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## EDITORIAL.

### THE FIRST POPE OF ROME A BAPTIST PREACHER.

In a recent issue of the Texas Baptist-Herald we find the following startling statement:

Christ organized his Church with the special view among other things of suppressing in man the dangerous passion for power. But the ambition of man sometimes breaks over the barriers which Christ has set and seeks dominion even over his Church. This is exactly the way in which originate hierarchies. Out of the Baptist pastors at Rome grew the Papacy. It first claimed "primacy" and afterward "supremacy." The "Sovereign" Pope became the successor of the "supreme" pastor, feeding the while on the common stem of human ambition.

When we read this editorial paragraph we doubted the correctness of our eye-sight, and then re-read it to see if we had not misread the language. But we saw that we had read it correctly. Then we glanced at the title page to see if we had not picked up the wrong paper, but the paper was the Baptist-Herald, published here in Dallas. After a moment's reflection, we began to soliloquize thusly: Is it true that upon Baptist authority, "Out of the Baptist pastors of Rome grew the Papacy?" We have known for a long time that our Baptist brethren have been in the habit of calling the Roman Catholic Church the "Great Harlot" and the Episcopal Church her daughter, but until now we did not dream that the Baptist Church was the mother of the old "Harlot," with all of her tyranny, corruption and heathenish rites and ceremonies. It is common whenever the offspring, by heredity, shows evil tendencies, to look to the ancestry for the source of the trouble. We believe it is a fixed law that progeny always belongs to the kingdom and type from which it sprang, and that like always begets like. Then if it be true, as claimed by many of the Baptists, that the Church in the earlier centuries was all a Baptist concern, it therefore logically follows, according to the Herald, that the Baptist Church is the mother and scogener of Roman Catholicism! Does this explain some of the eccentricities now prevalent in the Baptist Church in Texas? But, fortunately for the Baptists, we regard the statement of the Herald as a travesty upon the facts of history and a slander upon the Baptist denomination.

This confession of the Herald that the first Pope was made out of a Baptist pastor in Rome is proof positive that the confession of a prisoner is not always reliable evidence of his guilt. And it shows why a jury in a certain case, when the accused pleaded guilty to the charge, immediately brought in a verdict of not guilty and cleared the prisoner. The jury declared that it was impossible for the confession to be true—that it contradicted all of the facts and the evidence in the case.

Inexplicable things will happen, and this Baptist-Pope business is one of them. How "out of the Baptist pastors at Rome grew the Papacy," with all of its corruption, is more than we can understand. The Baptist Church, according to her own most reliable

historians, was unknown as such until the first half of the seventeenth century, and Papacy had existed for more than a thousand years at that time! Therefore despite the confession of the Herald, we pronounce the Baptist Church innocent of this grave and slanderous charge. For no court on earth will convict any one of a crime committed more than a thousand years before the accused was born!

But, again, the Herald declares that Luther said, "In every preacher's heart is a little Pope," and then adds, "The history of the Baptist Church confirms Luther's saying." This confession of the Baptist-Herald is not susceptible of contradiction, like the other one, because we have no positive history with which to disprove its truth. But we are nevertheless indisposed to give it full faith and credence. For while there are some Baptist preachers, like Rome, Popish enough to claim that theirs is the only Church, that they alone are in the apostolic succession, and that they only have authority to administer the ordinances and sacraments of the Church, there's claiming both "primacy" and "supremacy," yet we are confident that this statement of the Herald is not universally true. Men like Spurgeon and Hall, and others equally broad and liberal, make no such ridiculous pretensions, and they did not esteem themselves too "Popish" to commune anywhere with God's children, regardless of denominational affiliation. Now it may be true that some Baptist preachers, as the Herald charges, are assuming to themselves the ways of Rome, yet we are not prepared to believe that the Baptist Church as such is the mother of the old "Harlot" whose history shows her to be drunken on the blood of slaughtered victims.

