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EDITORIAL.

LET US ADHERE TO OUR METHODIST USAGES.

Methodism is the expression of order in its system of worship and work. In our Book of Discipline we find rules and regulations to this effect embodied and set forth, and these are the enactments of the legislative department of the Church. The pastor is the legally constituted agent to see that these rules are faithfully observed and carried out in the conduct of the affairs of the Church. When he comes before the conference as an applicant for membership in the traveling connection, he solemnly takes upon himself a vow not to break our rules, but to keep them. It is not, therefore, optional with him as to whether he will observe these rules or not, but it is a matter of obligation upon his conscience to do it, regardless of his peculiar whims or convenience. Take the order of service, for instance, and the Discipline prescribes a regular form to be followed, and no preacher has any right to deviate from it one iota. If he does, he simply sets himself above the authority of the Church and acts upon his own superior wisdom. In this he is simply a law-breaker. Turn to page ninety-nine and read: "The morning service shall be conducted in the following order," and the "order" is explicitly laid down. This is imperative. Then, following the prescribed order, the Discipline says: "The afternoon and evening service shall be the same as the morning, except one of the lessons, or both, may be omitted, at the discretion of the minister." Now, we know from observation that it is becoming common in many places to ignore this "order of service" and to adopt one unlike it in many respects. This not only violates the plain requirements of the Discipline, but it breaks up the uniformity of our order of service and leaves us as Methodists in confusion. Preachers are responsible for this, and they ought to amend their ways touching this matter. In another item, the Discipline says: "Let the Lord's Prayer be used on all occasions of public worship in concluding the first morning prayer, the congregation repeating after the minister." This explicit direction is oftener ignored than observed.

Then, again, another rule says: "In all our congregations let the people learn to sing, and use our own hymn and tune book." In many of our churches the singing for the most part is relegated to the choir, and congregational singing is one of the lost customs of Methodism. It frequently occurs that our "hymn and tune book" is unknown to our people, and some light book, filled with sentimental and insipid songs, takes its place in public worship. This is execrable, and no pastor ought to suffer such a disregard of Methodist usage and law. Another important rule is: "The Lord's Supper shall be administered monthly, in every congregation, whenever it is practicable, and where it is not, at every quarterly meeting." This latter clause has reference to circuits where appointments are at long intervals. It

is the duty of a preacher, whether he feels like it or not, to observe this rule monthly, where he is stationed and has but the one regular appointment. He has no justifiable excuse for overlooking this rule if he is present when the stated time for the monthly sacrament comes round. It is not left to his caprice; it is his duty to attend to it, and if he does not he is open to complaint. The people need the sacrament monthly, wherever it is at all practicable, and the pastor, either on account of indifference or laziness, is culpable if he fails to attend to it. It is high time that we as a Church were beginning to inquire into the above matters, and wherever we have heretofore been remiss to repent and return to the old disciplinary paths. In all of our Quarterly Conferences, our presiding elders ought to look specially into such things and see that all of our ministers keep these rules.

TRUE BENEVOLENCE A TEST OF CHARACTER.

Benevolence is one of the outgrowths of the Christian religion. Wherever the gospel is preached and practiced, the humane spirit flourishes among the children of men. The teachings of Christ bring people from sin to life, and restores them to their normal relationship with God and with one another. To love God with all the heart, mind, soul and strength, is also to love our neighbor as we love ourselves; and Christ, in the parable of the Good Samaritan, tells us in explicit terms who our neighbor is. He is any human being anywhere in the world in need. Wherever we find or hear of such an one, our duty becomes plain. It matters not whether we find him wounded and helpless upon the highway, or read of his hunger and suffering in far-off India, he is our neighbor according to Christ's statement. In helping all such, we are ministering to Christ himself, for he embodies his needs in the needs of all mankind. He is the one universal Man, and in him all conditions of men find a representative. "Inasmuch as ye have done it unto one of the least of these my brethren, ye have done it unto me." Since he uttered these words, and since he lived and wrought among men, human helplessness has abounded in the world. No calamity has befallen a nation or a community of an appalling character throughout the face of the earth that Christian people have not been the first and usually the only ones to respond in substantial assistance. This is fitting demonstration in the relief now being sent to the starving millions of India. The great bulk of help going over there to relieve these unfortunate sufferers is going from Christian people and through the several branches of the Christian Church. Two weeks ago, we opened a contribution column without any special plea, and \$809 have come in from all sections of Texas. And the contributions have just begun to be made. At Nashville our Church authorities have done likewise, and over \$5000 have been received to date. In a letter from the Methodist Book Concern in New York, we are told that over \$100,000 have been sent through

that medium to those sufferers. We are sending ours that way, as we have no mission workers in India. Other branches of the Church in America have sent up into the hundreds of thousands of dollars over there to relieve the starving. We do not stop to ask if these people thus dying from starvation are Christian people, all we need to know is, are these people starving to death, and are we able to extend help to them? It is humanity blessed of God sending help to humanity in a perishing condition. This is the motive prompting the Christian world to feed starving heathens. They are God's children in darkness, and we who are in the light recognize their kinship with us, and we want to help them. Now, sometimes we are disposed to take a pessimistic view of the movements of the gospel, but when we see these tests working out such results, we are forced to the conclusion that humanity under the leadership of Christ is headed in the right direction. He most surely has his hand upon the hearts of his followers, and when he needs their money to help the helpless they do not disappoint his expectations. Thank God for a religion that strips itself of sordid selfishness in order to help unfortunate people from whom nothing is asked in return! This is Christ-like and heaven-inspired. Infidelity can show no such credentials.

THE DIVORCE MILLS OF DALLAS.

That there is a lawful and a scriptural reason for granting divorces is a proposition that we do not question, and when it can be shown beyond a shadow of a doubt that this reason obtains, then the courts act wisely in granting either the injured woman or the injured man a lawful separation from the one who has committed the wrong against the other. And were this divorce business restricted to this view of the case, there could be no valid objection urged against it, but such is not the case by long odds. On the contrary, one of the growing evils of our modern civilization is the tendency of our civil courts to grant divorces upon almost any sort of a trumped-up pretext. It has now about come to pass that if for any kind of whimsical reason a man grows tired of his lawful wife or the woman grows tired of her lawful husband, all that the aggrieved party has to do is to hunt up a divorce lawyer, pay him his fee, and ninety-nine times out of a hundred the divorce is granted. There is no trouble about the evidence, for this can be manufactured to order. We had occasion the other day to have the records of our two civil courts in Dallas examined on this question, in order that we might see to what extent this evil is carried on in this community. We took the three preceding months—April, May and June. We found that there had been placed upon the dockets of these two courts during the three months mentioned one hundred and ninety-six cases, and that eighty-six of these were suits filed for divorces. That is, a little over forty-three per cent of all the business placed upon the dockets of these two courts for three months is

taken up in applications for divorces. And we are told that nearly if not all of these applications are granted, if the party bringing the suit is able to pay the attorney's fee. And the worst feature of the whole affair is that we are reliably informed that seventy-five per cent of the divorced parties proceed to find other alliances and get married within a few days, or weeks at most. These figures show an abominable state of things, and they constitute a ground for serious alarm. The family life of the community is actually jeopardized if this sort of procedure is kept up by our courts and encouraged by a certain class of attorneys. We can not resist the impression that our courts are very lax in granting these divorces. The courts under the law are the sole judges of the testimony upon which all applications for divorces are made, and the overwhelming majority of divorces granted leaves the impression upon the common mind that our courts are not overly careful in their consideration of such cases. They grind them out with a regularity that emboldens applicants to believe that to obtain a divorce involves but little trouble. And another remark we want to make is that reputable attorneys only figure in the divorce business under rare and exceptional circumstances, and that this feature of litigation is restricted largely to a class of lawyers who make a specialty of trying to pass a livelihood by encouraging the domestic infidelities of the community. Therefore, looking at the records of our civil courts, we are led to the conclusion that we are maintaining a regular divorce mill in our county courts. Take this business away by debarring the lawyers who encourage it, and one civil court would be able to look after all of the business of the county without any difficulty. But with this divorce mill attachment equalizing forty-three per cent of the litigation of the county upon the courts, and we have to go to the expense of maintaining two courts to keep the dockets clear. The courts do the grinding and the people foot the bills in the way of increased taxation and the morals of the home-life are degraded.

We hear but little of the Twentieth Century Movement in some sections of our country, Texas, notwithstanding the fact that this is no evidence of a lack of interest, and yet when people are desirous to know about a thing they usually ask a good deal concerning it, especially if it is something we do know, and that is, in some of our leading appointments there has been no plan to date, disseminated and put forth in the way of general effort being put forth by the people, that would station agents to take the word in this movement, and their influence will be felt far and wide, but quite a number of these are practically dormant on the subject. It is true that all such changes were bootstrapping themselves, and that divorces will begin to meet in about another quarter. No pastor ought to be willing to go up to his nearest gathering and he has given all of his people a special opportunity to make an offering to this cause. It is quite certain that Bishop Chandler will stress this feature of the work when he comes to preside at our conference, and it is well now certain that the great Church to which we belong is looking to her preachers and people for something worthy of her history in this mighty movement.

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tion, but no covetousness. They look to be rather useless and not at all comfortable. The state salt-cellar was about two feet high and made in the form of a golden castle. It was highly beautiful, but I don't see any place for the salt. The most beautiful of all the crowns, and fitly so, is that of Victoria. It is a glorious thing of flashing splendors. On it 2783 diamonds were used and many other precious stones—some of them of priceless value. One was a ruby as big as an egg, and glowing like a fragment of the sun itself.

Do not think, dear reader, if sometimes my words are in lighter vein that I am learning none of God's lessons from these things. Indeed, I am getting sermons from stones, images from statues, languages from gems, illustrations from paintings and good from everything; but most of the sermons I am reserving for my pulpit. Here is a little one I read in the Tower. In a glass case there was spread out the insignia of many knightly orders—the Order of the Garter, with its ribbon and badge and shining sword, and others that, with golden stars, set with diamonds, symbolized the eminent glory of their members. Amid the jewels and the gold there lay one badge—the simplest and the grandest of them all—a cross of bronze, the Victorian Cross, worth all the others—more honorable than them all! This badge is only put on a hero's breast—be he high or low. Its conquest is open to all; its simple splendor of meaning coveted by every soldier's heart. So for those who, for Christ, fight a good fight there may seem to be only simple bronze here, and that not comparable with earth's rewards of gold and gems, yet yonder the badge of Christian knighthood, transformed in the light of God's appreciation, will be grander than them all, and be upon whose breast the Lord of Lords places it, saluted by archangels, as one whom the King of kings delights to honor forevermore.

HUBERT D. KNICKERBOCKER.

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PROPOSED DIVISION OF THE NORTHWEST TEXAS CONFERENCE.

Since the passage of resolutions by the Vernon District Conference, suggesting the division of the Northwest Texas Conference, a number of the brethren have written me asking for a definite statement of the proposed plan of division and our reasons for making the recommendation. That there may be an intelligent discussion of the question on its merits, as well as for the purpose of embodying herein a reply to these inquiries, this article is written.

By the resolutions referred to, our District Conference directed the committee which was appointed for that purpose to prepare and present to the Annual Conference a memorial asking that the necessary steps be taken to secure a division of the Northwest Texas Conference. This proposed division is to secure to the territory lying west and northwest of Fort Worth, including Tarrant County, an Annual Conference which would properly constitute the Northwest Texas Conference.

This committee will suggest the following

BOUNDARY LINES FOR THE PROPOSED CONFERENCE.

Beginning on Red River at the northeast corner of Montague County, and running thence along the east line of said county to southeast corner; thence east to the northeast corner of Wise County; thence south to Tarrant County; thence east to the northeast corner of said county; thence south to its southeast corner; thence west along the south lines of Tarrant, Parker and Palo Pinto Counties to the northeast corner of Eastland County; thence with the east and south lines of Eastland County to the southeast corner of Callahan County; thence west along the south line of Callahan, Taylor, Nolan, Mitchell, Howard and Andrews Counties—to include the town of Midland—to the southeast corner of New Mexico; thence due north with the State line to the northwest corner of the State; thence due east with the State line to the northeast corner of the State; thence due east with the line to the North Fork of Red River; thence down Red River to the point of beginning.

By tracing these boundary lines on a map of Texas it will be found that the proposed conference embraces an area second in size only to the territory now occupied by the West Texas Conference. It will be found to consist almost exclusively of a territory in which the interests and pursuits of the people are homogeneous. It will also be observed that the city of Fort Worth is the metropolis of this entire territory, and thus vitally connected with its every interest.

It will be seen that within these lines the Northwest Texas Conference now has five districts—except that part of Fort Worth District which lies in Johnson County. The North Texas Conference has one district—the Bowie—through the bounds of which the members of the Vernon and Clarendon Districts must pass for more than one hundred miles in order to reach Fort Worth.

Within the bounds of the proposed conference we have 25,295 members, 119 pastoral charges, 163 1-3 church buildings and 97 parsonages.

The Vernon District, formed in 1888, was divided in 1894 by the organization of the Clarendon District on the west. The Vernon District now has 4733 members and the Clarendon 2298. Let it be remembered that at the organization of the Northwest Texas Conference not quite 4000 members were reported.

Without undertaking to give in detail the processes of development which lead up to the issue, I will proceed to a definite reply to the question:

"WHY DIVIDE?"

We answer: Division is necessary in order that Methodism may keep pace with the steady development of the material and spiritual interests of the West, and thus be enabled to maintain and carry forward the great work which she has begun.

It has ever been the policy of our Church to occupy in the fullest possi-

ble expenditure of her strength all the territory in which she has had a providential mission. To this end, as the columns have advanced to win conquests for our Lord, she has focalized her efforts by such division of circuits, stations, districts and conferences as the growing interests have demanded. To our view, the proposed division is in perfect harmony with this aggressive connectional spirit of our economy. It is to be admitted that we have all along found some difficulty in securing universal consent to the application of this working principle of the Church. Not all of those who cry "Connectional," "Connectional," are thereby necessarily connectional in the last analysis of that word as applied to our economy. The "connectional" as opposed to the "congregational" method of gospel propagation is amazingly far-reaching in its application to an ecclesiastical mechanism.

But the Church must be on her guard lest, in the enthusiasm which is inherent in her system, she precipitate such division of her forces as will tend to weaken and destroy, rather than strengthen and build up our Zion. Mistakes at this point are not unknown among us.

The first and most important question now to be considered, therefore, is: Do existing conditions justify and demand a readjustment of our conference lines?

To deny the legitimacy of raising this question is to repudiate the wisdom of our fathers, and especially of those who have handed down to us four healthy, vigorous offsprings from the original Texas Conference. In support of the proposition that the material interests of the territory proposed for the new conference justify its organization, it is necessary to state that those who remember the drouths and exoduses which brought the West into unfavorable notoriety some years ago, must also remember that similar conditions prevailed further east at a remoter period; and that the very trials of those years resulted in the training of the people to make preparation for the prevention of a recurrence of like disastrous results.

I am prepared to state on good authority that the present population of Northwest Texas is proportionately as stable as that of any other part of the State. Those who desire to investigate these statements, an overwhelming flood of proof is available.

It is true that a vast area is included which is as yet undeveloped, but every indication of present strength justifies the conclusion that the resources of the new conference would be sufficient to meet the increasing demands of our Northwestern border.

Greer County now has a population of 13,000. In 1892 we had in this county two missions, 569 members, and no church property. Now we have one station, paying a salary of \$500 to the pastor, three self-supporting circuits and 1212 members. Two railroads are now in process of construction through the county, and there is a probability of the extension of a trunk line through this county from Kansas City southward to the seaboard. The presiding elder of the Vernon District is authority for the statement that our preachers in charge are now taxed to their utmost endeavor, in their efforts to meet the demands of the gospel in this county, and at least one new charge must of necessity be organized at the next session of the Annual Conference.

The proposed conference would be homogeneous in its commercial, social and religious interests. With Fort Worth into which its two great trunk lines of railway converge as its metropolis, it would with a slight readjustment of connectional claims be self-supporting from its beginning.

In view of the existence of these briefly outlined conditions, our conviction is that the best interests of Methodism in the West can only be secured by that concentration of her forces on the field, which would result from the organization of the new conference.

Among the many, we specify the following as a few of our reasons for this conviction:

1. It would thrust upon this strong and growing body of Methodism the responsibility of working out that destiny which, by every token, is incumbent upon her.

The relation of a parent to his child is not destroyed, but the real object of that relation has been met when that child has reached the period at which he becomes self-reliant.

2. It would bring the executive forces—conference boards, etc.—into more immediate and direct contact with the particular field to be occupied, thus reducing the difficulty of prompt and in-

telligent action. None so well as our Conference Boards appreciate this difficulty.

3. It would unquestionably place the Church in line with that stable and permanent occupancy of this country which now characterizes its secular life.

The time has passed in the history of Methodism in Northwest Texas when this great field is to be regarded as a sanitarium or a training ground. The men who have blazed the way have been heroes almost to a man, and God hath wrought wondrously through their missionary endeavor. Many of those who have temporarily occupied the field are the most ardent supporters of the proposed division, but the fact remains that the Church at large has not waked up to the demand for a more permanent, and more effective because more permanent, ministerial occupancy of the West. As our conference lines now exist we speak of "the West," and look upon "the West," and appointment to "the West" in a way which indicates that under the surface of conference life and relations we have in fact an internal transfer system. I believe notwithstanding the difficulties with which the new conference would have to contend, and the hardships which would have to be endured, that the doors of a conference offering such a field of usefulness would be crowded with strong young men ready to seek permanent place among the forces which are to capture Northwest Texas for Christ and Episcopal Methodism.

Another fundamental reason for the action of our District Conference is that the continued agitation of the boundary question throughout the State makes the suggested division expedient.

It is an open secret that, like Bannock's disembodied spirit, this vexed question continues to rise up at each succeeding meeting of our legislative body. The representative of the Northwest Texas Conference who served on the Committee on Boundaries at Baltimore, by persistent, untiring effort was enabled to preserve intact our conference lines, and when he came before the conference at Brownwood, with all the light which had been thrown on the situation, he publicly stated: "Brethren, I do not believe we can withstand the pressure of another General Conference on this question!"

We of the West believe that with the coming of our next General Conference to Dallas will come our best opportunity to secure such an adjustment of our Annual Conference lines as will result in a permanent and equitable settlement of the issues involved.

The West is tremendously interested in the settlement of these questions, and we offer the proposed solution of the problem as appearing to us to be the most satisfactory and least complex method of settlement possible to the entire State. If there be those who object to fostering and maintaining one large, overshadowing conference in Texas, the favorable action of our conference on these resolutions will forever settle that question:

Should these resolutions become effective, the northern and central conferences would still have strong and growing fields, especially in their urban populations; it would prevent the contention for small strips of territory here and there which could afford at best but temporary relief; and it would meet the demand for the re-districting of the entire State, and that with the least possible friction and disturbance of boundary lines and conference associations.

And it would give to the West that for which we have contended—i. e., better opportunity to develop her territory untrammelled by the barriers which would surely result should this territory be still further divided between the conferences lying east and south of her domain.

I am not unmindful of the fact that "distance" has been prominent in the discussion of this question. But distances are of minor importance in Texas!

I realize that "missionary support" has entered largely into our thinking on this matter. But our boards are fully equal to an adjustment of these details.

I sympathize with the sentiment which shrinks from the severance of ties which are dear to every Methodist itinerant's heart. But there is a limit beyond which this sentiment must not assert its dominancy over our actions—and this limit is the point at which it would militate against the best possible means to be employed for the promotion of the interests of the Church of Jesus Christ. JEROME DUNCAN.

Vernon, Texas.

LETTER FROM ABROAD.

Paris, France, June 28, 1900.

London is bigger than Dallas! We found that out the last day we were there, if not before. We had an hour to catch our train for Paris. "It's twelve stations from here to your station," said the guard where we were waiting for a train. We knew we couldn't wait, so called a cab and offered a shilling extra to "cabby" if we got to the station in time. It was no use; we were left; but as we could get another train in five hours, we staid in the neighborhood, and got safely on board. Also, we "recouped" our cab fare by going third class instead of second. By this we saved some shillings and learned that we could survive third-class accommodations. The fact of the business is that all European railroad travel is "Hobson's choice," compared with America. There is no water to drink, no news-boy with melodious voice crying "chewing gum," no chewing gum if there were a boy, no dining stations, no conductor or anybody else to tell you when to get off. In lieu of dining stations, there are places where you can buy cold luncheon in a basket, from a boy who rolls a truck up and down the station platform. Your ticket is taken up when you get to the end of your journey. And if you get to the end of your journey without a ticket you are "taken up" instead. If you have a ticket and ride a few hundred miles past your station, very kindly and indulgently they send you back on the next train. I had such an experience in a small way—a matter of only a few miles' distance and several hours' time.

However, we got to Paris at 11 o'clock at night, and passed through the custom-house. Not in "one fell swoop," however. Not in my case, at least. I had some new clothes in my valise, made by a London tailor. "Aha!" said the customs official, as he undid the bundle. Then he commenced to jabber "poly vous" at me, but I didn't understand. By and by he carried my clothes off and weighed them, and I followed him closely. There's no telling what these officials might do with a fellow's clothes. After he had weighed them he "parleyed" again, but I understood less than before. Then he wrote "12 f." on a slip of paper. Now I had a "sneaking notion" that the aforesaid hieroglyphics stood for "twelve francs," which he wanted me to pay as duty; but knowing that I was innocent of "smuggling" in carrying in my clothes, I did not care to pay it. So I said, "For me," "pour me," in several accents, and pointed to the clothes. Still he was obdurate and held on to my goods. Then I offered to try them on to show him by the fit that they were mine; but all to no avail. At last a bright idea struck him, and off he posted in hot haste and soon returned with another man, who said, "Sprechen sie Deutsch?" Now the idea of taking a fat man like me for a Dutchman! I answered, "Nein," and both their countenances fell. Mine had fallen some time before. Then we stood around and looked at each other for a season. At last another bright idea struck the official. He grabbed the clothes and hastened to my valise, jammed them in it and said, "Allons, allons!" very emphatically. It is needless to say I "allonsed" (got out) as soon as possible. It was then about 12 midnight, and so I entered Paris.

