bounds of time where parting will be no more.

H. R. KIMBLE, P. C.
CAVETT.—The thoughts of death, brought up by death-bed scenes, are unpleasant to those who are disposed to deride the reality of the Christian religion; but no one can gainsay the fact that the dying moments of a rational mind should naturally be the most honest and free from sinister motives. The subject of this sketch, Alvin Cavett, a bright boy of fourteen summers, showed forth on the morning of June 25, in his dying hour, the strongest example of Christian faith and bravery. He was the baby son of Mr. and Mrs. D. E. Cavett, consistent members of the Baptist Church, and their Christian influence was ever felt by him from his earliest infancy. Although he had made no public profession, he was always kind and affectionate to those around him, loved by all who knew him, the light of his home, the pride and pet of his brothers and sisters. He was sick only a short while, with that dreadful disease, appendicitis. When assured that he was passing away, he said, with firmest bravery: "Don't grieve, I'm not afraid. I can't help it die."

E. H. CASEY.
BLOOM.—Mrs. E. A. Bloom was born March 5, 1831, and died at her home in Jonesboro, Texas, February 21, 1895. She was a daughter of Rev. G. W. and Dorella Murray. She joined the M. E. Church, South, in 1875. Two daughters preceded her to the better world. She leaves a kind, devoted husband, two sons and a host of friends. A finer suffering, with Christian submission she yielded this life for one of immortality. She was a devoted wife and loving mother, a kind neighbor and true Christian. Her home was always a preacher's home. She was generous and charitable, ever ready to do something for God and work for the Church. She had a cheerful word for the troubled, a smile for the lonely. But precious in the sight of the Lord is the death of his saints. We tender our sympathy to the bereaved husband and children, and pray that when the tide of life has ebbed away, and waves of troubles have blown past, that they may bear the same good record, and like wife and mother, cross over the river and rest under the shade of the trees.

J. M. BOXE.
STOUT.—Harrison Crawford Stout was born July 28, 1825, in Green County, Tenn., and moved with his father's family to Cape Hill, Washington County, Ark., at the age of ten. His father died about this time, and the support of the family fell on him. His mother and three small children were supported by his labors as soon as he was old enough to learn the business, while a brother two years his senior attended school and fitted himself for the ministry. He professed religion and joined the Cumberland Presbyterian Church in 1847, and was confirmed by an Episcopal Bishop about thirty years later. February 3, 1848, he was married to Elizabeth Jane Monks, who survives him. He has lived in Cherokee County for nearly fifty years, and been an officer often in the county during the time. He leaves a wife, three children, and eight grandchildren. His sun set in peace.

V. A. GODFREY.
WHITLEY.—Mrs. Elizabeth Jane Whitley was born in Stuart County, Ga., May 23, 1833. Her parents moved when she was twelve years of age to Alabama, and remained six years; moved to Mississippi at the age of eighteen. She was married to John M. Whitley October 10, 1851; embraced religion and united with the M. E. Church, South, at the age of twenty-one; moved to Texas with her husband in 1855; settled in Williamson County near Jones, where she has lived thirty-seven years. All the people bear testimony in behalf of her piety. She was a devoted Christian. All her children, except two, are members of the Church. During the rage of small-pox in our family at Jones, she called away from me March 25, 1852, left eleven children to mourn her death. Our loss is her eternal gain. May the Lord bless the children and friends, and may all meet at last in heaven.

W. T. McLAUGHLIN, Pastor.
CANTRELL.—Died, near Cottage Hill, on June 11, 1895, Little Frank Cantrell, son of J. D. and S. C. Cantrell. He was born on January 27, 1881. Little Frank was a good boy. He was obedient, industrious and kind. He delighted to sing good songs, and always seemed to be interested in the Church. He was the delight of his home and a regular attendant at the Sunday-school. We will miss him here, but, thank God, we will meet him again in the "home beyond the grave." To the bereaved ones we would only say, let us surmise that you will meet him again in the sweet by-and-by. W. H. BROWN.