### PEOPLE IN GLASS HOUSES.

A few weeks ago a bad negro in New Orleans shot and killed an officer and wounded another one. He then fled and barricaded himself in a house. Several officers went to arrest him. As a result he killed several of them, and wounded a number of others. Finally his retreat was set on fire and in his effort to escape he was riddled with bullets. His acts aroused the fierce spirit of the lower classes of the whites and they formed a mob and made attacks upon all negroes indiscriminately. Several were killed and a number injured. But the Mayor of the city and the Governor of the State called out immediately a sufficient force to put down the mob and reduce things to order. And now every member of that mob against whom there is testimony will have to answer for his crime before the courts. The law-abiding citizens of New Orleans endangered their own lives to protect the lives of the innocent colored people. The mob was a mere accident.

But our good friends up North, particularly Northern Methodist editors, have made their columns fairly smoke with editorials admonishing and exhorting the Southern people for the acts of this mob. They held up their hands in holy horror that such outrages were tolerated among our white people on account of race prejudice

and hatred. One poor misguided female, Miss Jewett, of Boston, went to work and tried to organize an army to come to New Orleans and visit and dign punishment upon the people for permitting such barbarity! Now it turns out that the ink was hardly dry upon the pages of those papers, and the echo of the voice of Miss Jewett had hardly died away until the most disgraceful race riot of modern times took place in the city of New York, right under the shadow of the New York Advocate, and within sight of the great Methodist Book Concern! Last Sunday a week ago a police man endeavored to arrest a disorderly negro and a dozen of her color went to her rescue and stabbed the officer to death. Over two thousand whites of the lower class formed themselves into a mob, searched out every negro in the city as far as possible, and perpetrated the most brutal and diabolical acts. They did not regard sex or age, but attacked all men, women and children in black skins that came in their mad way. They shot at them, cut them, clubbed them, and maltreated them most barbarously. More than fifty negroes were badly injured and a number of them will die. And much of their property was destroyed. It took more than five hundred officers several hours to quell the riot and get things under control. And all of this in the great city of New York, where Henry Ward Beecher fought, bled and died for the Negro! There was no real excuse for the riot except the hatred of the white class for the negro and a disposition upon the part of the whites to exterminate him on the slightest pretext. The provocation in New Orleans was most exasperating, but not so in New York City. We hope, therefore, that our Northern Methodist editors will now train their guns upon the barbarous and savage whites of their great metropolis, and in the meantime treat with a little more charity the occasional outbursts in the South, where we have ten thousand negroes to where they have one. And it is to be supposed that Miss Jewett will proceed to invade New York and punish those cowardly ruffians as they deserve on her way to New Orleans. But in all seriousness, the law-abiding white people both in the South and in the North are the friends of industrious and well behaved colored people of this country. The mob, both North and South, is a menace to public peace and order. And no section can claim immunity from the deeds of the mob when it gets things for the time being in its own hands. But our Northern friends now see themselves in our own condition. They are dwelling in glass-houses and ought not to throw stones at us.

### EXPENSIVE FUNERALS ARE BECOMING FASHIONABLE

It used to be that when a man died in a given community a plain plank coffin was provided for him and his neighbors gathered at his late residence out of genuine sympathy with the family, followed his corpse to the grave and put him away without any vulgar pomp or showy extravagance. There was no display, and there was no heavy expense imposed by heart-