Not a brilliant introduction, but as a dark ante-room may open into a brilliant salon, so in this case a dark, unpleasant experience opened into the sparkling glories of the most beautiful city in the world. Everything is beautiful here except the morals and characters of the people. Flowers pour out their blossoms in showers, as if back of every bloom was a reservoir of beauty; fruits blush with exquisite tints and distill most delicious nectars; stones and minerals grow beneath the architect's culture till they, too, are like lily petals for grace, like Princess roses for queenliness of form, ochres and oil drip from brush stems and the finest flowers of genius, on canvas and fresco, lift up the halo of their immortal petals, or fill vast halls with the fragrance of their beauty.

And now a great white flower, with cream and pink edges, and mottling of gold, is blooming on the Seine's border, the glorious flower of nineteen centuries of culture and civilization. "L'exposition Universelle de Paris."

It's a "big show," and no mistake. Miles and miles of it, and still no end. "What have I seen there?" Well, several things. First, let me mention a very characteristic Parisian sight—that

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ABROAD.

June 28, 1900.

than Dallas! We last day we were We had an hour for Paris. "It's here to your stand where we were n. We knew we led a cab and off to "cabby" if we time. It was no it as we could get hours, we staid l, and got safely "recouped" our bird class instead we saved some d that we could accommodations, dness is that all avel is "Hobson's with America. drink, no news- is voice crying chewing gum if lining stations, no y else to tell you len of dining stas- es where you can a basket, from a ck up and down Your ticket is get to the end of if you get to the without a ticket instead. If you le a few hundred tion, very kindly send you back on ad such an expe- ray—a matter of listance and sev-

to Paris at 11 d passed through Not in "one fell ot in my case, at ew clothes in my London tailor, stomas official, as . Then he com- oly vous" at me, and. By and by s off and weighed ed him closely, hat these officials w's clothes. After m he "parleyed" ood less than he- "12 f." on a slip I a "sneaking no- said hieroglyphics rances," which he duty; but know- oment of "smug- my clothes, I did I said, "For me," ral accents, and es. Still he was on to my goods. them on to show they were mine; At last a bright l off he posted in returned with and. "Sprachen se idea of taking a a Dutchman! I and both their Mine had fallen

Then we stood t each other for a other bright idea He grabbed the d to my valies, and said, "Allons, ically. It is need- ed" (got out) as t was then about I entered Paris. troduction, but as may open into a i this case a dark, e opened into the the most beautiful everything is beau- morals and char- e. Flowers pour in showers, as if a was a reservo'r ish with exquisite ost delicious nec- inerals grow be- culture till they, als for grace, like ioneliness of form, from brush stems ers of genius, on lift up the halo of s, or fill vast halls f their beauty.

white flower, with s, and motting of a the Seine's bor- wer of nineteen and civilization, selle de Paris." and no mistake, l, and still no end, here?" Well, sev- let me mention a arisan sight—that

is, some pretty dresses. Without any slight to American clothes, I can say I didn't know such "creations" were possible. If the ladies will pardon a very "prentice hand," I'll describe a ball dress I saw on a wax woman in the Exposition. It was made of pale blue—not cloth, but hazy star-beams, silk floss and misty light interwoven. Over this luminous bit of draped sky there was lace, embroidered in pearls—embroidered, mark you in pearls—with flowers and figures, and along the fringe of the skirt, in fur—pale grey fur. That is, the bits of pearl were so fine and so delicate as to imitate pale grey fur. (I use the word embroidered because I don't know what the technical phrase is.) Over this dress was worn a cloak, "en train." The cloak was of pale blue silk, embroidered in very rich cream roses, and lined with pale golden satin, covered with very light and gauzy pink laces. Its border was edged with magnificent silk, roses and buds, rivaling the color of those fingers that "ope the gates of morning." No wonder they call these Parisian creations in cloth "confections." They are "confections," not plain clothes.

Then another French thing I saw was wine—millions of bottles of it; vats of it; tons of it; hogsheds of it; glasses of it. There is wine everywhere, and very little water. On the whole grounds of the Exposition I only found two places where you could get a drink of water—plain, "straight" water. The astonishment of the first waitress who waited on us at lunch, when the question, "What will you have to drink?" we replied, "Water," was as great and sincere as it was amusing. Now, don't be shocked at a preacher's eating where wine is sold. I haven't seen or heard of an eating place of any kind in all Paris where wine is not served. We would long ago have starved to death if we hadn't eaten at such places. In every bill of fare, "Vin compais" (wine included) is a prominent statement. However, we have had no difficulty in substituting chocolate for "vin." An idea of the wine business of France may be found in the fact that "tank" cars, similar to our oil tank cars, are provided and used for its transportation. Even the trains "tank up."

The first night we were at the Exposition was a gala night—a "four-tick-et" night. That is, it took four ordinary tickets to get in. The reason was it was the first full illumination of the Electric Palace, the "chateau d'eau," the buildings and the grounds. We sat in the center of the "Champs de Mais" and watched the slow blooming of this wonderful fire flower. First the trees, flushed with the beams of a hundred thousand transparencies, then along the ramparts of the buildings on either side, gas jets, like liquid flames, commenced to play, and in their play leapt on till every outline of every building was limned in floods of glowing gold. Then the Electric Palace, with its great arch 200 feet wide and 150 feet high, was suddenly struck with a magic wand and lightnings caught in crystal vases and spilling from translucent urns, plashed all the face of the arch with the red, and blue, and golden yellow, of a thousand rainbows. But the "piece de resistance" was yet to come. The "chateau d'eau," or house of water, was just in front, and in the center of the great arch of the Electric Palace. It was a house of water indeed. At the high center of its arched front projected a great canopy-like shell, from whose grotto shot forth a great stream that fell in foaming floods and misty plashings down three great semi-circular terraces of water, from whose surface many fountains shot their streams to meet and break the foam-veils that draped the whole front of the building. Below a dozen great geysers played in the lake, where the water at last rested. All this was dark till the stage was set, as it were, by the million lesser beams that played around; then, with blare of trumpets and the beating of drums, the waters themselves caught fire and the chateau d'eau became the palace of the Sun God, decorated with colored stars and festooned with purple clouds. Again and again the colors changed, as if some almost infinite god was sporting joyously in the reservoirs of heaven's hues, and splashing the whole sky with the colors of his changing moods.

Back of us were 200,000 people, and in the distance the Eiffel tower, outlined in electric globes, lifted its huge height 1600 feet into the air and pointed with its luminous spire to the far-away stars, that answered with their twinklings the beauteous signals of the earth! So heaven and earth were met together, and gave glory to that great Shining One, who first said, "Let there be light, and there was light."

In our note-books we have noted

hundreds of things we saw at the Exposition, but of them we can not now write. In Paris itself there is enough to see, without the Exposition. The Louvre is one of these sights; or, rather, it is an aggregation of millions of curious and beautiful sights. The building itself was built by Philip Augustus, contemporary of Richard Coeur de Lion, and used as a fortress. Under Francis I the transformation from fortress to palace was begun, and was continued by successive Kings. It was long a royal residence, but since the period of the Revolution has been devoted to the uses of art and knowledge. Its picture galleries are literally miles long, measured collectively, as are also its museums and sculpture halls. Here are some of the masterpieces of the greatest artists the world has known—Raphael, Murillo, Rubens, Titian, Rembrandt, etc.

We were much impressed with some of the paintings, and if you will come and hear us preach for the next twenty years, you will hear an occasional illustration taken from their suggestions. Murillo's "Immaculate Conception," will bear long and delighted study. The beautiful virgin stands on the silvery whiteness of a crescent moon, surrounded by halos of cherubs, whose angelic faces glow with heavenly radiance, the very atmosphere so filled with divine life that the air itself starts into glorious incarnations—angel children blooming in the clouds. It is a poetic conception of rare beauty and delicacy. I must say, however, that not all the famous pictures and statues seemed great to me. The "Venus de Milo," the rarest statue, the most vaunted glory of all the collection, did not impress me much. It is the statue of a woman partly draped—very partly. One arm is gone, and her face is marred with spots like pock-marks. The lines are graceful enough, but there was nothing in it to have hysterics about, as far as I could see. I saw some statues in the modern exhibit of Florence that seemed to me much more beautiful in the unstained whiteness of their fresh and unmarred grace.

I could have bought a statue of "Sweet Dreams" (if I had had the money) that impressed me more than did this Venus. The truth of the business seems to be that religion is not the only department of human life where cant flourishes.

The Hall of Apollo—in the Louvre—with its walls and ceiling formed entirely of golden cornice and filigree work, marble reliefs and painted frescoes, is said to be the finest hall in the world. I am prepared to believe it. One of the fresco paintings is the Conquest of the Python. From a glowing chariot, poised upon the heights, Apollo shoots arrows into the writhing serpent below. A good lesson; the Leights are a good place to stand in fighting evil. You can shoot better in the light, and there is not much chance of getting caught in the coils.

Of places of historic association we visited not a few, the "Place de la Concorde" being the most interesting. This beautiful "plaza," now paved and marked with majestic monuments, gives no sign of the horrors it has seen. The Egyptian Obelisk stands, un-rocking, upon the very spot where, in 1770, several hundred people were crushed to death in the mad eagerness of the great crowd that had assembled to see the marriage of Marie Antoinette of Austria and the dauphin, afterwards Louis XVI, King of France. That was also a mad crowd who assembled at the same place, in 1793, to see that same King and his Queen executed by the cruel knife of the guillotine, and to witness the death of 2000 other persons, that the King might have a full court in the halls of death. Now, however, thoughtless, gay France has covered up the blood with flowers and drowned the shrieks of the dragged and bruised victims with the music of tinkling fountains.

So France does in all things—covers up and forgets—covers up and forgets God, heaven, hell and the judgment! But judgment comes, nevertheless, and with all its wine and gayety, its laughter and sparkle, its brilliance and beauty, nowhere in the world is there more heartache and jealousy, suffering and woe, murder, and crime more dark than murder, than right here in brilliant, laughing Paris. I saw one place where a little of the frothy blood had come to the surface and showed itself above the sparkle of the bubbling stream of life. It was at the morgue—or dead-house—a place where the bodies of the unknown dead, picked up in the Seine or on the streets of Paris, are exposed for identification. Hundreds are found so murdered each year, and that not taking into account all those killed who are known, or whose assassins are known.

A Spotless Skin

And a clear complexion are desired by every woman and admired by every man.



Eruptions, pimples and similar blemishes, are caused by an impure condition of the blood. These skin blemishes are permanently removed by the use of Dr. Pierce's Golden Medical Discovery, which thoroughly purifies the blood and cures the cause of the disease.

"For about one year and a half my face was badly broken out," writes Miss Corie Adams, of 20 West Main St., Hattiesburg, Miss. "I spent a great deal of money with doctors and for different kinds of medicine, but received no benefit. At last I read one of your advertisements in a paper, and obtained a bottle of Doctor Pierce's Golden Medical Discovery. Before I had taken one bottle of this medicine I noticed a change, and after taking three bottles I was entirely cured."

Free. The Common Sense Medical Adviser (608 pages), is sent free on receipt of stamps to cover expense of mailing only. Send 21 one-cent stamps for paper covered book, or 31 stamps for cloth binding. Address, Dr. J. C. R. V. Pierce, Buffalo, N. Y.

At the time of my visit, behind the high glass which encloses the refrigerated space, the grim and horrid corpses of four men lay propped up, face toward the looker-on. They were all men, or had been. They were slaves of hell before they died. Besides the ghastly look of death, lingering with eternal stamp even on their dead flesh there was the brand of sin. One had been shot through the temple. Another had been beaten to death with blows upon the head. The other two had possibly died by drowning, as there were no visible marks of violence. Those ghastly faces I put in contrast to the cafe crowds that drink and dance, and sing, amid brilliant lights, and know that they are but the two sides of the same picture—the picture of sin.

Near by the stony benches of hideous death were a series of photographs taken of those bodies that had been buried without identification. Some were women—bloated, bearded, blasted with crime—the most utterly hideous masks of human faces I ever saw. If hell holds any demons more awful in aspect than those convulsed faces, I know not how they bear even in that darkness to look on each other's countenances. Never in my life was I so impressed with the dread and damning consequence of sin.

O gay and reckless Paris, with thy morgue of beastly death; O laughing and flirting Paris, with thy 10,000 murdered babes floating festering in thy sewers each year; O light and glorious Paris, with thy halls of graceful dancing, thy theaters of comic and melodious interest, and thy hovels of dire and dark despair; O careless, sinful Paris, thou art not an exception—on thee has fallen, on thee will fall, the heavy penalty of broken law—the body, the home, the heart, the nation, "the soul that sinneth shall die."

HUBERT D. KNOCKERBOCKER.

THE TRAINING SCHOOL—ITS NECESSITY.

The Training School is just now beginning to receive some attention in our State. There are, perhaps, not more than six or eight schools in Texas that could at all be classed as Training Schools proper for first-class college work, if even this many, should the proper test be applied rigidly. There is a wide-spread idea in the minds of our people that the public school can prepare boys and girls for college; and when I say college in this paper I mean that class which really does first-class work, measuring by the best standards. It is impossible in the very nature of the case for the public school to do this work. Its curriculum is not designed for fitting students for such work. It seeks to have such a course

as will be in the reach of all, and such as will be beneficial to all. With the present state of educational advancement it would be impossible to uphold such a standard for the mass of boys and girls as is absolutely necessary in the best Training Schools.

Only a very small per cent of the young care to attend college. Besides, there are many who would not be capable of doing work in college.

So for these reasons, as well as for others which need not be stated here, we can not hope to find in the public school what we need to fit boys and girls for the best work in higher education.

Here parents all over our State are making many fatal blunders. Much time is wasted in the education of the youth, and his earlier training is such that ever afterward in higher education the student is hampered.

It is highly necessary that there shall exist these schools under private management, presided over by men of large perspective view of the pupil's need. The curriculum must be full, well-rounded and thoroughly taught. Under this discipline the pupil becomes a student. He acquires accurate habits of study, the mind becomes a sharpened tool that may be easily turned into any course according to the underlying preferences of the individual.

East and North, where the Training School idea is well appreciated, parents who design that their sons and daughters shall be college bred take them out of the public schools early and put them into these schools, where they remain until fully prepared. And, without there is a symmetrical development along all lines.

One thing every parent should see to, that the child not only go to college, but also that he be properly prepared for it. It is true that such schools as do this work are scarce in the South, especially in Texas; yet, when there is a felt need, the supply will be forthcoming.

This idea was in the minds of those who framed our educational policy at the last General Conference. Correlation is very much needed. A good school of the kind above described is worth more to any community than a second-rate college, and infinitely more to the pupil. Every prosiding elder's district could have such a school. There should be a host of boys and girls coming up from all parts of the State fully prepared to do college work. The Training School alone will supply them.

NATHAN POWELL.

Rastrop, Texas.

FACTS ABOUT FLOUR.

Made White by Leaving out the Part Which Helps Digest.

Modern methods of milling separate the parts of the wheat berry that contain the diastatic element, and furnish only the white flour made up almost entirely of starch.

One of the principal elements needed to digest this starch has been left out in the process, and therefore the person who eats much white bread is almost sure to have intestinal troubles, for the starch does not digest properly and must, of necessity, decay, and cause all sorts of trouble.

Grape-Nuts food, on the contrary, is made up of the entire wheat and barley, and the processes of digestion as shown in the human body are copied as exactly as possible in a mechanical way, by the use of moisture, time, and warmth. No chemicals or other ingredients are used, but the simple method scientifically arranged.

In this way the starch of the grain is transformed into grape sugar, and the Grape-Nuts food, which appears in a granular form, shows on the outside of the little granules, glittering specks of this grape sugar, which is not put into the food from the outside, but is a result of the change of the starch into grape sugar, which works out to the surface, very much as the sap of the hickory or maple tree will frequently show in the shape of white sugar on the sawed-off ends of logs.

A handful of Grape-Nuts held to the light will show the little glittering particles of grape sugar. It is naturally and scientifically predigested, therefore the food agrees with the weakest sort of a stomach. It must not be used in large quantities at one meal, for it is concentrated, and over-feeding of even the choicest food is not advisable.

Being perfectly cooked at the factory, the food can be served instantly, either dry or wet, cold or hot. When wanted hot, hot water, milk or cream can be poured over it. There is a definite, distinct and undeniable gain in nervous energy, and vitality when Grape-Nuts food is used.

Secular News Items.

Last Monday there was a great cloud-burst on the headwaters of Ford's Creek, above Coleman, and the stream was swollen to a raging torrent a mile wide, sweeping everything before it. Before any one could realize the disaster, the whole valley was flooded, and many residences and camps were washed away, entailing great loss of life and property. At this writing about a dozen bodies have been recovered, and there are others to follow. About the same time, a cyclone struck the town of Llano and wrecked many of the buildings, but fortunately no lives are reported lost. Much damage was done to property.

There have been general rains throughout Texas within the past week, and the ground is thoroughly soaked. Barring the destruction wrought by a few cloudbursts in exceptional places, the rains have been of great benefit. Late corn is helped considerably, cotton is clean and greatly increased, and the grass is reviving. Wheat and oats are saved, and the crop outlook of Texas was never better.

At the close of the commencement exercises of Trinity College, Durham, N. C., President Kilgo announced that Mr. J. B. Duke and his son, Mr. Washington Duke, had donated to the college a library building, to be erected at an early date. It is understood that it will be a handsome structure. This will make the gifts of the Duke family to Trinity aggregate about \$500,000. So far the Dukes have led all givers in the Twentieth Century Movement.

Chancellor Kirkland announced at the close of the Vanderbilt commencement exercises that Mr. Samuel Cupples, of St. Louis, had authorized the announcement that he would give to the Biblical department of the University \$50,000 on condition that \$50,000 more be raised within a year. We believe that this generous offer of Mr. Cupples will be met by the Twentieth Century Movement. The pro rata of the undirected gifts should make at least \$20,000. But we trust that in addition to this there will be individual Methodists of large means who will come forward promptly to meet Mr. Cupples' offer.

The statistician of the New York Produce Exchange, according to indications reported by the Agricultural Department July 1, estimates the crop as follows: Winter wheat, 325,283,000 bushels, as compared with 286,679,000 bushels in 1899; spring wheat, 186,589,000 bushels, as compared with 25,824,000 bushels in 1899. Total wheat, 511,872,000 bushels, as compared with 547,503,000 bushels in 1899.

There is but little doubt of the murder of all foreign ministers at Peking about the first of this month. Such is the state of insurrection that no official news as to their fate is forthcoming, except as to the Russian and German Embassadors, but it is practically conceded that when the city was encompassed by the Boxers and the legations destroyed, the foreigners were all destroyed. It is thought that the Chinese Government is aware of this fact, but withhold the information. The following, dated at Shanghai, July 15, is the latest authentic information received at Washington, and it is accepted with a degree of accuracy which leaves but little doubt as to the real state of the case: "An official telegram was received to-day from the Governor of Shanghai, stating that a breach was made in the wall of the British legation at Peking, after a gallant defense, and when all the ammunition had been given out. All foreigners were killed."

Negro soldiers were recently paid their month's wages in San Antonio, and as usual proceeded to make trouble in the city. They acted disgracefully and were taken in hand by the police. As a matter of fact, negro soldiers ought to be stationed up North; but they are better adapted to the cotton patch than to arms.

The trial of the Goebel murder suspects is in progress at Georgetown, Ky. Some of them submitted their pardons issued to them by so-called Governor Taylor at the time of their first arrest, but the trial Judge overruled these on the ground that the courts have held that Taylor was not Governor when he issued the pardons. Taylor himself is still a fugitive in Indiana, and the Governor of that State refuses to recognize the requisition of the Kentucky Governor for his return.

A daring hold-up occurred one night last week on the Illinois Central, near Wickliffe, Ky., at the hands of six highwaymen. They stopped the cars, detached the engine and the express, ran a mile up the road and proceeded to blow open the safe. They hit the express messenger a terrible blow and injured him badly. They secured about \$10,000, but in their hurry dropped a couple of packages containing about \$200 of the amount.

The Sheriff's Association of this State has just held its annual meeting in El Paso and adjourned. In reading its proceedings one would conclude that it was a political gathering, with an eye upon the "fee" system of the State government. Mayor Cabell, of this city, was the President, notwithstanding that fact that he is no longer Sheriff of Dallas County. But as he was elected to that position while Sheriff, he retained his membership and presided. The Sheriff of the State is not like Controller Finley, and by their efforts he was eliminated in the recent primaries. Is the Sheriff's Association a political organization?

A special to the Record from St. Petersburg, July 11, via Paris, July 11, says: The czar has received with great emotion the dreadful details of the catastrophe at Peking. Tears coursed down His Majesty's cheeks as he read the cablegram from Admiral Alexieff at Port Arthur, confirming the horrible details of the assassination of M. de Giers, which merely in form of rumors had already reached Russia. The Admiral declares that the Russian Envoy was dragged through the

streets by the Boxers, insulted, beaten and tortured, and even thrown into a great kettle and boiled to death. The remains were thrown to the dogs. While M. de Giers was being disposed of the fanatic mob danced around the cauldron. Mme. de Giers, Admiral Alexieff's advice, declared, suffered a fate worse than death, and was beaten and tortured with sharp sticks until life was extinct.

Three Mexicans, near Sherwood, were arrested awhile back charged with the murder of Henry Vote, whose body was found soon after in an out-of-the-way place. These suspects were placed in jail, and when brought before the court for a preliminary hearing, they broke down and confessed to the atrocious deed, and gave all of the details of the horrible crime. The object of the deed was robbery.