W. H. BROWN.
WATTS.—Colonel Floyd, infant son of P. W. and L. E. Watts, was born January 15, 1895, and died June 5, 1895. It seems hard, fond parents, to have thy darling so suddenly snatched from thy fond embrace; but who will question the right of an All-Wise God who doth all things well? Take the consolation, as found in Luke 12:10; "I will forbid them to come into me, but I will forbid them not, for of such is the kingdom of God." Though his body lies cold in the grave, his little spirit has taken its everlasting flight to the home of the blessed. He can never come to you, but you may go to him. May this be a lesson to all of the suddenness of death and the importance of the preparation for the same.

J. M. CULVER.
RADWAY'S Ready Relief
CURES RHEUMATISM, NEURALGIA, Sore Throat, Influenza, Bronchitis, Pneumonia, Asthma, Lumbago, Inflammation, Headache, Toothache.

BYRNS.—Bro. D. D. Byrns was born February 9, 1854; converted and joined the M. E. Church, South, in the summer of 1883; died February 22, 1895. I never had the pleasure of knowing Bro. Byrns, but from the comments I hear upon his noble traits of character, it must have been a pleasure indeed to have known him. He stood well as a Mason; loved by all who knew him. He was a devoted Christian, a kind father and a loving husband. He leaves a wife and four little girls, with other relatives and friends, to mourn their great loss, and the world better for having lived in it. His illness was long and severe, but he patiently awaited his Master's call. We can only say to friends and loved ones, be prepared to meet him in the great beyond. To do so, obey in all things Him who said: "I go to prepare a place for you, that where I am there you may be also."

H. R. KIMBLE, P. C.
RENDLE.—Leonidas Theodore Rendels was born Jan. 20, 1883; died from the effects of injuries received in his father's falling house during a severe storm. Theodore was a bright boy, and the oldest child of loving parents. His infirmities were such that his mind was perfectly clear and before leaving he left the clearest evidence behind that all was well. Great sympathy was manifested for the bereaved parents, and at the funeral services a large crowd was present, and all hearts were draped with sorrow. Here we can only say a tender and God's "resting place," but we shall know hereafter. There is a place where storms shall never come; a place where we shall be at rest from a world of sin and wretchedness. Theodore is there. Strive to meet him.

L. S. BAULTON.
RIDGES.—Died, on June 21, 1895, at 1704 Grove, Texas, Little Orion, infant son of Theodosius and A. J. Klesche. Little Orion was eight months and one week old. His stay on earth was short, but he stayed long enough to gain the affection of many; but he is now gone to join His father who said, "Smile the little child to come unto me, and forbid them not, for of such is the kingdom of heaven." To the weeping father and mother and brothers and sisters we would say, Weep not. He is not alone; many loved ones were waiting for him at home. W. H. BROWN.

W. H. BROWN.
ELECTROPOISE. TRADE-MARK. RHEUMATISM, DYSPEPSIA, ETC.
MEXICO, TEXAS, June 17, 1895. W. S. SAWYER, I have used your Electro-Poise for some time. Have you, and I can assure you that it is not surpassed by anything I have ever used. I have cured rheumatism, neuralgia, headache, toothache, indigestion, headache, etc., etc., and I can assure you that it is not surpassed by anything I have ever used. I have cured rheumatism, neuralgia, headache, toothache, indigestion, headache, etc., etc., and I can assure you that it is not surpassed by anything I have ever used. I have cured rheumatism, neuralgia, headache, toothache, indigestion, headache, etc., etc., and I can assure you that it is not surpassed by anything I have ever used.

W. S. SAWYER, Agent for Texas, New Mexico and Arizona.
A CHANCE TO MAKE MONEY. I have a number of all the latest styles of...
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YOU CAN'T take too much of HIRES' Rootbeer. It quenches your thirst, That's the best of it. Improves your health, That's the rest of it.

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FAT FOLKS. THE LARGEST ESTABLISHMENT MANUFACTURING PURE BELL METAL, (Copper and Tin) in the World.
CHURCH BELLS. MEXICAN BELL FOUNDRY, BALTIMORE, MD.

Lost Energy, Fickle appetite, tired feeling, stomach sickness and weakness can be promptly remedied by using Dr. J. H. McLean's Strengthening Cordial and Blood Purifier.

It strengthens and builds up the enfeebled system, creates a good appetite and promotes digestion, clears the complexion and restores the body to perfect health. Sold by all Druggists at \$1.00 per bottle.