less custom upon his widow and children. But in these latter days the custom has changed. It has now come to pass that in the cities and towns where ordinary circumstances can not afford to do such as the burial expenses upon his family in the way of expenses made necessary by the prevalence of public custom. Instead of the neighborhood similitude of numbers of this character, we now have a class of well equipped undertakers, contractors, who take charge of the funeral arrangements. Elegant hearse, heavy did caskets, glossy funerals, costly expensively dressed and showy churches, are made to grow out of the soil. All of these cost money, and often a great deal of it. The funeral as this is reduced to a cold calculating business. Rich people and people in good circumstances afford to afford the vulgar and ostentatious funeral, but the poor people can not afford such a luxury. But the funeral companies and other desperate characters are not content to ignore custom in making provision for the funeral of their dead. They are moved to follow the example, in some sense of their own, but quite neighbors, and they have to struggle for months and sometimes for a year or two to meet the extravagant expenses of a funeral. These persons are quarrelsome with members of churches of this kind, and know the standard to be correct. And who? Not that the dead are forgotten, but surely because it is supposed that fashion requires it. Now do not understand us as holding undertakers responsible for the extravagant funerals for such is not the case. Undertakers are, unfortunately, but they are in the business for the money that is in it, and like any other business, they strive to meet the public demand. Society is responsible for it, and unfortunately the Church in these matters is following the customs of society. Some of our most gentle and extensive funerals take place around the altars of the sanctuaries, and in the name of Him who had not when he lay his head and whose dead body had to find a resting place in a borrowed grave! And all of this in view of the fact that the funeral of our dead, which is the most sacred and tender service on earth, ought to take place under circumstances of unvarnished simplicity and unassuming reverence. We do not hesitate to say that religion ought to ignore and set aside the folly and hurtfulness of the extravagant and vulgar custom of the fashionable funeral services. No family in ordinary circumstances ought to be expected to do more than furnish a plain casket, an inexpensive hearse, and carriage for the chief mourners and one for the pall-bearers. If friends want to accompany the remains to the grave, let them furnish their own conveyance. This arrangement minimizes the expense, and still saves the feelings of the bereaved. The religious press and our preachers need to inaugurate, by public teaching, reforms in services of this character. Good taste, the Christian religion and the welfare of the average family demand that something of this sort be done.

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praying for salvation in Christ Jesus. The brethren gathered around them and prayed and sang, and soon both were converted and arose shouting the praise of God for pardon and the witness of the Spirit and full assurance of faith in Christ. Such a shout was never before or afterwards heard in that court-house.

Larry Turner, a very ardent Methodist, went up to Elder Kreath, who was till sitting by the table with pencil and paper, and exhorted him to accept Christ by faith and obtain the witness of the Spirit that he was born of God—not of water, but of the Spirit; "not of blood, nor of the will of the flesh, nor of the will of man, but of God." Elder Kreath responded: "This is all animal excitement; there is no Spirit of God in it."

After this, shouting and exhortation continued for some time. Bro. Potts invited persons to join the Methodist Church, and the two brothers joined. I was in that village twenty years after this episode, and the two brothers were still faithful and zealous working members in the Church.

This was the beginning of Bro. Potts' revival, and the end. Elder Jacob Kreath, in his Monday morning sermon, said the meeting Sunday night reminded him of an old Virginia corn shucking—it was all animal excitement. He asked where did the Holy Ghost get in you—in the mouth, the eyes, the ears or the fifth rib? The elder preached during the week, but his mission was a failure.

I submit these facts, leaving the reader to make his own comment, only adding that there had not been a conversion in this village for months previous, nor was there for months afterward. The incident stands alone. Many still live who were witnesses.

J. F. RIGGS.

Marshall, Texas.

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## COMMUNICATIONS.

## LETTER FROM ABROAD.

OFF THE ISLAND OF SARDINIA,  
MEDITERRANEAN SEA, JULY 26, 1900.

Standing on top of a steeple was the position we were in at the close of our last letter, and, however glorious the scene, such a position must not be too continuous; so we will come down, go and buy a souvenir or two and take the train for Venice.

After an unreasonable time, we will arrive at our destination, exceedingly glad to rest after the perpendicularity and hardness of the car seats.