On the 12th instant Galveston had the heaviest rainfall for years. In less than twenty-four hours it amounted to fourteen inches. The streets were literally flooded, and the people became very much alarmed lest the tempest would stir the Gulf into fury and deluge the city. But fortunately the storm occurred at low tide and there was but comparatively little damage done. A few small houses on the shore, some of the stores and the Street Car Company suffered some, but not extensively.

The men who robbed the Illinois Central express train last week, the mention of which occurs in another item, were captured a few days afterwards. They resided in St. Louis, and when placed in jail broke down and confessed the crime. If the laws of the country would attach a penalty of neck-breaking to the crime of train robbery, there would be less of it going. Such scoundrels go into the business to murder if it becomes necessary.

War matters in the Philippines are not yet settled. True the insurgent army as such has been overcome, but irresponsible bands of marauders are scattered all over the islands, and an American garrison in every town is necessary to preserve order and hold the lawless in check. It is given out at Washington that more soldiers are needed over there to establish American sovereignty and to enforce law. It seems that we have gotten our hands full by being possessed of that far-away country, but we are there and will have to make the most of the providential situation.

The Boers astonished the English last week by making an unexpected attack upon a part of Roberts' army near Pretoria and killing a number and capturing several hundred prisoners. This is a blow to the British just as they thought the war over and peace in sight. The success has emboldened the Boers, and they are becoming more active in their efforts to menace the English forces. Of course, they will have to submit sooner or later to superior numbers and resources, but they are going to die hard, and England is not yet in sight of peace.

The Secretary of State, at Austin, July 11, received about 300 replies from domestic and foreign corporations doing business in Texas in answer to the inquiry as to whether they are violating the new anti-trust law. So far as received all but one have signed the anti-trust affidavit. Among the corporations which have complied with the law in this respect are three large foreign insurance companies. The corporation which did not sign the affidavit stated in their letter to the Secretary of State that they would make the required oath if the State would pay the notary fee of 50 cents. Of course, the State has no authority for paying such fees and will not do so. Another Texas corporation signed the affidavit, but said in their letter that they were opposed to the law and only wished their business was sufficiently large to be a trust.

At midnight, on June 11, the Republic of Hawaii formally became a Territory of the United States under the new enabling act, with Sanford B. Dole, the late President, as Governor. Mr. Dole is the son of a white missionary.

On one Sunday, 600,000 people paid admission into the Paris Exposition. The largest daily attendance at the Exposition of 1889 was 387,877. It is claimed that 6,000,000 people had visited the Exhibition up to the middle of June.

A German authority estimates that almost a third of humanity speak the Chinese language; that the Hindu language is spoken by more than 100,000,000, the Russian by 89,000,000, while the German is spoken by 57,000,000 tongues and the Spanish by 18,000,000.

The fire losses in the United States and Canada for the first six months of 1899 were \$5,829,757; for the corresponding period of 1900 they were \$10,238,800. This tremendous increase, after two years of heavy losses, will inevitably force many fire insurance companies out of business.

President Diaz, to whom was referred the selection of the time for the meeting of the Pan-American Congress in the City of Mexico, has named October 22, 1901, as the date. Every Republic of the three Americas has accepted the invitation to be represented.

As we go to press, things look hot and gloomy in China. On the 11th inst. the allied armies near the walled city of Tien Tsin made an attack upon the town with 7000 troops. The walls of the city contained 20,000 armed Chinamen. They were well equipped with modern arms, and as the battle proceeded the allied army suffered fearfully and had to retreat. The next day the battle was renewed, and the fighting was terrific. This time the allies never flinched and stormed the walls and the fortifications and routed the Chinamen, who fled in all directions. They suffered fearfully in killed, wounded and captured. Many of their guns fell into the hands of the victors. But the latter paid dearly for their triumph. They lost 800 in killed and wound-

ed. The Japanese, the French, the Russians and the Americans were the heavy sufferers. We lost a number of good men and several brave officers. The battle has aroused the civilized world, and while no formal declaration of war has been made by the powers upon China, and while no declaration of war has been made by China against the powers, yet it looks like war is in progress. China still maintains that she is trying to suppress the rioters and that she has not broken any of her treaties with other nations, still the nations seem to look upon China as somewhat in sympathy with the Boxers, and matters are still in the mist. No light has yet been thrown upon the situation. It seems quite evident that all of China is greatly excited, and that the insurrection is spreading to the south. The fate of the foreign Ministers and of the legations in Peking is shrouded in mystery. No news of any reliable kind has been received from there at Washington. Mr. Conner, our Minister, has not been heard from. Neither has France, England nor Japan heard from their representatives. The Ministers of Russia and Germany were murdered in Peking, beyond any doubt, and the others have probably shared the same fate. The whole world is holding its breath in waiting to hear the worst. President McKinley has hastened from his home to Washington and been in session with his Cabinet touching the importance of calling an extra session of Congress to take action with reference to the situation. In the meantime, our Government is hastening all of our available troops to the scene of the trouble. Peking will have to be heard from shortly or the allied armies will start for that city soon. Is it possible that China is getting ready to defy the world?

GAVE AWAY HIS BIRTHRIGHT

Here is a charming tale told of the late Robert Louis Stevenson, in Collier's Weekly. He was visiting a friend in California, and speedily became a great confidant of his host's little daughter. One day the subject of birthdays was being discussed, and then the young lady bewailed her hard fate. She had been born on the twentieth-ninth day of February, and therefore had enjoyed only two birthdays in all her eleven years. The kind-hearted writer sympathized with her. He meditated a few minutes, then went to the writing desk, and drew up the following document: I, Robert Louis Stevenson in a sound state of mind and body, having arrived at an age when I no longer have any use for birthdays, do give and bequeath my birthday, on the 13th of November, to Miss Adelaide Ide, to be hers from this year as long as she wishes it.

POLITENESS.

"Can you write a good hand?" asked a man of a boy who applied for a situation. "Yaas," was the answer. "Are you good at figures?" "Yaas," was the answer again. "That will do, I don't want you," said the merchant. After the boy had gone a friend said, "I know that lad to be an honest, industrious boy; why don't you try him?" "Because he has not learned to say 'Yes, sir,' and 'No, sir,'" replied the merchant. "If he answered me as he did, how will he answer customers?"

"But, my dear husband, it really is unjust of you to abuse mothers-in-law so; there are good ones."

"Well, well, never mind; I haven't said anything against yours—it's only mine I'm grumbling about."—Boston Traveler.

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PEOPLES & MORGAN'S SCHOOL, FAYETTEVILLE, TENN. A Training School for boys. Thorough preparation for college or business. Our work endorsed by Vanderbilt. Healthful location. Fine Library. Good Dormitories. Board in family \$10 per month, or in Dormitories \$6. Tuition \$5. Next term opens Aug. 22. Write for circular. Chan. J. H. Kirkland, R. H. PEOPLES, Dr. E. E. Boss, R. K. MORGAN, Dr. Jno. J. Tigert. Principals.

MISSOURI MILITARY ACADEMY Fine new buildings, modern, practically fireproof. 100 acres. Fishing, hunting, swimming, boating. Faculty of specialists. MEN, not boys—alumni of twelve leading military schools and universities; educators of national reputation. Address VANCEY & FONVILLE, Mexico, Mo.

Alexander Collegiate Institute JACKSONVILLE, TEXAS. E. R. WILLIAMS, A. M., Principal. REV. R. S. HYER, A. M., LL.D., SAYS: "The Southwestern University and Alexander Collegiate Institute are in perfect accord. The latter institution is in the very front rank of like schools in Texas, and no better work is done anywhere. The representative of this school, now at the Southwestern, is in the lead. It thoroughly prepares pupils for entrance into the New England colleges, including such institutions as Yale. It is in entire accord with the educational system outlined by our last General Conference at Baltimore." WRITE FOR CATALOGUE TO PRINCIPAL.

"Do you have matins in this church?" asked the High Church visitor of the verger of the village church. "No, indeed," replied that dignitary, with scorn; "we has oilecloth, and right up the chancel, too!"

CHRISTUS AUCTOR.

"Christus Auctor," by Bishop W. A. Candler, D. D., is a timely production, and deserves a careful study by everyone interested in theology. A better, stronger and more satisfactory work I have not seen. Every young preacher should get the book and study it with care. E. L. ARMSTRONG.

Hunt's Cure

Cures all skin diseases in all its various forms. No internal treatment necessary. Failing, money returned to purchaser.

It is always easier to weep over the wanderer than to keep him at home.

ADVOCATE MACHINE A "HUMMER"

Mansfield, Texas, July 12, 1899. Dear Bro. Blaylock: The Advocate Machine received all a. o. k. It is a "hummer." The only thing that disturbs us is how you can give so great value for so little money. Yours fraternally, G. E. SANDEL.

Conformers do not make reformers. —Ram's Horn.

If the Baby is Cutting Teeth

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

We have a splendid Square Piano, in good condition, at \$125. Will give terms if party desires. This is a bargain. Address WATKIN MUSIC CO., Dallas, Tex.

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

A competent pilot may be a sad wreck in himself.

GLAWSON LUMBER CO. Manufacturers of ALL KINDS of YELLOW PINE LUMBER. GLAWSON, TEXAS.

Notes ERSI S. M. T. first meeti on Thurs results: S nations at dist Church tion to Joh T. McClu Monday, all. I ar up a shu on the fo WI Jessa W terly Conf at Hifton, Smith, wa greatest p after the i that we all our feeling made a fir good sister direct on a very much the service most stri the Twent our collect which rous The subse brother, w gave us \$1 \$100, and until the given. Th gious. It w giving with Remember, says its p scripion, y before conf the result a section will porting on praying for a great rev Bless the mercy. Stuart N day the Re days' meet He came t fluency of of our Chu and proje yielded w staying aw Christ mor sibly do. I be came. I fully helpf any can p without h meaning. W side of sa with God s as Savior Holy Gho work. Be part of the sively wit those who l can not me aver, that swear that who bear h him to be dist. We l Church, and members, I Rev. Joe J. ministry w them. The the best a and shall I pastoral s NORTHW M N. A. Keel passed off Wright did through ho dry by fifty CHH Robt. A. days' run, o with five or sions and G of the In of the country and profit wold, of Sey day of the n tian educat thiet Centu suited in \$50 know where cultivated it threw the Soared by SOAP, and li est of emoll at once stop crusts, scales itching surfa and makes th some, health Sold throug Sole Proprs, Bos

Notes From the Field.

EAST TEXAS CONFERENCE.

ALTO.

S. M. Thompson, July 13: Closed our first meeting on Alto Circuit at Mt. Zion on Thursday, July 5, with the following results: Sixteen conversions and re-claimations and five additions to the Methodist Church, and two signified their intention to join the Baptist Church. Bro. J. T. McClure, of Trinity, came to us on Monday, and preached to the delight of all. I am now at Chireno, trying to build up a shattered body. Will start at Alto on the fourth Sunday.

WILLS POINT MISSION.

Jesse Willis, July 9: The third Quarterly Conference for this charge convened at Chifton July 7. Our beloved, Rev. J. T. Smith, was on hand, doing some of his greatest preaching and looking carefully after the interests of the Church. To say that we all love him will scarcely express our feelings. The Board of Stewards made a fine third quarter report. The good sisters had prepared a most excellent dinner on the ground, which was enjoyed very much by us all. But better still was the service at 11 o'clock Sunday. After a most stirring sermon by Bro. Smith on the Twentieth Century Thank-Offering, our collection was taken for that cause, which resulted in \$200 good subscriptions. The subscription was started by a good brother, who opened up his heart and gave us \$100; then followed \$25, \$20, \$15, \$10, \$5 and on down to \$1 subscriptions, until the above amount was joyfully given. This giving was intensely religious. It was a real thank-offering, many giving with glad hearts and tearful eyes. Remember, this charge is a mission that pays its pastor less than the above subscription, which will reach at least \$100 before conference. We confidently believe the result of this Twentieth Century collection will be to make this a self-supporting work inside of two years. We are praying for and confidently expecting a great revival on this charge this year. Bless the Lord for his goodness and mercy.

MT. PLEASANT.

Stuart Nelson, July 16: At noon yesterday the Rev. Joe J. Jones closed an eight days' meeting in our church and town. He came to my church through the influence of some of the leading members of our Church. I was really opposed to and prejudiced against him, and only yielded when I was convinced that his staying away would hurt the cause of Christ more than his coming could possibly do. I am now thankful to God that he came. His ministry has been wonderfully helpful to me and my people. No one can properly estimate his efforts without hearing him all through his meeting. When he preaches on the divine side of salvation, he deals exclusively with God as a loving Father; with Jesus as Savior and Mediator, and with the Holy Ghost in his official and personal part. But when he talks about man's part of the work, he deals almost exclusively with human work. Therefore, those who hear only a few of his sermons can not and do not do him justice. Some say that he is a Campbellite; some swear that he is a Calvinist; but those who hear him through (as I have) believe him to be a first-class, orthodox Methodist. We had eight additions to our Church, and innumerable good done to the members, and I cheerfully recommend Rev. Joe J. Jones to my brethren in the ministry who have not had him with them. The Mt. Pleasant charge is, to me, the best in the East Texas Conference, and shall have the best preaching and pastoral service that I am capable of.

NORTHWEST TEXAS CONFERENCE.

MT. CALM CIRCUIT.

N. A. Koen: Third Quarterly Conference passed off nicely. Finances good. Bro. Wright did his work well. Just passed through hot prohibition contest. Went dry by fifty-five votes.

CHILLICOTHE CIRCUIT.

Robt. A. Walker, July 11: After eight days' run, our Wheatland meeting closed with five or more conversions, eight additions and Church greatly revived, and one of the largest collections ever taken in the country—in the West. We were ably and profitably assisted by Rev. J. T. Griswold, of Seymour station. The last Sunday of the meeting he preached on Christian education, and presented the Twentieth Century Thank-Offering, which resulted in \$500. Griswold was at home, and knew where every stump was, for he had cultivated this patch for four years. He threw the backhand entirely off and



FALLING HAIR

Preceded by warm shampoos with CUTICURA SOAP, and light dressings of CUTICURA, purest of emollient skin cures. This treatment at once stops falling hair, clears the scalp of crusts, scales, and dandruff, soothes irritated, itching surfaces, stimulates the hair follicles, and makes the hair grow upon a clean, wholesome, healthy scalp when all else fails. Sold throughout the world. FORREX D. & S. CO., Sole Props., Boston. "How to have Beautiful Hair," free.

gauged his colter just right. There were four \$50 men, five \$25 and ten \$10 men, the rest \$5 men. Wheatland is up-to-date in all Church enterprises. She has a fine Sunday-school and Epworth League, and has just finished celling the church at a cost of \$75, which makes it look well. This Church is the home of our affable State Treasurer, John W. Robbins, and things that he ever had anything to do with have to move. Let Southern Methodism join us in singing "Praise God from whom all blessings flow."

LIBERTY HILL.

Sam C. Vaughan: Our protracted meeting here closed the night of July 12, after two weeks' duration. Its effects will abide in the years to come. We had some sub-sealing preaching. Rev. Geo. S. Wyatt, of Temple, Texas, my old friend and brother, came over and preached nine days, with great power. Everybody, saint and sinner, was highly pleased and edified. The Church was greatly strengthened. Ten or twelve professed religion, and four were added to the Church. We took our mission collection and got \$91.50. I go to-day to Mt. Horeb to help Bro. Harris.

RODGERS.

G. W. White: We began our protracted meeting here June 29, and the inimitable Abe Mulkey reached us on the 30th. Bro. Mulkey did us great good in the Church, the town and the community. One of our leading merchants, not a member of the Church, said that his visit was worth thousands of dollars to the town. The meeting was attended by great crowds from the beginning. We never saw greater unanimity among a people. Everybody seemed anxious for a revival, and we had one of wide-spread influence. The collection for the Orphanage amounted to nearly \$60. The results of the meeting were about forty conversions and re-claimations. There were twenty-one additions to the Methodist Church and nine or ten to the Baptist Church, with more to follow. The Church was greatly strengthened and helped.

FORT WORTH CITY MISSION.

I. Z. T. Morris, July 12: The Missouri Avenue and Glenwood Leagues have been assisting us in our mission the last two weeks. By singing, testimony and prayers they have helped us much, and those who have come declare they have gotten more than they have received. First Church League will help us next week. If any person wants to know the source of all our criminals, where the people who fill our jails and penitentiaries come from, if they will spend a day in the bounds of my charge, I can show it to them. How sad it is to see the little boys and girls going right into death and no remedy. Yes, there is a remedy; but who can apply it? Well, we can all only do our part. Three children have been rescued the last week, and have gone into good homes. One little waif, a boy, had almost starved; had lived on coconuts for months; was nothing but a skeleton. He is now in our home and improving every day. Some home will soon be made happy by his going into it. Many thanks to the good people who are opening their homes to the little waifs of our State. We have received this week over twenty applications for two little girls we have.

WEST TEXAS CONFERENCE.

THOMPSONVILLE.

John M. Gunn, July 11: Our protracted meeting for Thompsonville has come and gone, and it gives us pleasure to report progress. The Church was greatly blessed, and the spiritual state of the Church is in a healthier condition now than it has been for several months. Our pastor, Bro. J. W. Sims, is the right man in the right place, and we all love him. He had Bro. M. J. Allen, of Junction City, with him in the meeting, and he is a host in a revival. He did most of the preaching, and he preaches in the power of the Spirit. More earnest, faithful, consecrated men never come to these parts than Bro. Allen. How sinners could resist such preaching is a mystery. The last Sunday of the meeting Bro. Sims preached at 11 a. m., from Heb. 12:1, 2, to the delight of all. To say it was grand is putting it mildly. And, to make a long story short, we will say by conference this place will have closed one of the best years of its history.

BEEVILLE.

J. D. Scott, July 12: We have just closed a good meeting here. Some one who counted said there were twenty-three conversions outside of the Church. There were as many or more inside the Church. A number were brought from their wanderings, and a large part of the membership revived and with fresh inspiration take up the work of the Church. Sixteen have joined our Church to date. A few went into other Churches. Bro. Sterling Fisher, T. J. Duncan and J. F. Webb did the most of the preaching. Each, in a style peculiar to himself, 352 earnest, faithful work, presenting the fundamental doctrines and various phases of the gospel with clearness and power. The efforts of these men of God will abide. Bro. J. E. Harrison and S. R. Beall, of San Antonio, preached as they passed. Our presiding elder, Rev. J. M. Alexander, led several services. These brethren were in the Spirit and helped us on in the work. Bro. O. F. Hatfield was with us all the time, conducting the singing, praying and working for the glory of God in the salvation of souls. To these brethren we are grateful. They have a warm place in our heart. God bless them.

NORTH TEXAS CONFERENCE.

SUMNER.

J. A. Wyatt, July 16: We closed a meeting here yesterday, with the following visible results: One re-claimation, five additions, four children baptized, and a part of the Church greatly revived. A good many of the members, for some cause or other, did not attend, and consequently

got nothing out of the meeting. We were greatly hindered in many ways, but the Lord literally poured his blessings upon all that called upon him with unhesitating faith. The rains yesterday cut off many of our congregation, but after a sermon on the subject, we got considerably over half of our collections for that place, which insures everything in full from that appointment.

ROANOKE AND PONDOR.

A. P. Hightower, July 14: I have just closed a ten-day meeting at Justin. The Church was greatly revived; several conversions and eight accessions to the Church. Rev. J. H. Colvard, of Marlin, did the preaching, which was logical and spiritual. We have no house of worship. Methodists, Baptists, Presbyterians and Campbellites worship in the school-house. But we are planning to build this year.

EPWORTH LEAGUE NOTICES.

ON TO ATLANTA!

The great Epworth League Conference meets at Atlanta, Ga., July 25-29. A rate of \$21.50 for the round trip from Dallas has been procured, with the privilege of a day's stop-over at Nashville on the way to Atlanta. A large delegation from Texas is expected to attend, and a great time is a sure thing. The tickets are good until August 10 for return.

Let all who go send their names to Rev. Joel T. Daves, chairman of Committee on Homes, 38 Lowndes Building, Atlanta, Ga.

SOUTHERN LEAGUE CONFERENCE.

Atlanta, Ga., July 25-29. The railroads have granted one fare-round trip rate. Tickets will be on sale July 25 and 26, good for return until August 10. Let all that can possibly do so attend this first conference of the League of Southern Methodism. Let the Leagues send their pastor. The expense is small. The profit will be great.

W. J. NELMS, A. K. RAUSDAL, FRANK REEDY, Transportation Committee.

SULPHUR BLUFF LEAGUE OFFICERS ELECTED.

The following are the officers elected for the Sulphur Bluff Epworth League: President, Mr. C. A. Pusey; First Vice-President, Prof. O. L. Guy; Second Vice-President, Miss Etta Shofft; Third Vice-President, Miss Maggie Dawson; Secretary, Mrs. Minnie Hargrave; Treasurer, Miss Clem Mahaffey; Librarian, Miss Ruth Tucker.

MINNIE HARGRAVE, Sec., Sulphur Bluff, Texas.

Can You Tell Why

You have constant headaches, are nervous and sleepless at night and feel tired in the morning? Your blood isn't carrying the right materials to your nerves and other organs. Begin taking Hood's Sarsaparilla, the great blood purifier, and you will soon realize a change. You will feel better and stronger, will relish your food and enjoy refreshing sleep.

Nausea, indigestion are cured by Hood's Pills.

CORRECTION.

In my article last week on "What Should Epworth Leagues Read?" your printer made me speak of "much that is 'popular' in the reading world," when the copy read, "much that is 'popular,' etc. In the very next sentence he made me say 'the mind can not 'feed' on trash without suffering,' etc. where I said 'the mind can not 'feed' on trash,' etc. Then in the next sentence I am made to speak of the "prostitution of outward morality," where I said the "prostitution of outward morality." R. C. HICKS, Roseton, Texas.