THE DR. J. H. MCLEAN MEDICINE CO., ST. LOUIS, MO.
RENDLES.—Leonidas Theodore Rendels was born Jan. 20, 1883; died from the effects of injuries received in his father's falling house during a severe storm.

GASH. We pay you or trade for Gold or Silver.
C. P. GARNES & BRO., 510 W. Market St., LOUISVILLE, KY.

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GAINESVILLE DISTRICT CONFERENCE.

The twentieth session of the Gainesville District Conference convened in the city of Decatur June 15, 1895.

The pastors were all present, except Bro. Minnis, of the Marysville Circuit, who was engaged in a religious discussion with a Campbellite preacher, and Rev. D. F. Fuller, who was at the bedside of a sick child.

The reports from the charges of both these brethren showed progress along all lines, as did the reports of all the pastors present. The district itself is in good condition, comparatively, and the outlook is full of hope.

The lay representation was not full, but there were more local preachers present than I ever saw at a District Conference before. The new law brings these worthy brethren out, and their presence was a benediction.

John H. McCombs and Benjamin E. Steagall were licensed to preach, and were also recommended, together with R. F. Bryant, to the Annual Conference for admission on trial into the traveling connection.

A. H. Shoemaker, A. W. Weatherford, S. H. Hoskins and J. M. Nelson were elected delegates to the Annual Conference. Joel Smith and S. R. Lane were elected alternates.

The conference empowered the presiding elder to appoint three preachers and the same number of laymen as a committee to look after the location and removal of a district parsonage. Gainesville District has had its being for twenty years and no district parsonage yet. It is to be hoped that this committee will get a move on itself and wipe out this blot from one of the finest districts in the North Texas Conference.

The various topics, as indicated by the Discipline, were passed upon by a committee, after which the conference had a kind of open forum concerning them.

The lessons of all the local preachers were renewed except one, and there being some irregularity in this one instance, the presiding elder was requested to make further examination, and if satisfied, he was authorized to renew the license.

A committee on Memoirs brought in a touching tribute to the memory of Bro. W. B. Thompson, local elder. Bros. F. J. Wood and S. P. Boyd were licensed to preach; A. L. Neyl, local preacher, was recommended for deacons' orders; B. J. Wood and J. M. Wynne were recommended for admission into the Annual Conference.

My home at Decatur was at the house of Bro. B. F. Allen and his aged wife. They are recent converts and had been in the Church only one month, but they had enlisted for the war. May God bless them and their dear little children.

The town of Decatur entertained the conference in fine style. There were more open doors than one could shake a stick at, and every member of the conference claimed to have had the best one. May the Lord bless Decatur and her good people in every way.

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BETTER THAN ONE WOULD THINK...

season of the year and the condition of the crops, we had a very encouraging attendance of lay delegates and local preachers.

The lay delegates took part in all the proceedings of the conference, enjoyed equally with the preachers the great blessing of the religious services, and, no doubt, returned to their various fields of labor much strengthened and more fully determined to work for God and lay treasure in heaven.

According to the programme prepared by the presiding elder, Rev. George A. LaClerc addressed the conference on Church Extension, Rev. C. H. Brooks on Christian education and this scribe on the subject of missions.

Rev. J. B. Sears, Conference Missionary Secretary, was with us, and very ably presented the great missionary cause. Dr. J. H. McLean, Rev. W. M. Hayes, Prof. L. F. Smith, Prof. T. J. Paine, together with Rev. C. H. Brooks, very earnestly and forcibly presented to the conference the great importance of Christian education, and the advantages offered by the Southwestern University and the Chappell Hill Female College.

Rev. Dr. Vaughan told us of the good being done by our Orphanage at Waco, of its claims upon our people for a generous support, and took up a collection. We are happy to report that when he left us he carried with him not only our sympathies and prayers for his success, but also a liberal donation for the Orphanage.

Dr. Rankin, State Superintendent of the American Bible Society, was with us and very ably represented this work, which is and must be the pioneer to all successful mission work, both at home and abroad.

Dr. Rogers, the Agent of Baylor Female College, was introduced to the conference and assured us that the great Baptist Church is standing shoulder to shoulder with us in the important work of Christian education.