But we forget our inconvenience when we are "really and truly" sitting, or rather half reclining, on the luxurious cushioned seats of a Venetian gondola and gliding over soft and silent water to our hotel. Of course many of my "dear readers" know the looks of a gondola—long and graceful, with a figure-head or rather figure blade, of brass at its prow, and with an upholstered cabin in its center; but only those who have tried it know the last consummate luxury of perfect motion. The songs of the sea, like "Rocked in the Cradle of the Deep," are an outrage to one's feelings when you are tumultuously tossed like a battered ball on the sickening waves, but all the poetry and melody marine can be sung and felt when you glide and softly steal along a Venetian canal in a Venetian gondola. They are propelled by huge oars that rest in impossible-looking oar-lecks that rise about two feet high from the gunwale. Each gondolier has one oar, which he pushes from him, instead of toward him, and as he rows standing he has the advantage of all the weight of his body in the impetus given. The skill with which they guide the boats, often 50 feet long, rowing only on one side as they do, is marvelous. Round the corners of little water alleys they sweep as gracefully and accurately as a compass describes a curve, or, to speak more poetically, as gracefully as a swallow circles a summer's sky. And all the time you are moving as fast as a horse can trot, or faster, and coming to your hotel. The signals are more melodious than an American gong jungle—even more esthetic than a Parisian tin horn. The boatmen call "Yaw! yaw!" with a cadence as beautiful as a Tyrolean yodel, and as the sound falls back from the palace walls that rise from the water far toward the sky, it is Alpine in its sweet echoes.

But the water is not sweet. The prosaic truth is that a hundred generations of broken wine bottles, rotten vegetables, defunct tin cans, departed circus posters, pensioned dish-water, superannuated hats and disintegrated cats, are not calculated to sweeten even the waters of the Adriatic. When the boatmen would stir the bottom of things historic, evidence of all the aforementioned articles would salute our nostrils and give authentic testimony to a variegated strata that lay beneath the peaceful waves. And the houses! Well, the houses are old, and they are not able to conceal it. House is masculine in Italian, I would suppose. The outside walls are plastered in spots, and the other places are great red and white scars like smallpox marks on the buildings. Then, too, there's a malarious look about them, and a chill-and-fever carriage that is quite natural when you consider that their feet have been wet for a thousand years.

The streets are all alleys except the tunnels, that seemed to have been bored by water rats. They are also used as streets, but not knowing the diminutive of alley and the intensive of disagreeable, I can not name them.

By and by we got to our hotel and stepped out of the boat onto the marble steps. There we paused long enough to make a bargain about our rooms, and then we walked up stairs. We walked because "lifts," "ascensores" or elevators are rare articles on the Continent, so much so that they are specially mentioned as great inducements in the hotel advertisements. The only peculiar thing we found in our room was a marble and plaster tombstone or monument. It might have been depressing to our spirits if on examination we had found an inscription on it. "Sacred to the memory of a young American traveler, who fell out of this window into the wet water below. Requiescat in aqua inter relicta defuncta," etc.; but we found it was a stove, and so were saved a despondent experience.

We found on going down stairs that there were narrow walks by which you could get about over the city without using the gondolas, so we took one of

these and walked out to the "Piazza San Marco," the central square of the city, which has nearly everything of interest that Venice contains, either on it or by it. Here is St. Mark's Cathedral, the Doges Palace, the Campanile and laying its front is the famous Grand Canal, celebrated in picture and song. St. Mark's Cathedral is the principal thing on the square. Concerning it I want to quote Ruskin's beautiful description, for two reasons. One is to give my "dear readers" the pleasure of his exquisite imagery, and the other is to justify, by so high an example the style and language that I have had to use in my endeavor to convey my impressions of the grand and beautiful things I have seen. Many of the sights I have vainly tried to describe, and the most florid language would fall short of the "gardenesque" glories that have stirred my soul. But here is Ruskin's description of St. Mark's:

"A multitude of pillars and white domes, clustered into a long, low pyramid of colored light; the treasure heap, it seems, partly of gold and partly of opal and mother-of-pearl, hollowed beneath into five great, vaulted porches, ceiled with fair mosaic and beset with sculpture of alabaster, clear as amber and delicate as ivory—sculpture fantastic and involved, of palm leaves and lilies and groves and pomegranates, and birds clinging and fluttering among the branches, all twined together into an endless network of buds and plumes, and in the midst of it the solemn forms of angels, sceptered and robed to the feet and leaning to each other across the gates, their figures indistinct among the gleaming of the golden ground through the leaves beside them, interrupted and dim like the morning light as it faded back among the branches of Eden, where first its gates were angel-guarded long ago. And round the walls of the porches there are set pillars of variegated stones, jasper and porphyry, and deep-green serpentine spotted with flakes of snow, and marbles that half reflect and half yield to the sunshine, Cleopatra-like, 'their bluest vein to kiss,' its shadows as it steals back from them revealing line after line of azure undulation as a receding tide leaves the waved sand; their capitals rich with interwoven tracery, rooted knots of herbage and drifting leaves of acanthus and vine, mystical signs all beginning and ending in the Cross, and above them, in the broad archivolts, a continuous chain of language and of life—angels and the signs of heaven, and the labors of men, each in its appointed season upon the earth; and above these another range of glittering pinnacles, mixed with white arches edged with scarlet flowers—a confusion of delight, amid which the breasts of the Greek horses are seen blazing in their breadth of golden strength, and the St. Mark's Lion lifted upon a blue field covered with stars, until at last, as if in ecstasy, the crests of the arches break into a marble foam, and toss themselves far into the blue sky in flashes and wreaths of sculptured spray, as if the breakers on the Lido shore had been frost-bound before they fell, and the sea nymphs had inhaled them with coral and amethyst."

So does this great critic and creator of exquisite English exhaust language and imagery to give his impression of St. Mark's Cathedral. I must confess that the language is more beautiful than is the building, but it was with the eyes of long and loving lingering that Ruskin looked when he wrote, and the grand old church became to him as a sweetheart—idealized and idealized as well. The elements of the description are all there, but on them Ruskin has let fall the golden cloud of his loving fancy and bathed them in the silver splendors of his poetic symbols.

To me there was brought home an old, grand, central truth of the gospel by the architecture of the cathedral. There was arch upon arch, and encompassing arches, higher still, rising to the central arch of the grand facade, and set in some were mosaics of angels, and in others of the apostles; sculptured were still others, with signs and symbols varied and beautiful. But the climax of every arch—the keystone of every curving vault of stone or marble—was Christ. Christ the center, Christ the climax, Christ the last, highest glory of the Church. It was the wondrous center of Christianity set in stone and exalted in the artistic symbols of the architect.

The costliest things I saw abroad were pigeons, and the Venetian pigeons more costly than any. I don't mean that the cent that is paid for the little cornucopia of corn which visitors and the natives buy to feed them on St. Mark's square is much; but the homes with which they are furnished cost

several million dollars apiece, and are dignified with wondrous sculptures and frescoes besides. In other words, the thousands of pigeons that make St. Mark's their rendezvous, roost on the Doges Palace, nest in the arms of the Virgin Mary, stand on the head of St. Mark, "walk the tight rope" on the tail of the golden lion and make themselves at home on the broad backs of the Greek horses. They ruin all the external appearance of the magnificent buildings, and yet Constantinople's dogs, India's crocodiles and Egypt's bugs are not more taken care of and petted than they. They are a pretty sight, as thousands of them hop and fly toward and above and on the children that feed them, and so tame that you have to "shoo" them out of your way. Their nests they build year after year in the same place and on the external strata, until on some of the Corinthian columns are perhaps hundreds of ponds of dirt, straw and refuse. The old proverb says, "You can't keep birds from flying over your heads, but you can keep them from making nests in your hair;" but there are about a thousand marble saints and saintesses at Venice of whom this is not true. They do not keep the pigeons from nesting in their hair.

As was our occasional custom, we got something to eat in Venice. About the bread and other conventional food there is no need to write, except to say that there are more than a hundred ways of making bad bread, and from the sanctity of good bread only about one-half of one way to make it. We have eaten all sorts of bread on this trip, from white to black, with yellow, gray-bluish and cream shades between. Some would almost snap like India-rubber, other loaves were like dry powder in your mouth, and you had to be careful in breathing so as to keep from blowing the bread through your nostrils. (The last clause is to be qualified with "so to speak" or "in a measure.") Some of the bread sat like slugs of lead on the digestive apparatus, and even the fairly good was somewhat cerulean in its effects.