CAMP-MEETING.

We are arranging for a large camp-meeting to be held at the Richmond School-house, on the Gila River, New Mexico Conference, commencing on Sunday, August 5. We expect to be assisted by Revs. J. T. French, J. M. Ray and J. L. Sells. It is hoped that there will be a good attendance from the surrounding country.

W. SHERLOCK-HUGGETT, P. C., Richmond, Grant County, N. M.

UNANSWERED LETTERS.

July 12—J. M. Wynne, sub. I. E. Tenley, sub. J. T. Blodgett, sub. W. H. Matthews, sub. J. J. Callaway, sub. W. H. Terry, sub. July 14—K. S. Van Zandt, sub. July 16—W. H. Carr, sub. B. H. Passmore, sub. O. P. Thomas, sub. S. N. Allen, a. k. July 17—Jas. Hammond, sub. G. W. Kinchloe, sub.

HIS SIGHT RESTORED.

Almost Blind 15 Years With Granulated Sore Eyes.

This is a copy of a letter written by Rev. F. N. Gavin, Colorado Springs, Col., to a gentleman who wrote him concerning Dr. J. Harvey Moore, the oculist, 68 Century Bldg., St. Louis, Mo. Dear Sir:—When I went to Dr. Moore I was suffering with ulcers on my eyes, the result of granulations, which I had had for fifteen years. I had been treated by several of the best oculists in the United States, all of whom pronounced me incurable. I had not been able to do any general reading for two years. After two months' treatment from Dr. Moore, I could do all my own reading and writing, and have continued to do it up to the present time, and have had no trouble with my eyes since I went to Dr. Moore, nearly four years ago. I saw cures wrought by him that were marvelous indeed. In all my dealings with him, I never found him to be a conscientious, Christian gentleman. He did everything in my case that he promised to do. Very truly yours, F. N. CALVIN, Late of Waco, Texas.

If you or any of your friends have any trouble with the eyes, write Dr. Moore at once.

Advertisement for DIMPLES HEISKELL'S OINTMENT and HEISKELL'S BLOOD AND LIVER PILLS. Includes images of a woman's face and text describing skin treatments.

Advertisement for THE TRIUMPHANT HYMNAL, 500 BOOKS, and TEXAS CHRISTIAN ADVOCATE. Includes details about book prices and subscription information.

Advertisement for Burditt's Well, DO YOU THINK, and Sewing Machine. Includes text about health benefits and machine details.

Advertisement for BOOKS FOR SALE, listing various titles and prices, including works by Eney, J. N. Brown, and others.

Vertical text on the left margin, including fragments of other advertisements and page numbers.

Our Young Folks

AN OLD TEMPERANCE PLEDGE.

Perhaps it may not generally be known that twelve former Presidents of the United States, at the earnest solicitation of Edward Cornelius Delavan, of New York, appended their names to the following "Temperance Declaration":

"Being satisfied from observation and experience, as well as from medical testimony, that ardent spirits and drink is not only needless, but hurtful, and that the entire disuse of it would tend to promote the health, the virtue and the happiness of the community, we hereby express our conviction that should the people of the United States, and especially the young men, discountenance entirely the use of it, they would not only promote their personal benefit, but the good of our country and the world."

The Presidents so signing were: Andrew Jackson, James Madison, John Quincy Adams, Martin Van Buren, John Tyler, James K. Polk, Zachary Taylor, Millard Fillmore, Franklin Pierce, James Buchanan, Abraham Lincoln, Andrew Johnson.—Selected.

DO YOUR BEST.

A minister tells how, when a boy, he was a great whistler, and sometimes whistled in unusual and unseemly places. One day not long since, says an exchange, he came out of a hotel whistling quite low. A little boy playing in the yard heard him, and said: "Is that the best you can whistle?"

"No," said the minister; "can you beat it?"

The boy said he could, and the minister said: "Well, let's hear you."

The little fellow began his whistle, and then insisted that the minister should try again. He did so, and the boy acknowledged that it was good whistling, and as he started away the little fellow said:

"Well, if you can whistle better, what were you whistling that way for?"

Sure enough, why should not any one do his best, if he does anything? The world has plenty of poor, slipshod, third-class work done by people who could do better if they would. Let every boy and girl try to do their best, whether in whistling, singing, working or playing; and whatever they do, let them "do it heartily, as unto the Lord."—National Advocate.

TOWSER'S FAILING.

"The poor dog is tired out," said Mary, as the wagon drove into the yard, and Towser, covered with the dust of the road, dropped lolling and panting upon the grass.

"Tisn't the journey he had to take that's tired him," laughed the farmer. "He's used himself up by zig-zagging from one side of the road to the other and 'tendin' to everything that didn't concern him. He couldn't pass a gate without runnin' through to see what was on the other side, nor see a hen anywhere along the road without feelin' called on to chase her. Every dog that barked started him to barkin', and everything that moved took him out of his way to find out what it was and where it was goin'. No wonder he's tired! But you'll find plenty of human bein's that are travelin' their lives through in just that same way. They ain't satisfied with the bit of road that's marked out for their own feet, but they try to oversee all their neighbors' goin's and doin's and take charge of no end of things that they can't either help nor hinder. They're like old Towser; it wears 'em out. If they'd follow straight after the Master, and not invent so many extra cares for themselves, the way wouldn't be nigh so long nor hard."—Forward.

"SELF-RUINED."

The author of a recent book designed to be especially helpful to the young, makes within its pages a statement worth considering: "For every self-made man," he says, "there are ten self-ruined men."

It is very natural for us to wish to take the credit for any success we may achieve, and to place the responsibility of our failures somewhere else. If we have given way to a fit of anger, it is quite comforting to recall that our great-grandfather was noted for his violent temper, and to decide that the law of heredity is responsible for our slip. If we read an unwholesome or impure book, we are far more likely to blame the acquaintance who recommended it to our attention, than our-

RHEUMATISM

Is due to an acid poison which gains access to the blood through failure of the proper organs to carry off and keep the system clear of all morbid, effete matter. This poison through the general circulation is deposited in the joints, muscles and nerves, causing the most intense pain.



Rheumatism may attack with such suddenness and severity as to make within a few days a healthy, active person helpless and bed-ridden, with distorted limbs and shattered nerves; or it may be slow in developing, with slight wandering pains, just severe enough to make one feel uncomfortable; the tendency in such cases is to grow worse, and finally become chronic.

Like other blood diseases, Rheumatism is often inherited, and exposure to damp or cold, want of proper food, insufficient clothing, or anything calculated to impair the health, will frequently cause it to develop in early life, but more often not until middle age or later. In whatever form, whether acute or chronic, acquired or inherited, and no liniment or other external treatment can reach the trouble. Neither do the preparations of potash and mercury, and the various mineral salts, which the doctors always prescribe, cure Rheumatism, but ruin the digestion and break down the constitution.

Rheumatism is Strictly a Blood Disease,

A remedy which builds up the general health and at the same time rids the system of the poison is the only safe and certain cure for Rheumatism. S. S. S., made of roots, herbs and barks of wonderful solvent, purifying properties, attacks the disease in the right way, and in the right place—the blood—and quickly neutralizes the acid and dissolves all poisonous deposits, stimulates and reinforces the overworked, worn-out organs, and clears the system of all unhealthy accumulations. S. S. S. cures permanently and thoroughly, and keeps the blood in a pure, healthy state.

Mr. J. O. Malley, 121 W. 14th Street, Indianapolis, Ind., for eighteen months was so terribly afflicted with Rheumatism he was unable to feed or dress himself. Doctors said his case was hopeless. He had tried fifty-two prescriptions that friends had given him, without the slightest relief. A few bottles of S. S. S. cured him permanently, and he has never had a rheumatic pain since. This was five years ago.

We will send free our special book on Rheumatism, which should be in the hands of every sufferer from this torturing disease. Our physicians have made blood and skin diseases a life study, and will give you any information or advice wanted, so write them fully and freely about your case. We make no charge whatever for this service. Address, SWIFT SPECIFIC CO., Atlanta, Ga.

Distorts Muscles, Shatters Nerves, Stiffens Joints.

SSS

Address, SWIFT SPECIFIC CO., Atlanta, Ga.

selves for continuing to read it after we realized its nature. Most of us have a theory that we would be "pretty good" if it were not for external influences which turn us aside from the right course.

"Ten self-ruined men for every one that is self-made!" Indeed, we may question whether any lives are shipwrecked which are not self-ruined. The most fascinating of your acquaintances can not persuade you to do wrong, if you are determined to do right. The most intricate web of circumstances can not snare a resolute will. All the forces of evil are powerless to stir a heart which is rooted and fixed in God. If you are ruined at all, you will be self-ruined. God gives every one a chance. His offer of salvation and help is open to all. Temptation is strong only as it appeals to some inner weakness. Do not try to shift the blame of your wrong-doing to any shoulders but your own. Do not deceive yourself by thinking that any other can be responsible for your fall. If your life is ruined depend upon it, it will be self-ruined.—Young People's Weekly.

HOW JAMIE WAS CURED.

Generally speaking, Jamie was a very good little fellow; sweet was the adjective his mamma and aunts used, and most people politely agreed with them. But he had one naughty trick—one that caused him no end of talking to, not to mention various other forms of punishment—he would run away.

A grandfatherly old gentleman was scandalized at finding a long rope with one end fastened to a pillar of the back porch and the other end fastened to Jamie. But what was to be done? There was company and harvest hands, whose supper must be prepared, and Jamie's mamma and Mollie, the hired girl, were busy as could be.

Jamie had run into all sorts of places that afternoon; had been snatched up once inside the stable door, within a few feet of old Dock's heels, and Dock's heels were not to be trusted. What could be done but tie him where he might have the run of the porch to play, but could not get away?

Nevertheless, his mamma felt badly when the old gentleman so plainly showed that he thought that no way to treat a child.

The Colwells lived on a farm where there were countless places for such a busy little body to go. There was the lawn, a large, shaded one, and the garden, where Jamie could play as much as he liked, and sometimes the orchard, if he would stay where he could be seen from the house. Then came the forbidden grounds: the barnyard and stable, where there were usually horses and cattle; a brook some distance from the house, with deep holes of water that were as alluring to Jamie as they were dreadful to his mamma—for Mrs. Colwell wasn't very strong, and was what the doctors called nervous.

Besides all these other places, there was a long up and down the road, where people passed on horseback and in wagons, and sometimes drove cattle to market.

But the story I began to tell happened one morning when Mrs. Colwell and Mollie were giving the house its usual once-a-week thorough cleaning. They were very busy, so they gave Jamie some bright picture papers to play

with out on the porch. Mrs. Colwell noticed that he was pleasantly engaged, his bright face in the little blue sunbonnet, his light dress and the gay papers, fluttering in the wind, making, she thought, a pretty picture, and—the next minute he was gone.

"Mollie, is Jamie upstairs?" she called.

"No, ma'am; I ain't seen him," was the reply.

Everything was dropped, as was always the case when Jamie was missing. Every room was looked into. Both called, "Jamie! Jamie!" but no Jamie answered. One ran to the garden, the other searched the orchard. He could not be about the barn, for the doors were closed, and he wouldn't have gone into the barn lot anyway this morning, for the cows were there—the only things that Jamie feared.

"Go up the road, Mollie," said Mrs. Colwell, "far enough to call to your mother. I'll go the other way." And she added to herself, "I shall surely switch him this time."

Down the road she ran, past the bars, the cattle-scales, the top of the bank beyond. He had never gone further than that; but down the long stretch of yellow road he was nowhere in sight. She was growing very anxious; but when she came back to the house she carried a keen little switch.

Coming in from the other direction was Mollie, flushed and excited, and with her her mother, whose idol Jamie was, wringing her hands, musing her apron, and with tears in her eyes, saying over and over: "O Miss Colwell, where can the darlin' be?"

Without trying to answer so useless a question, Mrs. Colwell said to Mollie: "Look around here again—every place. I'm going to the brook."

Now, Jamie had never really gone to the brook—only to the fence on the bank above it, where he had been found looking wistfully through, and trying to throw pebbles into the water.

From the bank below the gate, she could see far up and down the little, gurgling stream of water. Suddenly her heart seemed a lump of lead, and her knees grew weak beneath her; for, on the water, not far away, right over where it was deepest, floated and fluttered a picture paper—the very one she had given to Jamie. She neither knew nor thought when nor why; but in the brief seconds that passed between the time that she saw all this and the time when she stood at the water's edge, the little switch slipped from her nerveless fingers as she prayed for strength to bear what she knew had come upon her.

But there was no lifeless little form washed up in the tangled willows. The water was deep enough to be quite over Jamie's head, and so clear that she could see the pebbles at the bottom; but Jamie was nowhere near.

Mollie's mother wiped her eyes again and looked relieved, when Mrs. Colwell came back to the house without the switch.

"Just keep on looking, Mollie; I must let his father know."

Mr. Colwell and the hired man were working on a tenam house in the rear of and some distance from the barn.

"Mightn't he be there?" asked the old lady, hopefully. "We never thought o' that."

"I thought of it," Mrs. Colwell's voice trembled now. "But he is too much afraid of the cows to go through

the barn lot, and he could never get over that high fence to go around." And she was gone again.

Jamie must have been kidnapped. She remembered having heard when she was a child of a little boy being picked up from his play one day, and though his parents, broken-hearted, searched for years, he was never seen again. If a sorrow like that had befallen them, it would have been easier to carry her baby home, dripping dead from the brook.

As she went nearer the house, she could hear the men talking and laughing at their work. How could she tell her husband what had happened!

No time must be lost. She flung the door open wide, and—there, with the men, staring in astonishment at her white face, was Jamie, in a high glee down amongst the shavings.

"O Jamie!"—her voice was very tremulous—"what makes you run away so, and how did you get here?"

Then she sat right down in the door and cried.

"I comed froo the fence, mamma. I found a hole."

He came out of the shavings and looked at her very hard. He had never seen his mamma act like that. Suddenly the little chin began to tremble, and the blue eyes filled full of tears, as he came, half frightened, close up to her.

"But I'll never, never do it any more," and Jamie and mamma were crying together.

Of course, the paper on the water had just chanced to blow there, and Jamie showed them the hole where he had "comed froo" the fence; but he was only a little past three then, and now he is six years old, and he never has run away since that day.—Western Christian Advocate.

HE WASN'T AFRAID.

Little Tommy and his younger sister were going to bed without a light. They had just reached the bottom of the stairs, when Tommy, after vainly endeavoring to pierce the darkness, turned round and asked:

"Ma, is it polite for a gentleman to precede a lady when they have to walk in single file?"

"No, my son," replied the mother, "the lady should always take the lead."

"I thought so," said Tommy, delightedly; "go ahead, Sue."

CAN SLEEP NOW

Since Leaving off Coffee.

"Up to five years ago, I had used coffee all my life, but was finally forced to give it up on account of the way it acted on me. Right after drinking it, I would be taken with a dizzy headache and sour stomach, and have to make a cup of strong tea before I could go about my work.

Two years ago, I started on Postum Food Coffee and since finding how to make it properly, I would not exchange it for the best coffee I ever saw. My old troubles have disappeared entirely. I have gained considerable flesh and what is still better, sleep perfectly at night, which was not the case while using coffee.

When I first used Postum, my husband complained of its being tasteless so I tried to use more of it but as that did not help matters, I tried more boiling, which proved to be the right thing and now it is delicious." Mrs. W. A. Eckels, Sisson, Calif.

The H

THE GENTLE

Gentleness is more than in the straddling his help touched and ch for thousands speaking kindly on his way to a hero's in absolutely strength and only in Christ. Revelation we of the tribe of a . . . a lamb as Greek word for utive, "a little the Lion, the l all innocence; ness; all dete all victory, all all sacrifice; a Innocence, gen ing, sacrifice, elements of m and more than ern Christian

FAMILY I

We are living called "deman clety are so that evenings family present a thing of the eminent minis entertained in found it nec family devotion before rising to have all hi then one or m were sometime

To my mind fortunate and home life, anything oug to interfere family eventi cal interests advanced at home life. T clety are resp pleasures are s the time whic family circle

Too soon, a home ties wll members of break away, e in the great b them together as long as w mother and ch effort to make bright and che call of duty w us willing to f will not be h in agreeing th if we do not, and by we will a mistake has late to rectif the lives of o

Believe me, tant theme fo ity of people s sider how mat of their even own families, themselves, s stitute a refor not the charity —though it m en a little God help u direction real pleasure is to after lives ma regrets.—Sele

"BESIDE

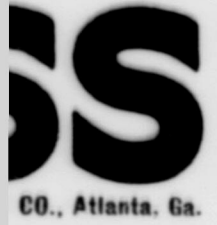
What a bless ger beside th rough, wild b sweet resting Master's feet face. It is t long journey and through t we care abot which we hav that met us o here. The d ground us con that we do n seems like f linger in the the wild temp is the peace ocean, as high the rest that again when t peace."

Beside the and placid! upon them, was ever wr depths. Eter over with its

Muscles, Nerves, Joints.

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CO., Atlanta, Ga.

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AFRAID.

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NOW off Coffee.

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Postum, my hus- ts being tasteless of it but as that I tried more boil- be the right thing us." Mrs. W. A.

The Home Circle

THE GENTLENESS OF THE STRONG.

Gentleness is never more affecting than in the strong, brave man. Hector doffing his helmet to kiss his child has touched and charmed the human heart for thousands of years. John Brown speaking kindly to a poor slave woman on his way to the scaffold manifested a hero's irresistible gentleness. The absolutely perfect combination of strength and gentleness is to be found only in Christ. In the fifth chapter of Revelation we read: "Behold the Lion of the tribe of Juda. . . and I beheld . . . a lamb as it had been slain." The Greek word for "lamb" here is a diminutive, "a little lamb." This is Jesus—the Lion, the little Lamb. All power, all innocence; all courage, all gentleness; all determination, all patience; all victory, all suffering; all strength, all sacrifice; all might, all sympathy. Innocence, gentleness, patience, suffering, sacrifice, sympathy—these are the elements of more than kingly power, and more than heroic courage.—Northern Christian Advocate.

FAMILY EVENINGS AT HOME.

We are living in times when the so-called "demands" of business and society are so numerous and pressing that evenings at home, with all the family present, have well-nigh become a thing of the past. I once assisted an eminent minister in a meeting, being entertained in the parsonage, where he found it necessary to have evening family devotions immediately after tea, before rising from the table, in order to have all his family present. Even then one or more of the young people were sometimes missing. To my mind this is exceedingly unfortunate and demoralizing to true home life. And I question whether anything ought to be permitted to interfere constantly with the family evenings of home. Financial interests are cared for and advanced at the expense of the home life. The numerous calls of society are responded to, and worldly pleasures are suffered to encroach upon the time which belongs of right to the family circle.

Too soon, at the longest, the precious home ties will be broken. Too soon the members of our family circles will break away, each to find his own place in the great busy world. Let us keep them together as much as we can and as long as we can. Let father and mother and children all combine in an effort to make the home evenings so bright and cheery that only a very real call of duty will be sufficient to make us willing to forego one of them. This will not be hard to do, if we only unite in agreeing that it shall be done. And if we do not, I very much fear that by and by we will wake up to the fact that a mistake has been made when it is too late to rectify it in its effects upon the lives of our best beloved.

Believe me, this is not an unimportant theme for thought. If the majority of people would just stop and consider how many—or rather, how few—of their evenings are given to their own families, they would be surprised themselves. Shall we not seek to institute a reform in this matter? Shall not the charity which "begins at home"—though it must not end there—be given a little larger place in our lives? God help us to see clearly in which direction real duty lies and where real pleasure is to be found, so that all our after lives may not be filled with vain regrets.—Selected.

"BESIDE THE STILL WATERS."

What a blessed privilege it is to linger beside the "still waters" in the rough, wild journey of life. It is the sweet resting place where we sit at the Master's feet and look into his holy face. It is then that we forget the long journey over the lonely mountain and through the dim valley. What do we care about the shadows through which we have passed, or the dangers that met us on our way? We are safe here. The din of the great world around us comes so faintly to our ears that we do not mind it. It almost seems like far-away music while we linger in the valley of blessing. Here the wild tempest cannot come. Here is the peace that is as deep as the ocean, as high as the heavens. Here is the rest that makes us strong to go on again when the Master says: "Go in peace."

Beside the still waters. O how still and placid! Not a single rough wave upon them. Not even one white sail was ever wrecked upon their placid depths. Eternal calm silvers them over with its brightness. The white

moonlight glorifies them by night, and the sun when the fair day lingers. No storm cloud ever mirrored its dark shadow in their clear depths.

How we love to linger for just a little time! How brave we are when we start toward the western hills again! How gladly and willingly we take up the burden once more, and go out into the great, weary world!

"Beside the still waters." Just a little touch of heaven, but enough to give us a hint of what awaits us when the journey is ended. We shall gain greater "still waters" soon. Only a few more mountains to climb, only a few more rock wastes to pass through, then we shall rest beside the "still waters" eternally.—The Christian Intelligencer.

FISHING WITHOUT BAIT.

He sat on a log by the river-side, patiently at first, and then, as one after another of his fellow-fishermen pulled up a "pounder," his impatience captured him, and out came line and hook with a vigorous jerk and a feeling of disgust. Then a man over on a rock remarked: "You can't catch fish without bait."

Sure enough, his hook was bare, the sharp, jagged point standing out warningly to any fish that became too familiar. The trouble was, he had lost his bait! Fifteen minutes before he had spent quite a time artistically adjusting a morsel on his hook, and, with high hopes and great faith, cast it into the water. For awhile his cork bobbed surprisingly. In truth, there were several hungry fellows nibbling away at the other end. But then they nibbled all the bait away without accommodating the man on the bank. Then, after the last fragment had been stripped off, they deserted it entirely. Fish soon find out that a hook is bare. A good fisherman will occasionally lift his hook from the water just to see how the bait is getting along.