We learned here that Rockdale had been blessed with a great revival of religion, but when we reached there we found that "the ball had never been tossed." We found Bro. Newsom in charge of a five and growing Church, domiciled in a beautiful, new church building.

After a vote of thanks to our presiding elder for the very efficient manner in which he had conducted the business of the conference, looking after every interest of the Church, and encouraging both pastors and laymen in the performance of every duty with renewed vigor and zeal, and to our Secretary for the faithful manner in which he had discharged the arduous duties connected with his office, and to the citizens of Rockdale for the generous Christian hospitality which they had displayed in the entertainment of the conference, we adjourned to meet at Cameron next year.

We trust that we carry with us from Rockdale in every heart a revival fire which, we hope, will kindle a flame through every length and breadth of our district, and result in the salvation of many souls before the meeting of our Annual Conference, J. C. MICKLE.

On the 20th of June, in company with W. R. Kemp, of Johnson City, we boarded a local on the Santa Fe Railroad for the District Conference at San Angelo. After a pleasant run we reached the city in the afternoon, and soon found a happy home at the house of Bro. Charles F. Hall.

On the 21st, at the appointed time, the conference was called to order by Bro. J. W. Stovall, our courteous, gentlemanly, educated and talented presiding elder. At his earnest request this writer opened the conference, and two local preachers were present, and a few lay delegates. The reports of the pastors showed clearly that the heresies are not all dead yet. Our Secretary will give you the particulars; but I want to say that I body took off my hat as quickly to a worthy of these sunburnt, tanned, toil-worn Methodist preachers as to any men on the earth. We had a good session of the conference, and our new presiding elder presided admirably well.

The preaching on the occasion was good to the use of edifying, and the service was a great blessing to my soul, as also a blessing to other souls, on the 21st, after bidding good-bye to the kind family where we had been so hospitably entertained, (thank you to the good Lord and to Bro. Gregory), we made our way to the depot. At 8:30 we rolled off; reached home about 6 o'clock; found loved ones well. Thank God.

On Thursday morning the District Conference was called to order by the presiding elder, E. H. Harman, at the time appointed. After religious services, conducted by the presiding elder, Bro. J. D. Campbell, of Beulah, was elected Secretary. The Discipline directs that at the District Conference prominence shall be given to religious exercises, and we can truthfully say that this injunction of our Discipline was faithfully observed. The preaching was earnest and spiritual, and was a blessing to us all. The love-feast on Sunday morning, conducted by Rev. R. T. Blackburn, was indeed a most precious occasion. Most of the preachers, in making their reports, were cheerful and very hopeful, rejoicing in the successes of the first part of the year, and looking hopefully forward to greater victories in the future, and those of them who felt compelled to report a more discouraging state of affairs, did so with a consecration to God and an unwavering faith in his promised presence and help, which will insure success if we are only faithful.

The spiritual state of the Church, on an average, is good; in fact, much better than one would think where circuits embrace from two to four counties, and the people go from one to twenty miles to church. Several pastoral charges have already been blessed with revivals, while others are planning for a general campaign.

The following were elected delegates to the Annual Conference: W. T. Melton, W. E. Adkins, R. M. Harmon, J. F. Riggs.

A Society Girl.

EXPERIENCE OF ONE OF OSWEGO'S PROMINENT LADIES.

Living in an Agency of Fear for Months - Every Day a Fresh Chapter of Horror and Suffering.

(From the Oswego, N. Y., Palladium.) The following is the story of Miss Elizabeth Williams, of 100 West Third Street, Oswego, N. Y., a lady prominent in society circles, told a reporter of the Oswego Daily Palladium who called upon her at her home in that city yesterday.

Miss Williams is the daughter of the late Captain Wm. Williams, who was for many years master of some of the finest passenger steamers on the great lakes and an inspector and later of hulls for the Lloyd's marine records on the lakes. The story of her illness, given in our own way, follows:

"I was always regarded as healthy and robust by my family and friends; in fact, I hardly knew what sickness was until the winter of 1893-4. I was then taken down with an attack of la grippe, from the attending effects of which I did not recover for months. There seemed to be a general breaking up of my health and vitality, and, winding up in the early summer with nervous prostration and sciatic rheumatism, I can't describe my symptoms. My appetite was gone and for weeks I was unable to eat or relish food but starved. I lost flesh rapidly and was as thin as a shadow. Local physicians attended me constantly. After months of treatment I dismissed both and took my father's advice and tried Pink Pills. He found them efficacious for kidney troubles. Before I had finished taking the first box I noticed an improvement in my physical condition. I began to relish my food and my rheumatism troubled me less. Gradually my general health improved and my rheumatic pains left me entirely. I regained strength and took on flesh, until today I regard myself as thoroughly free from all ailments and in perfect health. My friends noted my improvement, and I have never hesitated to tell them what Dr. Williams' Pink Pills did for me. It is that others may be benefited that I make this statement and relate my experience."