But it wasn't about bread I started to speak, but a dish of conglomerate fish I got in Venice. There were many kinds, and all little ones, from the size of minnows down. In the mess were sea spiders, conchs, little crabs, several nondescripts and various sorts of minnows, with seaweed for a garnish. It was good. On this trip I've tried many strange dishes, and some were "fine," others have been like the dish of which the old Frenchman spoke. Said he: "Gentlemen, I haf no prejudices. I try many deishes. In Amerique, I try zee bird what you call turkee, surnamed boozard. Gentlemen, I haf no prejudices, but he ees not good." So some of my experiments were not good. I had long relished in imagination the fine food that Walter Scott and Charles Dickens describe so often in their novels. "Veal pasties," "steak pies," etc., had often made my mouth water, while plum pudding was a vision of splendor to a boy's hungry eyes. I tried them in England. They were a sad and sudden disappointment, and to digest them would take a stomach lined with rhinoceros hide.

In Rome I called for some "vitello, sauce piquante." I thought I was going to get some kind of a fricasseed veal, but I got a cold, clammy calf's foot, pickled and split in two; but after seeing what is grist for the mill of the human stomach throughout Italy, I was glad it was no worse than that. I've seen them selling lungs of beeves, entrails, devil-fish, "pumpkin flowers," etc. Nothing is lost. They scrape the hair off of beef heads and eat them, skin and all.

And macaroni! In Milan the waiter brought me a basket of raw macaroni. Of course I didn't eat any; but afterward I found out that he only meant to show me it was fresh and to take my order to have some cooked. I tried it elsewhere, but it is leathery and not well cooked. To the Italians, though, it is nectar and ambrosia, and they consume amazing quantities, swallowing it often in the same graceful manner that a juggler does a sword two feet long.

Of course we went to see the "Accademia delle Belle Arte" at Venice. Don't think that we only see what we mention in these screeds; not by any means, for we have notes on a hundred masterpieces of art. In this particular art gallery we saw Titian's "Assumption of the Virgin." Mary stands upon luminous clouds, in whose shining halo thousands of angels are half hid and half revealed, and the impression is given of a multitude of adoring cherubs that no man can number. Above, in the opening heavens, God the Father waits to receive Mary, and below the

worshiping apostles stand gazing up with rapt and wondering eyes. Mary is represented as a strong, rather athletic, wholesome, handsome woman—a good, practical, pure, loving, home-making mother and wife. This conception I much admired, as I had grown heartily tired of the weak-faced, thin-haired, prim-handed and insipid Madonnas, of whom I had seen hundreds. A great part of religious art, as exemplified in the "old masters," is thoroughly tinged with asceticism and with the heathen notion that to be spiritual it is impossible to have a wholesome, healthy, happy human body. Divinity is stressed at the expense of humanity; whereas the truth is, a man is most divine when most a normal, pure and hearty man!

Michael Angelo's "Homer," in this gallery, was a striking picture. Homer is here an old—but reverend, blind fiddler, with a wreath of laurels on his brow and the glad light of inspiration on his face, though all else is dark. The parted lips, the heaven-turned, sightless orbs, and the half-divine radiance that falls from his regal brow, tell of visions no eye is needed to see, and a joy in their glory that not even the thrilling music will express, though every golden stream of it is freighted with the treasures of the blind bard's soul.

Paul Veronese's painting, "The Feast in the House of the Levite," was a vast canvas, filled with figures, and a noble picture of a noble scene. But what we noted particularly was an old, fat, pudgy, red-nosed Dutch woman, who was copying it and making a better-looking picture than the original. The long hair, poetic face, visionful eye, and all the other conventional traits of an artist, were sadly wanting in this old, plainly dressed woman; but as she laid on the delicate colors, you could see that, hidden beneath that homely face, was a true artist's soul, filled with rainbow beauties that do not fade. Seeing such an example of the deceitfulness of external appearances, we "took courage and pressed on."