A young man entered the ministry. He was to be a fisher of men; he was to catch men for Christ, and it must be said that he started well. His spirit was genuine; his hook was well baited with the gospel—a splendid gospel—and when he settled himself after his first conference, he faithfully cast a line. Many a poor fellow came near him, and actually tasted of his bait, but you know fish do not swallow a hook immediately. He had not fished half the year before even the nibbling ceased, and he sat disconsolately among his people. He did not know that his bait was gone. He wondered how the Baptist fisher caught such fine fellows; and the Presbyterian angler had quite a bunch, while he did nothing but patiently wait.

The trouble was, he failed to keep his hook baited. In some manner—either in his study or among his people—he had lost the Spirit. That was the sole difficulty. He did not think to occasionally examine his hook; he failed to understand that it took "watching and praying" to succeed. As a consequence, he failed. How easily can one lose the Spirit! Let it be cast for any time among the children of the world, and, unless there be a guardian care, it will be taken away. It will pay any "fisher of men" to occasionally examine his hook.—Epworth Herald.

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All remittances should be made by draft, postal money order, or express money order, express or registered letters. Money forwarded in any other way is at the sender's risk.

L. BLAYLOCK, Dallas, Texas.

Our McKenzie edition will appear shortly, and we think it will be an excellent issue. It will be very appropriate at this time to bring out the educational work of that great teacher, who did so much in his humble way for the development of Methodism in Texas.

The great Southern League Conference will take place in Atlanta, Ga., the 25th-28th of this month, and it will doubtless be a memorable gathering. In another place Dr. Nelms gives the railroad rates and other information for the benefit of the Texans who will want to attend.

FUND FOR INDIA SUFFERERS.

Nashville, Tenn., July 12, 1900. Received from L. Blaylock, Dallas, Texas, \$27.25 contributions from Texas for the benefit of the famine stricken people of India. J. D. HAMILTON, Treasurer Board Missions, M. E. C. S.

Table listing donors and amounts for the Fund for India Sufferers, including Rev. W. H. Hughes, Mrs. J. A. Bradford, Mrs. R. E. Welch, etc.

L. BLAYLOCK

EDITORIAL BIRD-SHOT.

A man can fall from grace even in a revival.

A sense of heart-hunger is not an unfavorable symptom.

To think too much upon a given subject is to become a hobbyist.

An unanswered prayer, if offered in faith, is not always in vain.

In the moral progress of humanity, God is in no hurry to push his plans to completion.

Christ has no sympathy with war, but he often takes advantage of war to make the world better.

Nicknacks are very relishable to a certain point, but no man can eat them solely and keep his health and strength.

A religion that resents nothing may be good for some people, but it will never achieve large results for the cause of righteousness.

If the man who thinks that the ship will sink if he forsakes it will only jump overboard he will not be long in undeceiving himself.

When a preacher whom the Church has made, and to which he is indebted for his character and respectability, finally concludes to turn traitor, it is reasonable to infer that he had the elements of treachery in him from the beginning.

DEATH OF MRS. I. S. ASHBURN.

It is with special sadness that we announce the death of Sister Ashburn, the wife of Rev. I. S. Ashburn, presiding elder of the Greenville District. She had been sick with that dread disease, consumption, for some months, and she gradually wasted away until last Saturday the death angel came to her relief and she went home to live with her Savior in the Church above.

BALD IGNORANCE COUPLED WITH VULGAR CONCEIT.

We are in receipt of a copy of a little penny sheet published at Austin called the "Firm Foundation," in which there are five columns of abuse, misrepresentation and biliousgate bestowed upon Rev. J. B. Turrentine, of the East Texas Conference. The article is written by an ignorant and irreverent personage, who poses as a preacher in that wing of the Church of the Disciples which opposes instruments in the use of worship and whose primary creed is baptismal regeneration. They have managed to get hold of the ignorant classes of that Church and they have made serious trouble for their more intelligent brethren throughout the State.

gall upon the head of Bro. Turrentine. Such fellows ought to stay away from religious services if they have not intelligence and decency enough to behave in the house of God. They can not get along in peace with their own people and make serious disturbance in their own communion, and it is hardly possible to believe that they have manners enough to behave when they get away from home. Therefore they ought to have common politeness sufficient to stay away from so decent and orderly a place as a Methodist house of worship. But bald ignorance and vulgar conceit have no power of discrimination, so Bro. Turrentine did right in attempting to teach them a slight lesson in the ordinary proprieties of Christian civilization; but it is questionable whether an unmitigated vulgarian like the one who writes for the columns of the "Firm Foundation" has mental capacity enough to make any improvement under even the sort of tuition ministered to him by Bro. Turrentine.

TEXAS PERSONALS.

Rev. A. Davis, of Waxahachie, sends us a much appreciated brotherly greeting. We have no better man than he in our Texas Methodism.

Bro. and Sister F. E. Hammond, of DuPage, Texas have been recently afflicted in the death of their little daughter, Hattie Beth; but the grace of God is sustaining them.

Rev. J. W. Rowlett, the popular pastor of Oak Cliff Station, has gone on a visit of several days to his old haunts in Tennessee. We wish for him a happy time among the old home folks.

The wife and daughters of Rev. W. M. Leatherwood are taking a needed rest for a few days at Mineral Wells. Bro. Leatherwood accompanied them, but has returned to his work at Forney.

Rev. H. DuBose, the father of Dr. DuBose, editor of the Epworth Era, is lying quite ill at his home in San Marcos. Our aged brother is a useful local preacher, and we pray for his recovery.

Rev. S. E. Burkhead, of Weatherford College, is occupying the pulpit of First Church over there during the absence of the pastor, Rev. Hubert Knickerbocker. We hear good reports of his work.

We appreciate a good letter from Bro. W. P. McKinnon, of Chilhowie, Va. He is a brother of the late and lamented J. S. McKinnon, one of the most useful laymen in the West Texas Conference until death translated him to the Church above.

We are in receipt of a touching letter from Bro. and Sister T. H. Rogers, of Ceta, which is far up in the Panhandle. They tell us that they pray daily for the success of the Advocate and for the health and consecration of those who have its conduct in charge. Prayers of this sort help in our arduous work.

Rev. Sam P. Wright, presiding elder of the Waco District, has been quite ill for two weeks, and this will explain his inability to meet a few of his engagements of late. His daughter writes us that he has had high fever, but she adds that he is slightly better, and we indulge the hope that he will soon be himself again.

While in Abilene a few weeks back we had the pleasure of meeting with Col. Asa Holt. He is growing older in years, but his interest in the movements of the Church is as intense as ever. He spends much time on his ranch near by, and in taking such exercise as his strength will permit. We have never had a better and a more useful layman in Texas than Asa Holt.

We learn from Dr. Chapman, presiding elder of the Abilene District, that the good wife of Rev. A. O. Evans, of Colorado City, passed quietly away last Saturday. A week or so before, when we were at his home of affliction, we knew that the end was near. A good woman, a faithful wife and a loving mother is gone, but she departed as one ready for the journey. What a comfort there is in our religion!

METHODIST NEWS.

Rev. H. P. Walker, D. D., a leading member of the Kentucky Conference, died recently at the age of sixty years. He was long a noted and an influential preacher in his conference.

Dr. R. N. Price, the noted Holston preacher and editor, will apply to the next session of the Holston Conference for readmission. Price is a brainy man, but a little bit eccentric. It was under the influence of one of these little freaks that he located a year or so ago. He ought not to have located, but the brethren will gladly take him back.

Two of our Bishops are now out of the United States—namely, Bishops Wilson and Hendrix. The former is en route to China to look after our work over in the Orient. True, it is a stormy time for an American to venture upon China at this time, but Methodists are ever ready to

do their duty, even in the face of danger. Bishop Hendrix is in England to bear our fraternal greetings to the Wesleyans.

The following item of Methodist news, which we clip from the Pentecostal Herald, ought to be read and thoroughly digested by all of the members of the Southern Methodist Church. We simply give it without comment, as no comment is at all necessary: "Another Church.—We are in receipt of a letter from Sister Mary McGee Hall announcing the fact that on July 5 there was organized in 'The Temple' at St. Louis, Mo., 'The Apostolic Society.' She informs us that many of the holiness people of St. Louis, from many of the denominations, joined with them in the new organization. Further she says: 'The society has all Church privileges. Rev. Beth C. Rice is to move to St. Louis in October, and is to become general overseer of all the field.' A manual is to be published, and the emphatic articles of faith are regeneration, healing, entire sanctification and the promissorial coming of Christ."

A LESSON IN CHINESE.

The subjoined rules for the pronunciation of Chinese names are given by an authority on the subject, quoted by the New York Evening Sun:

"There need be no serious difficulty in sounding the Chinese names now appearing in the newspapers if the reader will remember that the vowels in these names are uniformly those of the Italian or continental alphabet, namely: (1) a always about as a in far; e always approximately as e in they or then; i very like i in machine or pin; o as either the o of song or how; and u always as the u of rule. (2) Also, it should be remembered, every syllable has an independent value and should be given that value in pronunciation. (3) As for consonants, they are pronounced exactly as written. These three rules will secure as correct a pronunciation of Chinese names as can be secured without oral instruction. For example, under the first rule, one would say tah-ko, for Taku, not take-you, as one may frequently hear the word pronounced; lee-hung-chang for Li Hung Chang, not lie-hung-chang; pekking for Peking, not pek-kin; shang-hah-ee for Shanghai, not shanghai; tsong-lee-yah-men for Tsung Li Yamen, not tsung lie yamen, and so on. Under the second rule, Tien Tsin is pronounced teeven tsinn, accenting the yen syllable; not teea tsin. General Nieh's name is Nee-yeh. The Chinese coin tael is not tale, but tah-ale pronounced quickly. Yun-nan fu is yoon-nahn foo, not yunan-fyu. In like manner all words are pronounced with syllable distinctness and with uniform vowel sound. Under the third rule the province name Szechuan is sounded, not zekuan, but nearly as zehshooahn, catching the choo very lightly; Ngunghwee as ngunghweehoo-wayee, dropping the initial l sound; Linn-tong peninsula is lee-shoo tong, and the German possession Kiau Chau is Keeahoo chah-hoo. However, without multiplying examples, the reader of news from the much troubled far East will find his way through the many difficult names he is to meet in his reading in the near future, with sufficient safety, if he will but observe the three simple rules here given for their correct pronunciation."

CHINA VS. MISSIONARIES.

Perhaps there is no period in the history of the Christian era as interesting as that of the present day.

The Church, by slow degrees, by many steps, by frequent mistakes, has grown into the most beautiful and symmetrical organization the world has ever known.

From a condition of barbarism, the Christian religion has evolved the human race into a state of progress and perfection noted most where that religion has had most undisputed sway.

The strange influence which heralded the approach of the Son of God to the shepherds, which fixed the star in the heavens to guide the wise men in their search; which started the angelic voices in their glad refrain of joyous welcome; which has strengthened the weak, has given hope to the despairing, has made rich the poor, has given health and happiness to the afflicted and dying; which, after the lapse of nearly twenty centuries, still grows with undiminished vigor, has now engaged in one of the most gigantic combats since the stars in heaven rebelled against their sovereign and were expelled.

For many hundreds of years before the Christian era the Chinese were the most enlightened and progressive nation in the world. Their methods of agriculture, their buildings, their peaceful character, their code of morals, were as far ahead of the most of European nations as was the culture of the Greeks superior to the Goths and Vandals.

The Chinese nation was a vast community of industrious cities, towns and villages before Romulus sucked the she-wolf, before the Grecian States warred against Troy.

But while other nations have decayed and changed their form, the Chinese still clings with wonderful tenacity to the faith, the traditions, the practice, of his fathers. He is still willing to carry his complaints to the hundreds of gods. He is content to plant his little crop of rice, to cultivate his little patch of flax, to wind with patient per-

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Methodist news, the Pentecostal Herald and thoroughly disinterested members of the Church. We simply want to see no comment from Sister Mary.

IN CHINESE.

for the pronunciation are given by an object, quoted by the Sun.

serious difficulty in names now appears if the reader will observe in these names of the Italian or Chinese.

Under the second pronounced, to even yen syllable; not too name is Nee-yeh, not Yeh-nan fu.

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MISSIONARIES.

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He is suspicious of any departure from the established order of things. His whole being revolts against reform and progress.

We recollect the story of the roast pig—how for many hundreds of years the native thought that it required the burning of a house to provide the dinner. This story, whether true or false, very aptly illustrates the Chinese character.

And however close he is attached to his customs and practice in temporal affairs, he is much more closely wedded to his religion. His religion is not the worship of an invisible, intangible being, but the adoration of something that can be seen and felt.

Therefore, as his needs and desires have become more numerous, his supply of gods has grown apace. Hence, when the Christian missionaries brought the gospel of Jesus Christ to him, his intellect was not ready to receive it.

I believe that Christian education is as nearly a perfect system of civilization as is in the possibilities of the human being, assisted by divine power and grace. I believe that it should, in dealing with people who are attached to a system of faith and morals peculiarly their own, precede the effort of instructing in the mysteries of the Christian religion.

I believe that one cause of the present disturbance in China is the zeal of the missionaries in promulgating the gospel has not always been tempered with that discretion which is absolutely essential to the success of any reform. In other words, the missionaries have been a little too anxious to become martyrs.

Don't understand me to mean that I would have them to value their lives above the religion of Jesus, but that a live missionary is fully as liable to spread the gospel as a dead martyr.

And while I do not think myself equal to even a suggestion as to the best means of carrying the gospel, yet I believe that a more gradual application of its merits would be safer and more enduring than more impetuous methods.

A nation that is as established as the Chinese are in their manners and customs needs to be enlightened as to the beauties and advantages of the Christian faith before it will take hold.

Another thing: When the Christians were slaughtered at Rome under Nero, it seemed that the new faith—the new religion—had received a death blow. The details of that horrible butchery are sufficient, even at this late day, to arouse the deepest feelings of resentment.

We look with horror upon the spectacle of defenseless women and children who, after suffering the foulest outrages, were thrown to the wild beasts to be torn in sunder.

It appeared that the recent faith had vanished forever, but out of the darkness of that terrible gloom emerged the purest form of Christianity.

It needs just such purification to draw out its highest form of excellence.

And now, in dealing with what bids fair to be the greatest problem of our existence as Christians, it may be that we need just such purification as we are now enduring. Too many of us, when contributing our means to the enlightenment of the heathen, have neglected to send with that mite a prayer. We have depended too much. I am afraid, upon money to work out the great problem of saving the heathen.

H. N. BANKS, Killen, Texas.

LITERARY NOTES.

In the August number of The Delineator Dr. Murray handles very thoroughly a subject of great interest to mothers. The sudden attacks of croup with their very distressing symptoms, and the alarming dangers of diphtheria are treated with professional thoroughness, but in such a way that unprofessional people can understand and act upon the advice at the outset of an attack. Of similar aid and help to mothers in the same number is Miss Lina Beard's very clever article on Pastimes for Convalescent Children. Parents who are thinking seriously at this time of the future of their growing daughters will find in the August number of The Delineator an article of great assistance by Miss Halstead on "Preparatory Schools."

Mr. Davis on the Death of G. W. Stevens at Ladysmith.

The death of George W. Stevens was as hard and as difficult a problem. He had but only begun a career of brilliant and helpful work. It was work peculiarly his own. He borrowed no one's point of view, but by a marvellously instinct and intuition picked out in all he saw the essential, the dramatic, the human, and the humorous, and expressed so that others saw it for themselves. His last letter shows how the slice filled him with boredom and ennui. In one of them he says:

"Come quickly to our relief or we die—not of shells, but of dullness." I do not know that I can make it clear, but it seems in some way to add to the pathos of his end that it should have come to the man who went to Khartoum with Kitchener, to Calcutta with Curzon, and to Rennes with Dreyfus when he was longed to be up and doing—when all of those fine instincts and possibilities of perception and powers of expression were in rebellion at being kept idle, and were starving for the action, and incident, and color of which his hand was the master.—From the Relief of Ladysmith," by Richard Harding Davis, in the July Scribner's.

"The Story of the Nineteenth Century of the Christian Era." By Eldridge S. Brooks. 8vo, cloth, illustrated. The complete, detailed, absorbing and dramatic story of the wonderful century just closing, told by one who has made a successful study of popularizing history. Lothrop Publishing Co.

"With Lawton and Roberts—a Boy's Adventure in the Philippines and the Transvaal." By Eldridge S. Brooks. 12mo, cloth, illustrated. This story of war in two lands and under three flags is as historically accurate as are all of Mr. Brooks' stories, while the glimpses it gives of Lawton the American, Roberts the Englishman, Kruger the Boer, and Aquinaldo the Filipino, as well as of others who have achieved eminence in this closing year of the nineteenth century, add interest and realism to the story. Brave and brilliant deeds, heroism, pluck, persistency, and courage are the characteristics that appeal to all young readers; these are all present in this story of rapid action and dramatic incident, while the kinship of American and Briton that is uniting the Anglo-Saxon world may be read between the lines. The illustrations by C. Chase Emerson are strong and graphic. Lothrop Publishing Co.

"The Noonan Log; a Privateer of the Revolution." By William O. Stoddard. 12mo, cloth. Illustrated by Will Crawford. Guert Ten Eyck, a New York boy, the friend of Nathan Hale and the hero of one of Mr. Stoddard's previous Revolutionary stories, reappears as the hero of this stirring story of sea-adventure, based upon the privateering trip of the former whaler Noonan, of New London, in American, Spanish, and English waters. Crawford's fine illustrations for the book are realistic and dramatic in composition and surpassingly accurate in detail, and the story will appeal to all boys, as well as to their elders, who relish a strong and attractive tale of the sea. Lothrop Publishing Co.

FARM AND RANCH.

The above periodical is published in Dallas and its title indicates the scope of its work. It is one of the best weeklies of the kind in the South and its columns are literally freighted with the most wholesome literature upon all questions of agricultural industry. Its editorials are crisp, chaste and replete with suggestions, and its communications and selections cover all possible subjects of interest to the man on the farm and the ranch. Then, too, its moral tone is exceptionally high. It is void of slang, vulgarity and abuse. It can go into any refined home and be read with interest and profit. There is no exchange that comes to this office read with more avidity than Farm and Ranch.

MISSIONARY ITEMS.

The following interesting facts are from a private letter of Dr. Jno. D. Truwick, of Soochow, China. To one of his sisters, a resident of Nashville, Tenn. It was written early in May, and presents one phase of the general wonderful movement in China then in progress—a movement that will only be temporarily affected by the present serious disturbances in that unhappy land. When the dust and smoke of the conflict now raging there shall have cleared away, more than ever before China will want the new and best that the civilized world can give her, and the Church must be prepared to seize the opportunity and advance on China's "chaos and the dark."

The need to-day in China is for the best our homes can send. In Soochow we are getting a hold on the elite of this Paris of China, and all the refinement and courteous home-training one possesses is called upon, every good thing one can lay claim to is needed in the opportunity of the hour. The field is white, but just anybody won't do for harvesters. The heart of our best homes can supply no treasure too good for the grand work here.

I feel sometimes that I could write appeal after appeal, but the warning comes to me that is sounded into young missionaries' ears: "Oh, you are just out here, you are enthusiastic, wait!" but as I wait the impression deepens that our Church must send her finest sons and daughters to the awakening of this people. Tell them whenever you have a chance that doctors are needed, teachers are needed, men are needed, women with best and bravest hearts are needed. Prayers and money must come at the

Church's call, and all must go for God. Tuesday I witnessed a gathering that would have been marvelous a few years ago to our earliest missionaries. Mrs. Archibald Little, the Organizing Secretary of the Anti-Foot Binding Society of China, came to Soochow to address the people on that subject.

Several meetings were held and much interest was manifested, but the climax came Tuesday, when, at the invitation of Mrs. Park, the ladies of Soochow turned out. They came to Mrs. Park's in their chairs, then when a large company had gathered they all went to the chapel of the Hospital of the Woman's Board (Dr. Polk's). As they came, our eyes opened in wonder. Ladies with most elegant costumes, pearl head-dresses costing from \$100 to \$200, hand-embroidered, and velvet gorgeous silks and satins. As the chairs came in one by one, sometimes several together, on up to our front steps, the ladies stepped out and leaned heavily on their Amah's arms, hobbled on into the house (try to walk on your heels and see the peculiar motion), their feet peeping out from their embroidered hilling places, hands as small and delicate and white as the fairest of hands we see—hands that do nothing but fancy needle-work (perhaps), chiefly painting—cosmetics—not artistic—do not need strong muscles, hence their frail little hands are just intended to be pretty. Their finger nails in many instances are precious. One young lady, the daughter of the Commodore of the Yellow River, had gold finger-nail shields, about four inches long, on her little and ring fingers of her left hand to protect her "pets," as Mary calls them. The ladies all came in and seated themselves or walked about in the parlor or dining-room, tea and cake were served, and much talk was indulged in. At the meeting in the chapel Mrs. Park says there must have been 300 women, counting the elegant ladies, amahs, attendants and all—no men, of course, were allowed. Mrs. Little's talk was received with much interest, and good will was accomplished. When she asked if any one in the room approved of foot-binding they all laughed heartily at her—the idea, they said of any approving a fearful torture—it was custom, they had to do it.

I have seen two little girls in the dispensary with their feet, both feet, actually sloughed off from the combined effects of cold and binding. There sat the miserable little creatures, trembling in their half fear of the foreigner, looking up at me with such pleading that it took me days to get over it. The man that came from those pitiful little sufferers is constantly going up in mighty volume from China, and every effort to turn the heart and efforts of China's mother's against the torture is worthy of the heartiest support. Some twenty-five of the most progressive ladies present signed their names to a paper showing their interest in the movement and intention, as far as possible, to discontinue foot-binding. This, like all such work, must be done slowly, and generations must not be considered too long to wait for results. Now, no such gathering as this in Soochow would have been possible had not the confidence of the people been aroused before. The people are having their attention called to these things, and the great need is for the best equipped women in the great home country to come in the fear of God, and filled with his love, to influence these people.