Dr. Williams' Pink Pills for Pale People are considered an unfailing specific for such diseases as locomotor ataxia, partial paralysis, St. Vitus' dance, sciatica, neuritis, rheumatism, neuralgia, headache, the vertigo of the grippe, palpitation of the heart, pale and sallow complexion, that tired feeling resulting from nervous prostration, all diseases resulting from vitiated humors in the blood, such as scrofula, and all other ailments of the blood system for troubles peculiar to females, such as suppression, irregularities and all forms of weakness. In men they effect a radical cure in all cases arising from mental worry, overwork or exhaustion. For a full description of the various ailments for which Dr. Williams' Pink Pills are sold by all dealers, or will be sent postpaid on receipt of price 50 cents a box or six boxes for \$2.50; they are never sold in bulk or by mail, but by address Dr. Williams' Medicine Co., Schick, N. Y.

Teacher—Do you understand the meaning of the terms capital and labor? Small Boy—Yes, in if a boy has a sled, that's capital; if another boy rides down with him and then pulls the sled up, that's labor.

THEY FIT YOU WITH SPECTACLES. Without seeing you, send to C. P. Barnes & Co., 1001 Broadway, New York, for a pair of eyes. They will send you a pair of eyes, and you will be able to see as well as ever. They will also send you a pair of eyes, and you will be able to see as well as ever.

A BEVERAGE FOR WEEKENDS. Next to being hot, the most annoying thing that can befall a man is to get a cold. It is a great relief to have a cold, and it is a great relief to have a cold. It is a great relief to have a cold, and it is a great relief to have a cold.

TO BOSTON, MASS., AND RETURN. One fare for the Round Trip, July 24, 25, 26 and 27th.

On account of the fourteenth International Convention of the United Society of Christian Workers, to be held at Boston, Mass., July 15th to 19th, 1895, the Texas & Pacific Railway Company will sell Round Trip tickets to Boston, Mass., and return, at a rate of one-third less than the regular rate. The tickets will be valid for 15 days from the date of issue, and will include a berth in the Pullman sleeping car, and a ticket for the return trip. For further information, call on or address your nearest Ticket Agent or GASTON MESSENER, Trav. Pass. Agent, 4011 First & 10th Aves., TEXAS.

Awarded Highest Honor—World's Fair '89. DR. WILLIAMS' PINK PILLS FOR PALE PEOPLE. A pure Grape Cream of Tartar Powder. Free from Ammonia, Alum or any other adulterant. 40 YEARS THE STANDARD.

SCHOLARSHIPS AT VANDERBILT FOR YOUNG PREACHERS.

There are several free scholarships at Vanderbilt University of the value of about \$100 each, which are open to college graduates who desire to pursue a theological course of study in the Biblical department. These scholarships cover the cost of board in Wesley Hall. They were held last year by graduates of eighteen Southern colleges and universities. Young preachers who desire to enter Vanderbilt next session would do well to write at once to the Dean of the Theological Faculty, Dr. W. F. Tillot, Nashville, Tenn. The scholarship for next session will be awarded not later than July 15.

A TEXAS WOMAN'S BUILDING.