THE INVISIBLE ONE.

(From the German of Ludwig Uhland.)
Thou whom we seek on mystic paths to trace;
Whom our searching thoughts fail to
to comprehend,
Thou from thy holy seat didst once descend
to earth, to meet thy people face to face.
What bliss, thine image to stamp on one's
mind,
And hear the words of thy lips flow so
sweet!
O happy they, who sat with thee at
meat!
O happy he, who on thy breast reclined!
It was no strange desire, as told in tale,
When thousands of pilgrims from land
set sail,
And fought on foreign shore, clad in mail,
That at the tomb, where once thy body
lay,
With deep devotion they might bow and
pray,
And where thy foot trod, kiss the holy
clay.
J. M. GREENE.

A CHANCE TO MAKE MONEY.

Three berries, grapes and peaches a year old, fresh as when picked. Used the California Cold Process. Do not heat or seal the fruit, just put it up cold, keeps perfectly fresh, and costs almost nothing. can put up a bushel in ten minutes. Last year I sold directions to over 120 families in one week; any one will pay a dollar for directions when they see the beautiful samples of fruit. As there are many people poor like myself, I consider it my duty to give my experience to such, and feel confident anyone can make one or two hundred dollars round home in a few days. I will mail sample of fruit and full directions to any of your readers for nineteen (19) two cent stamps, which is only the actual cost of the samples, postage, etc. Particulars free. Mrs. M. BATHO, 343 Laclede Ave., St. Louis, Mo.

What is truth? What is truth? Why, God and his glorious attributes, Christ and his finished work, the Holy Spirit with his sanctifying and comforting power, the divinity and indestructibility of the revealed word of God, the aim and achievements of Christianity, the peril of the ungodly and the eternal safety of every believer in Christ, however humble! This is truth, which can never be shaken nor overthrown.—Pittsburg Evening Chronicle.

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"Pride Goeth Before a Fall."

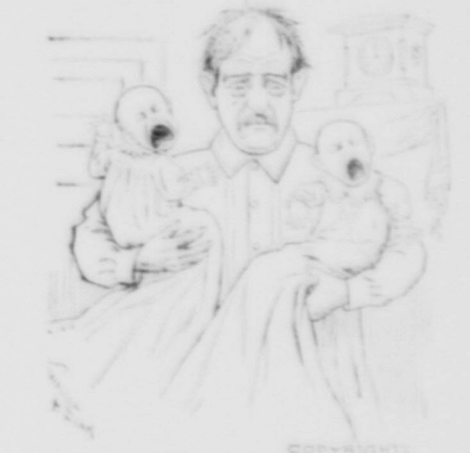
Some proud people think they are strong, ridicule the idea of disease, neglect health, let the blood run down, and stomach, kidneys and liver become deranged. Take Hood's Sarsaparilla and you will prevent the fall and save your pride.

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Sunday-School Department.

THIRD QUARTER, LESSON 4, JULY 22.

PETER'S CONFESSION AND CHRIST'S REBUKE. Matt. 16:13-26.

Golden Text: "If any man will come after me, let him deny himself, and take up his cross and follow me."—Matt. 16:24.

From the International Evangel we take the comments upon the lesson for this week:

Caesarea Philippi, in the neighborhood of which Jesus was with his disciples at the time Peter made his famous confession, was only twenty-seven miles from Capernaum; but it was sufficiently remote from the scenes of his ordinary ministry and fame to secure him seclusion and rest. That he almost entirely suspended, while there, his usual occupation of teaching and healing, is manifest from the fact that only one incident, that of the healing of the demoniac boy immediately after the transfiguration, aside from his relations to his own disciples, is recorded. An interval of six or eight days elapsed between the time of Peter's confession and the transfiguration. The inference is that it was spent in quiet and close converse between Jesus and the twelve. What the subjects of conversation during those days were we can only speculate, but we can hardly doubt that he had much to say to them concerning his approaching death, of which he began to speak to them immediately after Peter's confession. That he might disclose this most unwelcome but most important fact to them seems indeed to have been the chief purpose of his taking them apart in this retirement. His first announcement had greatly shocked them, and we may be sure that he said much more to familiarize their thoughts with what henceforth was to be the event to the accomplishment of which he would press eagerly forward. As immediately preceding this week's interval we find him speaking of this subject, and as it was that of which he talked with Moses and Elijah at its close when they appeared with him in his transfigured glory, it is reasonable to suppose that it was the chief topic of intervening conversation with his disciples.

Mount Hermon, unquestionably the place in which the transfiguration took place, is only eight miles from Caesarea Philippi. It is altogether probable that the place where Jesus and his disciples tarried was not in the city, but more likely near the foot of the mountain. After a week of uninterrupted converse with them there, at the close of a day of special strain, perhaps, both to their feelings and his, on account of the painful matters which he discussed with them, Jesus felt the need of another of those nights of hill-top prayer with which from time to time throughout his ministry he strengthened his soul. But he seems also to have felt the need of human companionship, and so he took with him three of his disciples—Peter and John and James, the three whom he had already recognized as standing closest to him by admitting them into the chamber with him when he brought back to life the daughter of Jairus, and whom at the last he would take with him as the sadly-favored witnesses of his agony in Gethsemane.

I think we miss the true spirit and significance of this event if we proceed upon the traditional theory that Jesus' motive in taking these disciples with him up into the mountain was that he might be transfigured before them. He did not go up that he might be transfigured, but he went up to pray; and he took the three not that they might witness the transfiguration, but that they might enter with him into what even then we must believe was an agony of prayer only differing by some degrees from that of the garden. I do not hesitate for my own part to think that he did not himself anticipate the transfiguration—that it came to him as a splendid and soul-strengthening surprise, his Father's answer in his Father's own great way to the prayers of his Son, even as at his baptism while he prayed the Father had spoken out of heaven; even as at the conclusion of his forty days of temptation and fasting in the wilderness, and in the midst of his supreme struggle in Gethsemane the Father's angels had been sent to minister to him and strengthen him. Jesus took his three disciples with him that they might by

their human companionship and sympathy comfort him, and that they might then, as they must more fully later on, enter into the fellowship of his sufferings. But in them then was illustrated the great law of the Christian life, that if we suffer with him we shall also be glorified with him. They went with him into his lonely and sorrow-burdened night of prayer, and when his glory came they were given the vision of it and were flooded with its radiance. In the general plan of the Father's providence, exercised over both Jesus and his disciples, whether consciously or unconsciously worked out by Jesus himself, the transfiguration undoubtedly had a very definite and important place in the training of the twelve; but it had its place also in the development of Jesus himself. Jesus needed the transfiguration for himself, and for his own strengthening and inspiration it was primarily given. Its relation to the disciples was secondary, however relatively important.

Epworth League Department.

Subject for July 22: "The Needy at Our Door."—Luke 16:19-31.

The Canadian Era gives us the following exposition of to-day's lesson:

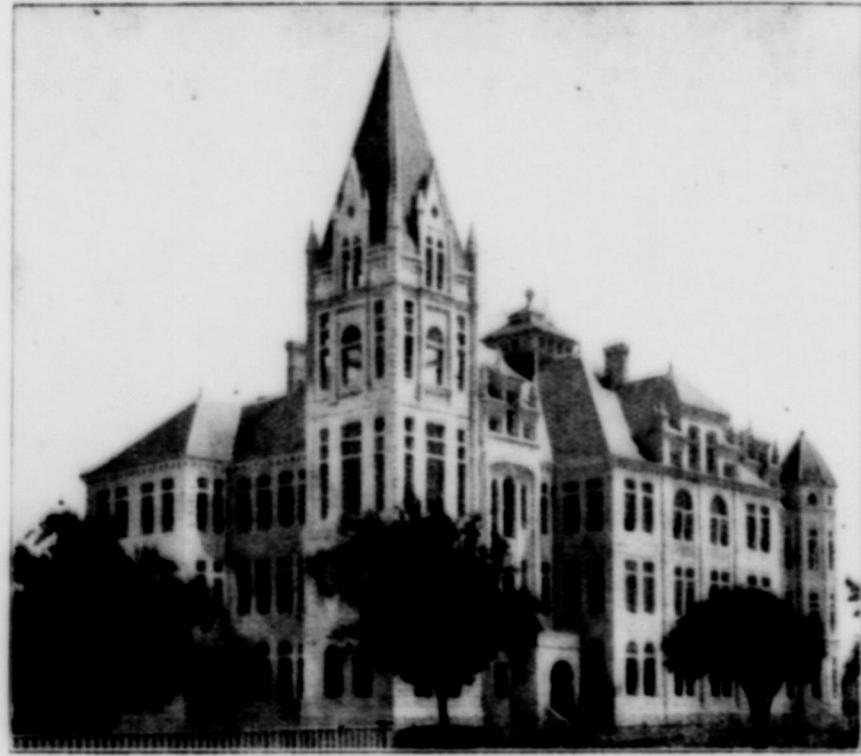
The various relationships of life are links which bind us to one another. There is the relationship of the family, the school, the Church, business and social life, and that of our common humanity which the rich man in the parable utterly disregarded. Here is an illustration—of the first two brothers mentioned in the New Testament, the one having found Christ, hastened to bring the other. These brothers are representative men. Cain is the embodiment of the spirit of hatred and selfishness; Andrew is the personification of the spirit of love and self-sacrificing zeal. The spirit of Andrew is the model in our attitude toward the needy at our door. We must not only recognize the brotherhood of the family, but the brotherhood of mankind in the spirit of love that leads to kindly deeds toward all.

Earthly relationships involve the duty of spiritual care. Relation, taken in its widest sense, is not the ground of all moral obligation, is certainly intimately connected with it. No one can be a parent, a son, a daughter, a Church member, an employer, without being specially bound to care for his own. Men have to provide for their households in earthly things, and ought to in spiritual things. Brothers, sisters, friends, are morally bound to seek the spiritual, as well as the temporal, welfare of one another. In proportion to the closeness of the relationship is the force of the obligation.

The relationships of this world furnish excellent opportunities for the discharge of the duty of caring for those nearest us. God has constituted the varied relationships of life for the purpose of promoting the moral good of man. We grow in love by being loving; we grow in tenderness by being tender; we grow in virtue by being virtuous; we grow in strength of character by being tested—and all this could not be without the relationships in which we stand to others. So that caring for and helping the needy at our door, we not only help them, but we also help ourselves. For good performed returns to enrich the giver's bosom. Members of families, of societies, of Churches, of communities, have little thought of the opportunities they have of bringing each other to Jesus, and to the securing thereby of high moral and religious character.

We are responsible in the sight of God, and in the presence of conscience, for temporal and spiritual help to those who are associated with us by the close ties referred to. The rich man neglected Lazarus, the needy one at his door, but he was held accountable for his spirit and conduct to God to whom all must render account. We must strive to know and to relieve the sorrows of those who are in our path, or have the condemnation of conscience and of God. This, however, does not imply that we are not to examine the needs of each case that presents itself to us for charity. We may often do much harm in encouraging thriftlessness, improvidence and pauperism by indiscriminate almsgiving. The apostle's injunction is "But to do good and communicate forget not." And the Savior's words, applicable to

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us as well as to "Freely ye have received. For a response to are under obligation compelled to give

The rich man's mere fact of his hard to understand such were the celestial banquet by Abraham, the Israel. His sin his selfishness and neglect of the aims and blessing rich toward him God and his fellow of Lazarus at his shows his neglect lived wholly for his wealth for his instead of holding steward, to be expected in relieving the needy, distributing ity. Such a spiritiously detrimental interests of the soul sition contrary to truth taught by Jesus Christ.

AUSTIN

The thirty-third District Conference of the Methodist Church in B. m., June 6, 1900.

All the charges their pastors, with of lay delegates.

The first day, and appointment chair, in accordance arranged plan of devoted to the League. The offic tion being unavo B. Garrett was tem. The busin with a vim that and purpose on t and few delegate

Prof. C. C. increasing in Kno to by the conference assembled y

The following to serve the ems Bailey, President son, First Vice McCormick, Sec A. Palmer, Thi E. Garrett, Secre Programme C than Powell, W Mary Decherd.

On Thursday District Conference Pastors' report of spirituality the district. Fir ly good shape, promising.

W. N. Carl w preach. The lic following brethren Ferguson, Z. Mir Studor, Jno. E. ald, N. A. Griff Waugh.

Dr. R. J. Bri to the Texas A readmission into tion.

Delegates to t B. D. Orgain, J. Thomson, Rev. nates: N. A. R Eagle Lake

for holding the District Confer worth League y time and place.

Rev. Seth W Twentieth Cent Everet, in the ing House.

Rev. J. P. S ered an able a on missions.

Resolution of and the good their hospitable

Conference a noon, many of ing over in ord in delightful c with the people pertained them

DUB

The sixth ses trict Confer Texas Confer Episcopal Chu the Methodist as, at 9 o'clock

Rev. E. F. Bo Rev. W. J. He tary.

All the itin

us as well as to his disciples, are "Freely ye have received, freely give." For a response to such precepts we are under obligation, and shall be compelled to give an account.

The rich man's sin was not in the mere fact of his riches. It would be hard to understand how, if wealth as such were the rich man's sin, the celestial banquet could be presided over by Abraham, the richest of the rich in Israel. His sin was his worldliness, his selfishness, his utter forgetfulness and neglect of the nobler and spiritual aims and blessings of life. He was rich toward himself and not toward God and his fellow-man. The picture of Lazarus at his gate, uncares for, shows his neglect of the poor. He lived wholly for himself and expended his wealth for his own gratification, instead of holding his wealth as a steward, to be expended in doing good, in relieving distress, helping the needy, distributing blessing to humanity. Such a spirit of selfishness is seriously detrimental to the highest interests of the soul, and shows a disposition contrary to moral and spiritual truth taught by our Lord and Savior Jesus Christ.

AUSTIN DISTRICT.

The thirty-third session of the Austin District Conference met in the Methodist Church in Bastrop, at 9 o'clock a. m., June 6, 1900.

All the charges were represented by their pastors, with a fair attendance of lay delegates.

The first day, after the organization and appointment of committees by the chair, in accordance with previously arranged plan of the conference, was devoted to the work of the Epworth League. The officers of this organization being unavoidably absent, Rev. C. B. Garrett was elected President pro tem. The business was transacted with a vim that showed determination and purpose on the part of the pastors and few delegates present.

Prof. C. C. Cody's address on "Increasing in Knowledge" was listened to by the conference and large audience assembled with rapt attention.

The following officers were elected to serve the ensuing year: Lyman J. Bailey, President; Miss Laura Haralson, First Vice-President; Mrs. T. T. McCormick, Second Vice-President; W. A. Palmer, Third Vice-President; C. B. Garrett, Secretary.

Programme Committee—Rev. Nathan Powell, W. W. Woodson, Miss Mary Decherd.

On Thursday the business of the District Conference was taken up.

Pastors' reports showed a good state of spirituality prevailing throughout the district. Finances in comparatively good shape. The outlook quite promising.

W. N. Carl was granted license to preach. The licenses to preach of the following brethren were renewed: C. A. Ferguson, Z. Minor, J. H. Gillispay, Wm. Studor, Jno. E. Lamar, U. A. McDonald, N. A. Griffith, L. McRell, B. J. Waugh.

Dr. R. J. Briggs was recommended to the Texas Annual Conference for readmission into the traveling connection.

Delegates to the Annual Conference: B. D. Orgain, Jeff Johnson, Thad A. Thomson, Rev. R. C. George. Alternates: N. A. Rector, A. M. Hill.

Eagle Lake was selected as the place for holding the next session of the District Conference. Also, the Epworth League will meet at the same time and place.

Rev. Seth Ward addressed us on the Twentieth Century Movement; W. C. Everitt, in the interest of the Publishing House.

Rev. J. B. Sears, of Calvert, delivered an able and impressive address on missions.

Resolution of thanks to the pastor and the good people of Bastrop for their hospitable entertainment.

Conference adjourned Friday afternoon, many of the preachers remaining over in order to enjoy and mingle in delightful communion and worship with the people who had so royally entertained them during the week.

JOHN W. McMAHAN, Secretary.

DUBLIN DISTRICT.

The sixth session of the Dublin District Conference, of the Northwest Texas Conference, of the Methodist Episcopal Church, South, convened in the Methodist Church in Carbon, Texas, at 9 o'clock a. m., June 28, 1900. Rev. E. F. Boone, P. E., in the chair. Rev. W. J. Hearon was elected Secretary.

All the itinerant preachers were

present except Rev. G. S. Slover, of the Bluffdale charge, who was kept at home on account of sickness.

The attendance of local preachers and laymen was small.

Committees on the Spiritual State of the Church, Sunday-schools, Epworth Leagues, Financial Systems, Education, Quarterly Conference Records and Temperance were appointed.

The reports of brethren show that the district is in a fair condition, improvement in some lines over last year, especially in Sunday-schools and Missionary Societies among the women. Some new church houses have been built, and quite a number have been repaired.

While our district had not done very much on the Twentieth Century Thank-Offering previous to the sitting of the conference, at the conference new enthusiasm was aroused, a subscription of \$1210 was taken, new inspiration was given to this movement in our district by the conference, and it now looks as if our district will do its part in this great movement of the Church. The district has been sectionized, and a committee appointed for each section. An active campaign will be inaugurated for the collection of this fund.

The licenses of the following local preachers were renewed: A. D. Livingston, M. P. Morton, J. W. Childers, J. F. Browning, C. H. Armstrong, A. C. Bell, H. F. Stallcup, A. L. Munn, J. M. Slatton, C. C. Chaney, D. F. Bowles, E. G. Thomas and A. J. Owens.

Eddy Morton was licensed to preach. H. M. Long and J. M. Childers were recommended to the Annual Conference for deacon's orders.

C. H. Armstrong was recommended to the Annual Conference for admission on trial.

The following brethren were elected delegates to the Annual Conference: D. W. Bolliver, Jas. Irby, Prof. W. J. Clay and Rev. J. C. Moore. Alternates: Rev. W. J. Moore, Robt. Smith, Davis Doyle and J. T. Ross.

The following visitors delighted us with their presence: Bro. R. J. Birdwell, the popular pastor of Comanche; Bro. E. Hightower, the talented pastor of Cisco; Bro. J. T. L. Annis, pastor of Big Springs, with his heart full of missions, to represent the Board of Missions; Bro. D. S. Switzer, President of Weatherford College, and Bro. J. M. Lane, local preacher of the Cisco charge.

It is certainly no exaggeration to say that we had a good conference. The preaching was of a high order, and every service was attended by divine power. The 11 o'clock Friday morning service was long to be remembered. "Our hearts burned by the way," some of us got happy, and all felt like praising God in the way our fathers did. Bro. E. Hightower preached for us at that hour, and God was with him.

The people of Carbon entertained us royally. Bro. Ford and his people had all the room that was necessary, and seemed to regret that there were no more of us, and that we were not going to stay longer.

Our presiding elder, clean in life, kind to all, and deeply religious, has a good name among the brethren.

Rising Star was selected as the place to hold the next conference.

The conference adjourned sine die Saturday afternoon, June 30, 1900.

W. J. HEARON, Secretary.

GENERAL MISSIONARY CONFERENCE.

Meeting of the Executive Meeting.

The committee met in the mission rooms at Nashville June 29, upon call of the Secretaries of the Board of Missions. The following members were present: Drs. Jas. Atkins, J. D. Hammond, H. M. DuBose, W. R. Lambuth, J. H. Pritchett, Mrs. R. K. Hargrove and Mrs. S. C. Trueheart. Bishops Galloway and Duncan being in the city, were in vited to be present, but only the former was able to attend.

The meeting was opened with prayer by Bishop Galloway. Dr. James Atkins was elected permanent chairman and G. W. Cain permanent Secretary. The resolution of the Board of Missions providing for the Missionary Conference, and defining its character and scope, was then read by the Secretary. After a thorough discussion, the following actions were unanimously taken as best interpreting the wishes of the board and needs of the Church:

- 1. The conference will begin Wednesday evening, April 21, 1901, the duration of it to be decided later.
2. The office force of the Board of Mis-

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son was constituted a working committee, to be known as the Business Committee. To it was referred the question of the number of delegates to the conference and their apportionment among the several boards and societies. They were also authorized to select all committees necessary to the arranging of the conference.

2. A Program Committee was ordered, of which Dr. Lambuth was selected as chairman. The full membership will be announced later.

4. As there are several cities anxious to secure the conference, the question of the place of holding it was deferred until further correspondence could be had. The Executive Committee adjourned subject to call.

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ITEMS OF INTEREST TO THE W. F. M. SOCIETY.

One of the special privileges which it has been mine to enjoy since coming to this place was that of attending the recent annual meeting of the W. F. M. Society of the Western North Carolina Conference. This conference society has sixty-four adult auxiliaries and forty juvenile auxiliaries, making a total of one hundred and four auxiliaries; and a large per cent of these auxiliaries were represented by delegates at the annual meeting. The executive officers of the conference society were all present, and all seemed well qualified for the duties of the offices which they respectively held, and each one was alert and active in the discharge of the duties. The Treasurer of the conference society, Mrs. Alspaugh, is, by the way, a sister of one of the veteran workers of the W. F. M. Society of the North Texas Conference, Mrs. M. A. Allen, the faithful President of the auxiliary at Terrell.