A movement is on foot among progressive women all over the State to erect a Building on the State Fair grounds at Dallas before the opening of the exposition this fall. This building will contain an auditorium, several committee and reception-rooms, reading, resting and dressing-rooms, lavatories, etc. Every woman subscribing to one or more shares of stock at \$1 per share, will have the privileges of this building; and every woman's organization subscribing for five or more shares of stock will secure these privileges for all its members. Stock will be issued to organizations the same as to individuals, to be represented in the annual sessions of the Building Association with a corresponding number of votes, by a "building director," elected for such purpose by the organization represented. No assessments can be levied, as the State Fair Management maintains the building in every way, after its erection. Each share of stock entitles to life privileges and membership. The name of every town contributing ten or more shares of stock through individuals and clubs will be engraved in corresponding order on a tablet placed in the building, and the name of every individual shareholder will be engraved in the record of the building as charter member and placed in the corner-stone. It is desired to have every Texas town represented on the Building Committee. A good way to accomplish this is for each woman's organization to select a member to act on the local committee, and the committee to select its own Chairman to act on the State Committee. Immediate action should be taken. For any further information address J. T. Trezevant, President of the State Fair, or Mrs. S. Isadore Miner, Chairman of the Texas Women's Building Association, Dallas, Texas.

Use your own name instead, if you will take charge of the work in your town.

ST. PAUL was a preacher who never used any whitewash, and when he described sin everybody in the congregation knew what he was talking about.

YOUNG PEOPLE'S SOCIETY CHRISTIAN EDUCATION. (Official Circular.) DALLAS, TEXAS, May 18th, 1895. The Committee appointed to select the next State Fair to be held in Dallas, Tex., on the 10th of July, 1895, has the honor to inform you that the Young People's Society of Dallas, Tex., has been unanimously adopted as the official route from Dallas to the State Fair.

ON SALE—SUMMER EXCURSION TICKETS. The Texas and Pacific Railway Company has on sale summer excursion tickets to all summer resorts in the South, East and Southwest at greatly reduced rates, issued for return to October 31st.

AUGUSTA MILITARY ACADEMY. Location in the beautiful Mountain State, near Staunton, Virginia. For catalogue, address W. W. HARRIS, D. D., President, Staunton, Va.

EDUCATIONAL. RANDOLPH-MACON COLLEGES and ACADEMIES. WILLIAM W. SMITH, A. M., LL.D., President.

1. RANDOLPH-MACON COLLEGE, Ashland, Va. Sixty-fourth session begins September 15th. For Catalogue, apply to CAPT. RICHARD HENRY, Secretary, Ashland, Va.

2. RANDOLPH-MACON WOMAN'S COLLEGE, Lynchburg, Va. Same Trustees and President, offering same courses and standards of admission and graduation as the Randolph-Maccon College for men at Ashland, Va. For Catalogue, address W. W. SMITH, A. M., LL.D., Lynchburg, Va.

3. RANDOLPH-MACON ACADEMY, at Bedford City, Va. and Front Royal, Va. For Catalogue, address W. W. SMITH, A. M., LL.D., Lynchburg, Va.

VIRGINIA COLLEGE. FOR YOUNG LADIES. ROANOKE, VIRGINIA. Opened Sept. 15th, 1895. One of the leading Schools for Young Ladies in the South. Magnificent buildings, with all modern improvements. Steam heat, electric light, bath and toilet rooms on every floor. Campus in law acres. Grand mountain scenery in view of Virginia, Maryland and Kentucky mountains. Thorough courses leading to Degrees of B. A. and M. A. Unsurpassed advantages in Music, Art, and Languages. For catalogue, apply to W. A. HARRIS, D. D., President, Roanoke, Virginia.

Nashville College FOR YOUNG LADIES. Privilege of Lectures, Music, Art, and Languages. Unsurpassed advantages in Music, Art, and Languages. For catalogue, apply to Rev. Geo. W. F. Price, D. D., President, Nashville, Tenn.

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Weatherford College FOR MALES and FEMALES. Has superior advantages; beautiful location; new College buildings; new boarding-house for young ladies; scholarly teachers; successful record; patronage of the best people and confidence of everybody. School opens Sept. 10, 1895. TEACHERS' SUMMER NORMAL FROM JUNE 21 TO AUGUST 16. For Catalogue or particulars, address DAVID S. SWITZER, A. M., WEATHERFORD, TEXAS.

It is Known By Its Cures

It is not what we say, but what Hood's Sarsaparilla does, that tells the story of its merit.

The thousands of people who have been raised from disease and despair to happiness and health, are the strongest and best advertisement Hood's Sarsaparilla has. No other preparation in existence has such a record of wonderful cures. This is why Hood's Sarsaparilla has the largest sale, and requires for its production the largest laboratory in the world.

Hood's Sarsaparilla is the Only True Blood Purifier. Prominently in the public eye, \$1.50 per bottle. Hood's Pills.

Patrons of the Advocate will confer a favor by making all remittances for subscription, etc., to the publisher, L. Blaylock. When otherwise made, delays are occasioned, besides causing confusion in the office.

UNANSWERED LETTERS. D. T. Brown, sub. R. A. Walker, sub. J. J. Coppeland, sub. D. A. Stanley, sub. W. L. Harris, sub. G. W. Redley, sub. M. I. Brown, sub. G. W. Henderson, sub. W. L. Harris, sub. A. P. Lipscomb, sub. J. M. Stanford, sub. S. E. Burkhead, sub. J. M. E. Green, sub.

G. W. Tompkin, sub. D. J. Martin, sub. W. H. Moss, sub. J. A. W. Smith, sub. W. H. Brooks, sub. C. M. Keith, sub. A. M. Long, sub. A. M. Eubank, sub. J. B. Minnis, sub. M. A. Turner, sub. and change.

J. W. Kelley, sub. S. C. Crutchfield, sub. J. A. Slaughter, sub. J. J. Morris, sub. and change. J. B. Trimble, sub. M. L. Moody, sub. J. H. Steele, sub. C. K. Statlam, sub. A. F. Hendrix, sub.

N. M. McLaughlin, sub. D. C. Ellis, sub. 2 cards. R. D. Moon, sub. W. E. Jordan, sub. J. J. Callaway, sub. S. Ashburn, sub. attention. J. I. Hays, sub. S. I. Hall, sub. A. H. Hussey, sub. W. L. Harris, sub.

C. V. Oswald, sub. J. W. Kelley, sub. M. E. Hance, sub. Sam'l C. Vaughan, sub. I. W. Carlton, sub. J. W. Fort, sub. E. G. Hooten, sub. H. W. Bowman, sub. J. W. Dickinson, sub.

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Next Session Opens Wednesday, Sept. 11, 1895.

LOCATION. The location is beautiful, free from malaria, with mineral wells of rare value, whose analysis entitles them to comparison with the famous Chardonnay water of Germany. Many students have realized decided benefit from the use of these waters. For family use, aside from cisterns and wells, there is an abundant supply of fresh spring water, furnished through an efficient system of waterworks, the entire contents of which are constantly being purified and disinfected, and dominated by a refined moral sentiment. There is no better place for the rearing and education of young people. The Link Line is soon to be completed. A corner, which, with the International, will afford ample railroad facilities.

FINANCIAL AGENT. In order to meet the growing wants of the University, in the way of additional buildings and other needed improvements, we have in the field a most efficient Financial Agent, the Honorable Rev. W. M. Hayes, whose success to date gives assurance of enlarged accommodations in the near future. We commend him and his cause most heartily to the friends of Christian education.

REASONS FOR PATRONIZING SOUTHWESTERN UNIVERSITY. 1. The curriculum, faculty and instruction compare most favorably with the best of any other State, and the degrees conferred are recognized by all leading institutions.

2. Aside from the superior literary and scientific advantages, the social and religious influences are so wisely blended, and secured by two-thirds the cost, equal number of students there was not a case of drunkenness the past session and but few cases of misbehavior. Near 60 per cent of the students were Church members.

3. The advantages of the location in one's own State, in harmony with the sentiment and interests of the people, and the use and enjoyment of college friendships in after days, are benefits not to be lightly regarded in the selection of a school.

4. To say nothing of State pride and the benefit of a State acquaintance, the unnecessary cost entailed in going to and from Eastern schools will meet one-third the expense of a local school, with securing for two-thirds the cost, equal and often superior educational advantages and friendships of life-long pleasure and profit.

5. Thorough literary and scientific training, in connection with the best advantages in Music, Art and Education, are being demanded by aspiring young ladies of our State, and the Ladies' Annex of the Southwestern University, under the most wholesome moral and social influences, meets this growing demand.

6. Considering the superior instruction and advantages of the Southwestern University and Ladies' Annex, the terms are as moderate as the facilities afforded will allow. The cheapest is not always the best, but the best in education, from a social, moral and intellectual standpoint, is eventually the cheapest.

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