The juvenile auxiliaries of this conference society are directed by one general lady manager, or superintendent, Mrs. J. H. Weaver, wife of the pastor of Central Methodist Church, of Asheville, N. C., and are known under the one general name of "Light Bearers." There are forty of these juvenile auxiliaries in the conference, with a total membership of 132, and their total collections for the last year, as reported at this annual meeting by the general lady manager, Mrs. Weaver, amounted to \$1265.31. The "Light Bearers" of the conference society are supporting seven scholarships and two Bible women, the scholarships being distributed among the different mission fields under the auspices of the Woman's Board of Foreign Missions. One of the moralizing sessions of the annual meeting was devoted almost entirely to consideration of the work of the "Light Bearers," Mrs. Weaver, the general superintendent, presiding, at which she gave a general report of their year's work, and the juvenile delegates made reports from the various juvenile auxiliaries. This review of the year's labor demonstrated the systematic way in which the work among the juvenile auxiliaries of this conference society is carried on, and shows, too, what can be done by the children of the Church when banded together for the good of a common cause. As I sat there a visitor from Texas, and a most interested auditor, at that morning's session, I was impressed with the fine report of the year's work as performed by the "Light Bearers" of this conference society. I could but wish that every conference society of our beloved Methodist Church might have a united band of just such active and well-disciplined juvenile workers among the members as we find in the W. F. M. Society of the Western North Carolina Conference.

This conference society has collected during the last year, in dues and pledges, from both adult and juvenile auxiliaries, as reported by the Treasurer, the sum of \$265.55. The society has also collected for the Twentieth Century Fund the sum of \$168 each, thus making a total collection for the last fiscal year of \$265.55. I speak thus in detail somewhat, in order that others may know what is being done for the cause of foreign missions by a conference society which embraces within its territory the mountainous part of East Tennessee and the mountain section of this State, a territory which itself has been considered in certain quarters missionary ground. I speak of it, too, in order that others, "seeing their good works, may glorify our Father which is in heaven" by a righteous emulation to do equally as well or better, for this conference society can certainly challenge comparison in results accomplished with any one of our Texas conferences in this department of our Church work.

The annual sermon of the conference society was preached on Sunday at 11 o'clock by Dr. Fritchett, of Nashville, Tenn., one of the two Missionary Secretaries of our Church, followed by the anniversary address at night by the same speaker, the deliverances on each occasion being both instructive and edifying. The members were fortunate, also, in having words of brotherly counsel and cheer from Dr. James Atkins, of Nashville, Tenn., Sunday-school editor of our Church, who was frequently present at the daily business sessions, he, with his family, being a sojourner here for the summer, enjoying the beautiful scenery and cool atmosphere of this mountain resort.

I hail with pleasure the visits of our dear old Texas Christian Advocate, bringing as it does to me each week items of interest and news from my own loved State. I have been looking in our Woman's Department each week to see some accounts of the annual meetings of those of our Texas conference societies which were held in the month of June, but have thus far been disappointed. I did not have the privilege of attending the annual meeting of the W. F. M. Society of my own conference (North Texas) which was held in Sulphur Springs immediately following the close of the annual meeting of the Woman's Board of Foreign Missions in Paris, as circumstances called us to this place earlier in the season than usual. I have, therefore, been wishing to see some account of the meeting from some one who was in attendance; and have been hoping, also, to see some account of the annual meetings of the W. F. M. Societies of the East Texas and Northwest Texas Conferences, both of which were held at about the same date. There is no doubt much of interest to our members to be heard from these annual meetings, and we hope soon to see full accounts of them in our Woman's Department of the Advocate. The publication of such matters of general interest to our members does good, showing what each society is doing for the important work in hand. We hope to see accounts of annual meetings of the W. F. M. Societies of our Texas conferences whenever they are held, also of district meetings of either the W. F. M. Society or the W. H. M. Society. If you have, any of you, an item of interest concerning the work being done by the women of our Church, or a word of cheer, "tell it out, tell it

out!" so that some who may be discouraged or languishing by the way may be encouraged and strengthened to renewed effort. Please remember, as before requested, to send all articles for publication in the Woman's Department to the editor of the Texas Christian Advocate, instead of to my address, marking all such "For the Woman's Department," this arrangement holding good until further notice.

With kind wishes for our members and readers, one and all, and hoping to hear from many of you through "our department" of the Advocate, I am, your sister and co-worker in Christ,
FLORENCE E. HOWELL,
Waynesville, N. C.

DISTRICT MEETING, W. H. M. SOCIETY, DALLAS DISTRICT.

The district meeting of the W. H. M. Society, Dallas District, was held at Oak Cliff June 28, Mrs. W. M. Crow presiding. According to her books, it was seen that out of the seventeen appointments in this district there are only eleven W. H. M. Societies, and but nine of these sent reports. These nine, however, are working nobly, and made most encouraging reports. The following delegates answered to roll call:

First Church, Mrs. G. M. Swink; Floyd Street, Mrs. Ross Bradford; Trinity Church, Mrs. Wood; Ervay Street, Mrs. Cammack; Haskell Avenue, Mrs. Bishop; Oak Cliff, Mrs. Chiles; Oak Lawn, Mrs. Jas. Lavis; Lewisville, Mrs. Jacobson; Denton street report, which was read by Sister Rowlett.

Miss Webb, in a short talk, told some of the workings of the Scarritt Bible and Training School, where she has been for the past year as a pupil. She is an earnest, consecrated young woman, who has determined to devote her life to the Master's service; but in order to complete the Training School course it is necessary that she should have another year of literary study, so it was decided to raise the money for this worthy cause among the several auxiliaries of Dallas District during the coming year. Trinity Church, Dallas, of which she is a member, proposes to give \$20 of this, Lewisville and Floyd Street each \$15. The others will report later.

Miss Mary Moore, matron of the Mission Home, Dallas, then told us of her work at the Mission Home, and of the blessed privilege she enjoys of "spending and being spent" for Christ. She is surely "sent of God" to this work, and no one can look into her beaming face or hear her talk without being uplifted in spirit and inspired to greater efforts in the Lord's vineyard.

Next followed the discussion on "Systematic and Proportionate Giving," led by Sister L. P. Smith. Interest is growing on this line, and it is felt that a long "tithing" will be as much a part of our service as prayer and praise.

Mrs. J. O. Wynn presented the needs and work of the "Alamo Free Kindergarten," after which the society adjourned, to meet next year at Lewisville.

MARIA ELLIOTT, Rec. Sec.
Dallas, Texas.

DALLAS RESCUE HOME.

Statement from the General Treasurer.

In order to have a perfect understanding of the matter, I propose to publish a quarterly statement of the receipts and expenditures of Dallas Rescue Home. I hope all persons interested in the Home will note these statements.

Our ladies have to do an amount of hard work to collect this money, and it is due them that they should know how it is spent. They doubtless feel that much larger results should follow so much effort. The need for money is so great and constant, and the supply so far short of the amount needed, that there is little wonder that there is a feeling that "somehow" they are not receiving the just reward of their labors.

STATEMENT OF RECEIPTS FOR DALLAS RESCUE HOME.

Table with 2 columns: Description and Amount. Includes 'Received 1899-1900 current expense fund' (\$285.28), 'Paid to the Home' (\$70.28), 'Received for building fund' (\$1,182.67), 'Paid to Mrs. W. H. Johnson' (\$82.50), 'In addition to the above, the board paid to the Rescue Home \$500 for current expenses the past fiscal year.'

RECEIPTS FOR FIRST QUARTER, 1900-1901.

Table with 2 columns: Description and Amount. Includes 'Balance from 1899-1900' (\$254.57), 'May 2 Mrs. W. T. Henderson, N. Texas' (\$2.00), 'May 9 Mrs. W. T. Henderson, N. Texas' (\$24.00), 'May 19 Miss Bettie Hill, E. Texas' (\$5.00), 'May 19 Miss Bettie Hill, E. Texas' (\$5.00), 'May 17 Miss Bettie Hill, E. Texas' (\$2.50), 'May 17 Mrs. N. T. Rollins, N. W. Texas' (\$115.60), 'June 11 Miss Bettie Hill, E. Texas' (\$27.70), 'June 16 Mrs. Rufus H. Brown, N. Texas' (\$8.00), 'June 16 Mrs. N. G. Rollins, N. W. Texas' (\$4.00), 'June 18 Mrs. W. T. Henderson, N. Texas' (\$62.25), 'May 9 Mrs. W. T. Henderson, N. Texas' (\$44.85), 'Total' (\$1,261.87).

This last amount was a personal check from Mrs. W. H. Johnson, and represented money used at Dallas Rescue Home during April. Mrs. Johnson requested its immediate return to her. See check No. 42.

DISBURSEMENTS FOR FIRST QUARTER, 1900-1901.

Table with 2 columns: Description and Amount. Includes 'April 20 Mrs. W. H. Johnson, salary and King's Messenger for April' (\$75.00), 'May 19 Mrs. W. H. Johnson, salary and King's Messenger for May' (\$75.00), 'June 11 Mrs. W. H. Johnson, salary and King's Messenger for June' (\$75.00), 'April 20 To Mrs. W. H. Johnson, for Rescue Home from board for April' (\$50.00).

May 19. To Mrs. W. H. Johnson, for Rescue Home from board for May 294.83
\$48.85 of this check was Mrs. Johnson's personal check referred to before. This money was used at the Home in April.

June 11. To Miss Mary Moore, matron 250.00
..... \$19.83

Balance on hand June 28, \$12.04.
MRS. W. D. KIRKLAND,
General Treasurer.

MISSION HOME.

Auxiliaries that have given to current expense since January 1, six months: North Texas, 21 Aux. \$181.95
Northwest Texas, 21 Aux. 141.49
East Texas, 12 Aux. 79.50
Total \$402.95

\$402.95 for six months gives a little over \$67.14 per month instead of \$20 per month. From the figures we see SIXTY societies helped instead of 239, 180 had heard from. Suppose this \$180 would send only the \$6 due. We would have \$260 to tide us over the summer. Dear sisters, we beg of you to look into this matter, and by all doing a little our burdens will be lightened and God's work will prosper.

MRS. W. H. JOHNSON,
Financial Agent.

TWENTIETH CENTURY OFFERING FOR MISSION HOME.

Table with 2 columns: Name and Amount. Includes Terrell (\$31.50), Paris (\$7.50), Paris, Lamar Avenue (\$12.50), Gainesville, Denton Street (\$25.50), Dallas, First Church (\$35.50), Dallas, Ervay Street (\$35.50), Dallas, Floyd Street (\$11.00), Dallas, Trinity (\$3.00), Dallas, Oak Lawn (\$19.00), Dallas, Haskell Avenue (\$5.00), Boston (\$5.00), Greenville, Wesley (\$58.00), Baulm (\$4.00), Plano (\$1.00), Whitewright (\$59.00), Lewisville (\$4.75), Rockwall (\$5.00), Whitesboro (\$1.00), Mrs. W. H. Dougherty, Gainesville (\$5.00), Mrs. D. C. Brady, Gainesville (\$2.00), Miss Nettie Landis, Gainesville (\$1.00), Greenville, Wesley (work room) (\$20.00), Mrs. W. H. Johnson (\$75.25).

Total \$1,182.67

Amount received from auxiliaries of North Texas Conference for building fund of Mission Home since 1st of January, 1900. MRS. W. T. HENDERSON, Conf. Treas.

To the Members of W. F. M. Society, North Texas Conference:

Dear Sisters—Nearly two quarters of our fiscal year have gone by, and the last few months of the old century are fast passing away. As the days multiply into weeks and the weeks into months, we are reminded that Opportunity, with her basket of golden fruit, is passing by, inviting us to partake of it. If slighted, she returns no more the same way. Our board meeting has been held in Paris, Texas, and many of us had the privilege of attending, much to our edification and upbuilding, for in associating with the President, Mrs. Wightman; Mrs. Trueheart, the Cor. Sec.; Mrs. Wilson, Miss Gibson, and many others of the board, a band of consecrated women, we certainly received great benefit. Also, the presence of our missionaries, who were home from the field of action, was inspiring to us. Their earnest talks, each for his or her especial field, could but arouse our dormant faculties into action, and made us feel that we must work more zealously and pray more earnestly for foreign missions. If we can ever expect to merit the encomiums spoken to one of our sex by the Savior: "She hath done what she could."

Miss Norville pled earnestly for a building for the Mary Keener Institute in the City of Mexico, and she needs it. Miss Gary for China as earnestly as though no war was being waged by that people against foreigners—her faith outrides these things. Miss Green, for Brazil, with tearful eyes, begging for helpers—offering to have her own salary diminished if by so doing she could have more laborers in the field. Dr. Reid spoke in behalf of Korea, telling of the wonderful strides Christianity has made there in only a few years.

We had no visiting missionary to represent Cuba, as there are only a few engaged in missionary work there, and could not be spared to leave the field of labor. But the cry of the orphan child has reached our mother heart, and when we realize that there are fifty thousand destitute orphan children in Cuba we need no one to plead their cause. Every true mother feels for oppressed and destitute orphan children—with no parents, with no home, no Christian training. So our board has planned to establish a home and school in Havana, Cuba. The board hopes to have this school in operation by the close of the year. The school has been named the Eliza Bowman Home and School for Girls, in honor of the mother of Richard and Russell Bowman. Many knew her in this part of the State in her life time as a consecrated Christian woman, deeply interested in missionary work—especially foreign missions. She died a most triumphant death, shouting the praises of God and exhorting sinners to be saved. In her death she was instrumental in the salvation of more than one of the citizens of our town.

Richard Bowman, her eldest son, is the donor of one thousand dollars toward this school—a wise choice of a monument. A marble shaft might have been erected, which could only stand for a few years silently marking her resting place. But this memorial which her son has chosen will be a Christian home and school for orphan children; and many a tear will be shed as the poor waifs of the street are gathered into the comforting influence and protection of the Eliza Bowman Home and School.

We are anxious to improve every moment of time on our Twentieth Century collections. I hope that every auxiliary who has not had a public meeting and collection for the Twentieth Century Fund will do so at their very earliest con-

venience. The first day of January closes our collections on this fund—every cent must be collected and in the Treasury by the last of December, 1900. Let us show our gratitude to our Lord for his great and manifold mercies to us by a generous offering from North Texas Conference Foreign Missionary Societies.

In regard to the pledges for outgoing missionaries, we decided at our annual meeting at Sulphur Springs to get it all up as early as possible; and for every \$20 that your society gets up you can make a life member with it. You may have just pledged \$10 or \$15, yet by raising it to \$20 you can secure a life member for your auxiliary, and what you pay over the amount pledged will go toward making up the deficiency made by those failing to bring up the amount promised.

The Board of Foreign Missions, in session at Paris, urged the necessity of organizing our children into Juvenile Societies as far as practicable—of course, not to conflict with our pastors in their work of the Juvenile Leagues. Our General Conference, when we were organized, made provision for our Juvenile Societies, and our Constitution says they must have a lady manager who is a member of the Woman's Foreign Missionary Society. Mrs. Mary Haughton, of Dallas, is Superintendent of Juveniles for North Texas, and will organize whenever there is an opportunity open for her. We decided at our annual meeting that our Conference Society would try to get up \$2500 as a Twentieth Century Thank-Offering from the women of North Texas. Now, let every auxiliary feel pledged to do its very best to help on this fund. Our society, in annual session, heartily concurred with the board in setting apart the hour of 12 o'clock for secret prayer for our work in foreign lands, and I want to ask that each member of the North and East Texas Conference Societies offer a special prayer at that hour, or some time during each day this year for our Havana school, that the hearts of God's children may be so touched, and therefore burdened for lost souls, that their purse-strings may be loosened and the means soon be in hand and the school erected and in operation before the close of this year. Pray much for a general revival all over our conference; then when this is realized, foreign missions will be a success—as far as men and money can make it so.

MRS. J. H. BOWMAN,
Pres. W. F. M. Society, N. T. C.

Pimples on the face are not only annoying, but they indicate bad blood. Hood's Sarsaparilla cures them by purifying the blood.

MARRIAGES.

Sheppard-Shepherd—At the residence of the bride's parents, Mr. Wesley Sheppard and Miss Cleva Shepherd, near Bowie, Texas, on June 21, 1900, Elder J. H. McCubbin officiating.

Bass-Robertson—Mr. Roy B. Bass and Miss Sarah Frances Robertson, in the Methodist Church, Mexico, Texas, June 29, 1900. Rev. T. J. Duncan officiating.

Vaughan-Mason—At the Methodist Church at Leander, Texas, June 28, 1900, at 8:30 o'clock, Prof. Sam D. Vaughan and Miss Cora Mason, Rev. Sam C. Vaughan officiating.

Brown-Dunn—At the residence of the bride's father, Mr. A. A. Dunn, at Silver Valley, Coleman County, Texas, June 27, 1900, Dr. Herbert E. Brown and Miss Bertie Dunn, Rev. G. W. Templin officiating.

Abbey-May—At the residence of the bride's father, Mr. E. N. May, eight miles north of Coleman, Coleman County, Texas, July 1, 1900, Mr. C. H. Abbey and Miss Vernau May, Rev. G. W. Templin officiating.

Cass-Meserice—At residence of the bride's parents in Cameron, Texas, June 28, Dr. Jesse Lee Cass and Miss Minnie J. Meserice, Rev. W. Wootton, of Caldwell, officiating.

Floyd-Denson—Mr. W. W. Boyd and Miss Maimie Denson were married July 8, 1900, at the residence of the bride's parents, in Yellow Prairie, Texas, Rev. W. Wootton, of Caldwell, Texas, officiating.

Davis-Craven—At the bride's father's G. O. Craven, near Tloga, Texas, July 4, 1900, Mr. Quitman Davis and Miss L. A. Craven, Rev. B. T. Hayes officiating.

Tarrant-Fisher—At the Methodist parsonage in Smithville, Texas, the home of the bride's sister, June 27, 1900, Mr. Tarrant and Miss Emma H. Fisher, Rev. R. W. Adams officiating.

Hoover-Latham—In the Methodist Church at Pontotoc, Mason County, Texas, June 27, 1900, at 8 p. m., by Rev. Felix A. Knox, Mr. Chas. R. Hoover and Miss Myrtle Latham.

Browning-Cuson—At the Howard Avenue Methodist Church, Palestine, Texas, at 8:30 p. m., Mr. B. C. Browning, of Pittsburg, Texas, and Miss Annie Cuson, of Palestine, Texas, Rev. V. A. Godbey, P. E., officiating.

Calvert-Cates—At the home of Judge Cates, the father of the bride, Burnet, Texas, June 28, at 3 p. m., Mr. George Calvert and Miss Flora Cates, Rev. Jas M. Sherman officiating.

Thresh-Lyerla—One mile east of Auburn, Ellis County, Texas, on the highway surrounded by eight or ten carriages, July 8, 1900, Mr. L. W. Thresh and Miss Maudie Lyerla, by Rev. A. Davis.

Shade Won't Work. Because it isn't mounted on THE IMPROVED HARTSHORN SHADE ROLLER. A quick change. No tacks required. Notice name on roller when buying your shades.

HENRY LINDENMEYR & SONS, PAPER Warehouse. No. 32 Bleecker Street, P. O. Box 2065. NEW YORK.

Book Dept. All Books reviewed page have been bought are commended sale. BARBEE & SMITH, DALLAS.

"The Log Meeting" John E. Edwards, of the struggles and odism in the early days. The characters are the volume most retaining. Postpaid.

Mr. Richard Brin his new book, "The declares himself an titan of the cause. He has visit islands and discuss one who knows his Those who are intention of the justice of the Philippines will en much. \$1.25.

The phenomenal world during the 1 is discussed in Elbr book, entitled "The tenth Century." at length on the influ acts as Wellington var, Jackson, Koss coln, Bismarck, Tol The book is well nicely bound. \$1.20 extra.

"The Judges' Ca Sidney, is, as its sul tale of the regicides of Charles II of Eng cution of the judge death warrant of hi the historical backg The scenes are am land colonies, and racters continually a plot contains beside love story. \$1.20 extra.

"The Life of Dw the biography of the William R. Moody, of this wonderful a skillful and fair ing him in all his v he stood before the v sage of truth. Mr. in poverty, and kno be heret of the ne orthodox Congrega and be left to the k His utter scorn of tence was the natu experience. \$2.50.

Prof. Flournoy, o Geneva, has written title of "From I Mars," which is Ik siderable comment terested in psychic work is the result experiments with a who, under the l speaks and writes is supposedly the. The book will ba t similes of the med and sketches. Of chosis is the accept

The character rin, the great con Methodism, is one t cular interest and striking individu strength of chara preaching ability an gument and debate, wonder and admir pounder and defendo faith, we doubt if o produced his superi written in the cap Bishop Fitzgerald, attention throughou

Mr. Frank E. Mill or of the Young M ciation at Dallas. I book entitled "Indi One, Two and Thro Speaking of his wor "Club swinging as ies has not the pla This is probably du there has been no s hensive nomenclatu ing, and that it is c too complicated an nary class-work. I plain and arrange t novice might take and juggling from t Although this treat ing is the most cor kind ever published

Book Department.

All books reviewed or noticed on this page have been bought and paid for, and are recommended solely on their merits.
**BARBEE & SMITH, Agents,
DALLAS, TEXAS.**

"The Log Meeting House," by Dr. John E. Edwards, is a charming story of the struggles and triumphs of Methodism in the early days of Virginia. The characters are all true to life, and the volume most readable and entertaining. Postpaid, \$1.00.

Mr. Richard Brinsley Sheridan, in his new book, "The Filipino Martyrs," declares himself an enthusiastic partisan of the cause of the revolutionists. He has visited the Philippine Islands and discusses the question as one who knows his subject matter well. Those who are interested in the question of the justice of the war against the Filipinos will enjoy this book very much. \$1.25.

The phenomenal progress of the world during the last hundred years is discussed in Elbridge S. Brooks' new book, entitled "The Story of the Nineteenth Century." The author dwells at length on the influence of such characters as Wellington, Napoleon, Bolivar, Jackson, Kossuth, Cavour, Lincoln, Bismarck, Tolstoi and Edison. The book is well illustrated, and is nicely bound. \$1.20. Postage 12 cents extra.

"The Judges' Cave," by Margaret Sidney, is, as its sub-title indicates, "a tale of the regicides." The restoration of Charles II of England and his prosecution of the judges who signed the death warrant of his father constitutes the historical background of the novel. The scenes are among the New England colonies, and real historical characters continually appear in them. The plot contains besides a very delightful love story. \$1.20. Postage 12 cents extra.

"The Life of Dwight L. Moody" is the biography of the father by the son, William R. Moody. The eventful story of this wonderful evangelist is told in a skillful and faithful style, presenting him in all his vigor and power as he stood before the world with his message of truth. Mr. Moody was reared in poverty, and knew what it was to be bereft of the necessities of life by orthodox Congregationalist creditors, and he left to the kindness of charity. His utter scorn of mere religious pretense was the natural result of such experience. \$2.50.

Prof. Flournoy, of the University of Geneva, has written a book under the title of "From India to the Planet Mars," which is likely to attract considerable comment from persons interested in psychic phenomena. This work is the result of the Professor's experiments with a medium at Geneva, who, under the hypnotic influence, speaks and writes Sanskrit and what is supposedly the Martian language. The book will be illustrated with facsimiles of the medium's handwriting and sketches. Of course, metempsychosis is the accepted theory.

The character of Dr. Jno. B. McFerrin, the great commoner of Southern Methodism, is one that has for us peculiar interest and fascination. His striking individuality, his great strength of character, his ponderous preaching ability and his powers of argument and debate, always excite our wonder and admiration. As an expounder and defender of the Methodist faith, we doubt if our Church has ever produced his superior. His biography, written in the captivating style of Bishop Fitzgerald, holds the reader's attention throughout. Postpaid, \$1.00.

Mr. Frank E. Miller, physical director of the Young Men's Christian Association at Dallas, has just written a book entitled "Indian Club Swinging: One, Two and Three Club Juggling." Speaking of his work, the author says: "Club swinging as a part of calisthenics has not the place it should have. This is probably due to the fact that there has been no simple and comprehensive nomenclature for club swinging, and that it is considered by many too complicated and difficult for ordinary class-work. I have tried to explain and arrange the work so that a novice might take up club swinging and juggling from the very beginning." Although this treatise on club swinging is the most complete work of the kind ever published, if a novice will

follow the directions given therein he can become an expert. Mr. Miller describes a large number of new movements, artistic and graceful; and explains in detail the electric light club work, heretofore not attempted. This is a book that should be in the possession of every athlete in the country. It is bound in full silk cloth, with the title stamped in gold on the back and side, contains 210 pages, together with fifty-four beautiful illustrations. \$1.00.

The long-expected "Reign of Law," by James Lane Allen, is on the market at last; but the superior quality of the book will more than requite the anxious expectation with which it has been awaited. It is, in all probability, the strongest and most meritorious of any of the late novels. There is not a closer character study in any work of recent years than that of "David" in this book. Mr. Allen did not have to rely on suspense and interest of plot to furnish his story its peculiar excellence. That lies in his careful and faithful delineation of character. It is so true to life that all recognize its merit at once. Of course, the novel is permeated by a plot that furnishes its intrinsic interest. No book deserves more praise and commendation than this one. \$1.10. Postage 12 cents extra.

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

Books on China.

The present crisis in China has centered the attention of the world on the "Celestials" and their empire. In view of the great demand for reliable literature along this line, a list of some books is herewith published:

"China in Transformation," by A. R. Colquhoun. Observations during several visits to the far East upon the problems which are in course of solution in China and the forces which are at work on them. \$3.00.

"The Break-Up of China," by Lord C. Beresford. Containing an account of its present commerce, currency, waterways, armies, railways, politics and future prospects. \$3.00.

"China," a History of the Country from the Time of Marco Polo to the Present Day. By R. K. Douglas. \$1.50.

"Village Life in China," by A. H. Smith. A study in sociology. \$2.00.

"Chinese Characteristics," by A. H. Smith. With sixteen full-page illustrations and index. Popular edition. \$1.25.

"The Real Chinaman," by Chester Holcombe. A very valuable book. \$2.00.

"The Way of Faith Illustrated," or, the Autobiography of Hu Yong Mi. The story of a typical Chinese convert. \$1.00.

"A Cycle of Cathay; or, China South and North," by Rev. W. A. P. Martin. With seventy illustrations, map and index. \$2.00.

"Missions and Politics in Asia," by R. E. Speer. Studies of the spirit of the Eastern peoples, the present making of history in Asia and the part therein of Christian missions. \$1.00.

"China and the Chinese," by J. L. Nevins. 75 cents.

"Young Folks' History of China," by W. G. E. Cunningham. \$1.00.

"The Christian Conquest of Asia," by Rev. J. H. Barrows. Studies and personal obligations of Oriental religions. \$1.50.

"China the Long-Lived Empire," by Eliza Ruhamah Seidmore, author of "Jinrikisha Days in Japan" and "Java, the Garden of the East." With chapters on Peking, Tien Tsin, the Decadence of the Manchus, the Degenerate Empire, the Dowager Empress, etc. \$2.50.

"Overland to China," by Archibald R. Colquhoun. A companion piece to "China in Transformation." \$3.00.

One of the Golden Treasury Series.

Dr. J. R. Miller, whose writings on religious topics have won for him reputation and honor, makes the following excellent criticism on "The Changed Cross."

"There is a poem called 'The Changed Cross.' It represents a weary one who thought that her cross was surely heavier than those of others whom she saw about her, and wished that she might choose another instead of her own. She slept, and in her dream she was led to a place where many crosses lay—crosses of divers shapes and sizes. There was a little one most beauteous to behold, set in jewels and gold. 'Ah, this I can wear with comfort,' she said. So she took it up, but her weak form shook be-

neath it. The jewels and the gold were beautiful, but they were far too heavy for her. Next she saw a lovely cross with fair flowers entwined around its sculptured form. Surely that was the one for her. She lifted it, but beneath the flowers were piercing thorns which tore her flesh. At last, as she went on, she came to a plain cross, without jewels, without carving, with only a few words of love inscribed upon it. This she took up and it proved the best of all, the easiest to be borne. And as she looked upon it, bathed in the radiance that fell from heaven, she recognized her own old cross. She had found it again, and it was the best of all and lightest for her.

"God knows best what cross we need to bear. We do not know how heavy other people's crosses are. We envy some one who is rich; his is a golden cross set with jewels. But we do not know how heavy it is. Here is another whose life seems very lovely. She bears a cross twined with flowers. But we do not know what sharp thorns are hidden beneath the flowers. If we could try all the other crosses that we think lighter than ours, we should at last find that not one of them suited us so well as our own."

"The Changed Cross" is one of the "Golden Treasury Series," which our Publishing House is offering at the paltry price of 25 cents, postpaid. Such a tribute as the above clearly indicates the excellent qualities of the books contained in this series.

Candler's Christus Auctor.

We feel as if we had been gravely remiss in not sooner noticing this excellent book. Nothing but an extreme pressure upon our columns has kept us from doing so. We have gone through it from beginning to end with real pleasure, and can heartily commend it. For many years Bishop Candler has given much time and attention to the general subject of Christian Evidences. As President of Emory College he went over the whole ground year after year with large classes of intelligent students, and has since compassed it in courses of lectures before various colleges. The fruit of all that patient work appears in the printed pages. It is telling only the sober truth to say that he has mastered the literature of the subject, and has at the same time acquired fresh and independent views in all the main topics. We need scarcely add

that he is strongly conservative, and declines to give up many positions which a large class of Christian scholars are disposed to surrender to the higher critics. This fact will be a merit in the eyes of thousands of thoughtful readers. As the title indicates, the underlying thought of the whole treatise is that Jesus Christ, who is himself approved by infallible credentials as the Son of God, has authenticated the sacred Scriptures by putting the stamp of his approval upon them. The style of the book is much to be commended. There is not a dull page in it. Whoever begins to read it will very likely go right on to the end. The Church is to be solicited when her chief pastors, in addition to their regular duties, find time to make such contributions to religious literature. Nearly the whole of the first edition has been sold, and a new one will soon be issued.—Nashville Christian Advocate. Price \$3.25.

A Good Thing—Push It.

The Sunday-school Board of the M. E. Church, South, in its address to the Church, uses the following timely words about the Children's Visitor:

"While urging the use of all literature published by us, the Children's Visitor is specially commended. It ought to be in the homes of all our people. It is cheap, it is interesting, it is instructive. It compares favorably with publications of far greater cost. Any home, no matter how cultured or lacking in culture, will be benefited by the regular use of the Visitor. The board begs that pastors, superintendents and all others shall do their utmost to place this valuable weekly paper in our Sunday-schools and homes, and that these efforts shall continue until every Southern Methodist home shall receive week by week the Children's Visitor."

Such words as these just quoted from the Sunday-school Board are very appropriate for a paper of the merit the Children's Visitor possesses. The editors have been very successful in their efforts to make it not only profitable for our young people, but also very entertaining. It is not one of those tracts that children read with about the same eagerness with which they would take a dose of bad medicine. No school can afford to be without the Visitor for its scholars. Single copies, per year, 50 cents. In clubs of five or more, 40 cents each.

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You Sing
in
Church

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THE STANDARD
HYMN AND TUNE
... BOOK ...

of the Methodist Episcopal Church, South.

WE are now making an unprecedented offer on this inestimable song book that will excuse no Church from supplying every member of its congregation with a book. We are now selling it in either the round or shaped notes, substantially bound in boards, at 40 cents each. Postage, 12 cents extra. Word edition, 25 cents.

BARBEE & SMITH, Agents,
DALLAS, TEXAS.

first day of January closes on this fund—every cent and in the Treasury by December, 1900. Let us show to our Lord for his great mercies to us by a generous North Texas Conferenceenary Societies.

o the pledges for outgoing we decided at our annual alphas Springs to get it all possible; and for every \$20 loty gets up you can make with it. You may have just \$15, yet by raising it to \$20 re a life member for your d what you pay over the d will go toward making up made by those falling to amount promised.

f Foreign Missions, in sear- gured the necessity of or- children into Juvenile Socie- practicable—of course, not our pastors in their work le Leagues. Our General when we were organized, n for our Juvenile Societies, itution says they must have er who is a member of the reign Missionary Society, ight, of Dallas, is Super- juveniles for North Texas, nize whenever there is an en for her. We decided at eeting that our Conference l try to get up \$2500 as a tary Thank-Offering from f North Texas. Now, let ry feel pledged to do its help on this fund. Our so- ual session, heartily con- he board in setting apart 2 o'clock for secret prayer n foreign lands, and I want h member of the North and onference Societies offer a at that hour, or some time y this year for our Havana he hearts of God's children ead, and therefore burden- ed, that their purse-strings ed and the means soon be the school erected and in re the close of this year, a general revival all over e; then when this is real- izations will be a success- and money can make it so.

MRS. J. H. BOWMAN,
W. F. M. Society, N. T. C.

he face are not only annoy- indicate bad blood. Hood's res them by purifying the

MARRIAGES.

pherd.—At the residence parents, Mr. Wesley Shep- ss Cleve Shepherd, near on June 21, 1900, Elder J. officiating.

on.—Mr. Roy B. Bass and Frances Robertson, in the arch, Mex'n, Texas, June 1, J. Duncan officiating.

son.—At the Methodist nder, Texas, June 20, 1900, Prof. Sam D. Vaughan and on, Rev. Sam C. Vaughan

At the residence of the Mr. A. A. Dunn, at Silver County, Texas, June 27, rt E. Brown and Miss Ber- G. W. Templin officiating.

At the residence of the Mr. E. N. May, eight Coleman, Coleman County, 1900, Mr. C. H. Aldhey and May, Rev. G. W. Templin

At residence of the In Cameron, Texas, June Lee Cass and Miss Minnie v. W. Wootton, of Cald-

Mr. W. W. Boyd and enson were married July 8, dence of the bride's par- Prairie, Texas, Rev. W. ddwell, Texas, officiating.

At the bride's father's near Tioga, Texas, July 4, an Davis and Miss L. A. T. Hayes officiating.

At the Methodist par- ville, Texas, the home of r, June 21, 1900, Rev. E. W. renham, Texas, and Miss r, Rev. R. W. Adams offi-

am.—In the Methodist totoc, Mason County, Tex- s, at 8 p. m., by Rev. Felix Chas. R. Hoover and Miss

At the Howard Ave- Church, Palestine, Texas, Mr. B. C. Browning, of ss, and Miss Annie Cuson, Texas, Rev. V. A. Godbey, g.

At the home of Judge er of the bride, Burnet, at 2 p. m., Mr. George Cal- Florida Cates, Rev. Jas M. iting.

One mile east of Au- nity, Texas, on the high- by eight or ten carriages, L. W. Thrash and Miss by Rev. A. Davis.

made Worit Work

BECAUSE it isn't mounted on THE IMPROVED HARTSHORN SHADE ROLLER.

A perfect article. No tacks re- quired. Notice name on roller when buying your shade.

DENMEYR & SONS,

R Warehouse

Bleecker Street,
NEW YORK.

ALUM BAKING POWDERS.

Congress Acting to Suppress Their Sale.

The report of the Senate Committee on Manufactures upon the subject of food adulterations has awakened great interest throughout the country.

It there could be published a list of the names of all articles of food found by the Committee to be adulterated, it would be of inestimable value to the public.

The recommendations of the Committee that the sale of alum baking powders be prohibited by law, will make of special interest the following list of names of baking powders containing alum sold in this vicinity:

Baking Powders Containing Alum:

- BON BON ... Contains Alum
GOOD LUCK ... Contains Alum
KITCHEN QUEEN ... Contains Alum
DR. HUGHES' GRAPE ... Contains Alum
PERFECT ... Contains Alum
K. C. ... Contains Alum
JACK FROST ... Contains Alum
FAIRY ... Contains Alum
VISION ... Contains Alum
TAYLOR'S ONE SPOON ... Contains Alum
EGG ... Contains Alum

It is only right that consumers should have correct information as to the character of every article of food offered to them.

FROM COLORADO.

Patriotism reached high-water mark in this city this 4th of July. An elaborate program was gotten up by her enterprising citizens, and at considerable expense and trouble great preparation was made to properly observe the "day we celebrate."

As the new city park was to be dedicated, the city fathers spared no expense in having everything arranged to a queen's taste. A grand stand was erected, and every convenience necessary for everybody's comfort was made, at a cost of several hundred dollars.

Neighboring cities were cordially invited to come over and see what a spread the rising little city of Florence could make. Enthusiasm was not to be suppressed; all restrictions were removed, and the irrepressible small boy with his firecrackers, the big boy with his cannon crackers, were turned loose upon a helpless community, and I have no doubt Lexington and Bunker Hill were quiet affairs compared to the warlike din that rent the air almost incessantly through the night. The day opened propitiously; but, alas!

"The best laid schemes of mice and men Gang aft aglee."

Before the exercise were well under way it set in to rain, and much of the elaborate program is "unfinished business."

It is well to commemorate in some fitting manner the birthday of our national independence. God has favored us from the beginning, and our course has been steadily onward and upward, calamity howlers to the contrary notwithstanding. We are rapidly forging our way to the front among the nations of the earth, and have already become an important factor in the stirring events that are now making the world's history.

To my mind, this nation has a wonderful opportunity to do good and bless the world. In the new possessions that have come to us as the result of war are people who know but little of our form of government; but little versed in the principles of civil and religious liberty, and sadly need instruction in the way of life. A responsibility is involved here, as well as a glorious opportunity, to raise these people to our standard of civilization and win them to Christ. I have great faith that this will be accomplished. I believe our Government, by wise and beneficent measures, by just and wholesome laws honestly administered, together with the missionary efforts of the Church, will be the means, in God's hands, of spreading the principles of civil liberty and scriptural holiness over the isles of the sea.

I believe, furthermore, that when the disturbances now prevailing in the Orient are settled, our Government will intervene and see to it that missionaries over there shall have better protection than they have ever had, which

will increase the opportunities of America's Christian people to spread the truths of the gospel in heathen lands. God has given much to the American people, and requires much at their hands. Let them, with gratitude, improve their opportunity to make the condition of the world better.

C. HENDERSON.

Florence, Col.

ABILENE DISTRICT CAMP-MEETING.

The Abilene District camp-meeting began at the time appointed. It was a great meeting. When the time came to close our pastor felt the interest here was too great to do so. Assisted by Bro. Hightower, he continued the meeting and the good work goes on. One converted yesterday morning and four last night.

Bishop J. S. Key and others disappointed us. We suppose they couldn't help it, but that didn't keep us from feeling the disappointment.

Dr. Rankin opened the meeting and remained long enough to preach five grand sermons, which took hold of the people with power. We wish he could have remained through the meeting. Dr. Reid our missionary, was here. He came in the interest of the university which the Church proposes to build in China. He didn't forget the cause which is dear to his heart, but saw no time when he could present it to advantage, so in the pulpit he became a revival preacher and in the altar an earnest worker. His visit did us good, and we invite him to come again.

Bro. Lively was here, and preached once. We enjoyed meeting this aged servant of the Church.

Rev. T. G. Whitten came to aid us, and he did it. Bro. Brown and myself requested him to take the lead, which he did, holding two of the five services each day. The pastors supported him warmly, and God owned his faithful ministry. We appreciate his earnest work. Regret to part with him as a member of our conference, but since he has determined upon it, we wish him success in the conference to which he has gone.

We can not give exact figures, but think we have had 175 conversions, at least. The Church has been quickened, and the pastors who attended were prepared by the Spirit for the summer work upon which they have now entered. Others will write.

J. S. CHAPMAN.

Abilene, Texas, July 11.

Have you Eaten too Much?

Take Horsford's Acid Phosphate. If your dinner distresses you, half a teaspoon in half a glass of water gives quick relief.

THE M. E. GENERAL CONFERENCE ON DANCING, CARD-PLAYING AND THEATER-GOING.

In your editorial of recent date you state that "from two New York conferences petitions were sent to the General Conference asking the elimination of the special legislation prohibiting certain amusements, such as dancing, card playing and theater-going, and that the conference, by its Committee on the State of the Church, decided not to rescind, but to take it out of the body of the Discipline and place in it the supplement, where, as you say, it will be more advisory than mandatory." And you say truthfully, but very mildly: "This is to all intents and purposes a backward step, and a concession to the worldly element in the membership of the Church." In other words, three of the abominations of old heathenism, the practices of which can not be put into decent language, polished a little on the surface by the attritive force of humanity, now demand that the Church of the pure and perfectly moral Christ, whose every member is a part of himself, shall adopt them as a part of the curriculum of spiritual life; and the highest authority of one of the most powerful Churches, whose very cognomen is indicative of the scriptural perfection of its standard, bows to the demands of its unconverted and utterly world-like members. Is the Church designed to fit men for the best citizenship here, and better hereafter? Have these three particular named amusements ever done so, or do so now? Did Christ ever design that a Christian should have

"On his back the burden of the world?"

It is no use for any one to beg the question by asking, "Can not these amusements be made harmless?" The question is, What are they as known among us to-day? There are five among many reasons why professing Christians should not encourage these:

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SANTA FE EXCURSIONS.

Excursion tickets will be sold as follows on dates mentioned: Chicago-August 21 and 25, account National Encampment G. A. R. Waco-July 21, account State Populist Convention. Blue-July 21, account Old Soldiers' Reunion Picnic. Atlanta, Ga.-July 22 and 21, account Southern Epworth League Convention. Waco-August 13, account State Christian Missionary Convention. Calvert-August 8 and 9, account meeting American Knights of Liberty. Waco-July 29, account meeting Square Bale Cotton Ginners' Association. Galveston and Houston-July 22 to 29, account Military Encampment at La Porte. Fort Worth-July 20 and for trains arriving morning of 21, account meeting Knights and Daughters of Labor. For rates and limits call on nearest Santa Fe ticket agent, or address W. S. KEENAN, G. P. A., Galveston.

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Palestine District-Third Round.

- Palestine sta., Palestine, July 14, 15
Wells mts., Clawson's Mill, July 18
Jacksonville sta., Jacksonville, July 21, 22
Rusk sta., Little's Chapel, July 28, 29
Crockett cir., Pleasant Grove, Aug. 4, 5
Trinity and Lovelady, Glendale, Aug. 8
Crockett sta., at Crockett, Aug. 11, 12
Jacksonville cir., Myrtle Springs, Aug. 15
Brushy Creek cir., Brushy Cr., Aug. 18, 19
Holcomb cir., at Enterprise, Aug. 25, 26
Alto cir., at Mt. Zion, Sept. 1, 2
Groveton cir., Hayes' Chapel, Sept. 5
Grapeland cir., at Trinity Chapel, Sept. 8, 9
West Palestine, at Howard Avenue, Sept. 15, 16
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Per Annum,

VOL XLVII

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EX-GOV. HCG TUTION

Ex-Gov. Jan spirit in the pe now a privat think that the still resting u He is anxious and even to changes in latest effort to duce the peop stitutional at proposing; an est he is now large. In a r already made will continue defeated or l substance of ments is as fo vent corporat the State. 2. tem over the shall forever use of corpor to support a prohibited. T embody the amendments, first and the justify us in p cerning them, all right; but serious critic business in i needs correct no thoughtful we need whol subject. Gove lists, Judges, cials are not over railroad prohibit the using them. upon to act i ests of rail they can not estly while ac railroads free amendment t statute books ence to such necessary to But this am wild and re evil and inju Section 6. other charte pany, or the State, shall l free of charge person, firm, ciation of pe authority or travel or pas other transp line for any c or operated l ity, or shall grant, give o son, firm, cor persons any or rate less concedes to firms, corpor persons of sit pation or pr pecuniary co to the one o in addition t scribed, pay any action th Attorney Gei Attorney for five thousan every such a railway and