The Doges Palace, the Bridge of Sighs, etc., we will have to tell of another time; but we can not close this letter till we tell you that Venice by moonlight is still the Venice of Poetry and a Palace of Beauty and Song. The moon was almost full-orbed the night we called a gondola at Piazza San Marco and glided out into the Grand Canal. Lying back upon the cushioned divans, we looked out on the trusting place of all the fairies of fancy, and the silver-smoothed surface on which the water nymphs danced a dance whose costuming was the shining water ripples, fluted by the singing winds. Noiselessly we moved past phantom boats that with equal silence moved as ghosts do move, without footfall or beat of wing, but by mere volition are led where'er their thoughts go before. But now and then the oar would lift its silver burden of water from the surface and let it fall with splashing music back—a sound as restful, sweet as a mother's lullaby or a thistle-like note of peace drifting down upon the beams of the tender starlight. And the moon was over the high dome of an ancient church, whose shadow fell like the shadow of the past upon the stream of life; and a hundred lamps made gleaming bars upon the water, and in the distance a light-laden boat was filled with serenaders, whose love songs in Italy's liquid language came to us over the waves. No wonder our hearts became the homes of Romance, and castles filled with fair ladies and knights of old were built upon the shining sward of our spirits, while in memory's hall all rare, rich paintings of past experience were swung upon the walls, and the halcyon days of yore came back to the glories of Now of life.

Nor did our minds rest this side of the stars, for with every thrill of this God-given beauty of light and melody came the thought: "There is a river the streams whereof shall make glad the city of God," and every pure joy of earth is tributary to that river, whose ceaseless currents shall measure eternity and find no sea but the ocean of the Great Forever.

H. D. KNICKERBOCKER.

## CONFERENCE DIVISION.

The success of future Methodism within the limits of what is now known as the Northwest Texas Conference depends a great deal more on what is done at the next Annual and the next General Conferences than a great many suppose; and for this reason the subject of division demands a wise and sober discussion, and the one great headland to be kept in view is, "Will a division of the conference increase our progress, give us more souls and more

money, or will other questions be raised at the conference and brethren, but none does none. Some of Methodism there were besides this, tend small c

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money, or will it not?" Evidently all other questions should be made subservient to this. Connectional men at conference are a great impetus to the brethren, but the success of the conference does not depend on their presence. Some of the great achievements of Methodism were wrought out when there were no connectional men; and, besides this, connectional men do attend small conferences.

If the greater part of the conference lose the name by which it has been so long known, and should be known in all the future as the Central Texas Conference, this makes no material difference; and while the name is very sacred to us, we can not hang on mere sentimentalities in the face of grave responsibilities.

Bro. Barcus asks if our missionary interests, "which are now the admiration of the whole Church," will be managed any better? No. But no man can say that they can not be managed as well. A misunderstanding of this one question has kept down division eight years already. While no man claims that our missionary interests will or can be better manipulated by division, I ask, Will any man say that under our great connectional system they can not be managed as well? And when it is acknowledged that they can be managed as well, the question of missions is forced out of the discussion. So the main question is, "Will division give extra impetus to Methodism within the bounds of this territory?" We believe it will.

It is a well known principle that the increase of individual powers in a system of machinery decreases the strength of each individual power, and this rule will hold good in every system and in every case. Two horses can pull a wagon and 2000 pounds, but four can not pull the weight of two wagons and 6000 pounds. A man can so manipulate a small business of \$5000 as to make an annual return of 25 or 50 per cent on the investment, but 2 and 3 per cent are considered very satisfactory dividends on the great Carnegie and Frick steel plants. Methodism is not moving like it did in the beginning. This is not due so much to decline, as some howl, but to the fact that no large body can be manipulated with the rapidity of a small one. So it is with our conference. It is too large to be handled with the proper efficiency by any Bishop in the time allotted, so the "misfits" multiply on us. Any man, whether in the Cabinet or on the outside, knows that 240 preachers can not be stationed with the care that 120 or 150 can. Some presiding elders have gone to conference with men down for every place in their districts, but in the change around only one or two were left where they had them fixed. So the placing of the 240 preachers of this great conference depends largely on what the Bishop can find out about the preachers and places in a hurried four or five days' conference session, and any man knows that the information regarding so many men and so many places, obtained in this short time, must be meager indeed. If the manning of each district was left wholly to its own presiding elder, this difficulty would disappear; but it is not left wholly with the elders. So, if nothing more could be said in favor of division, this would be enough. But this is not all.

At least two of the facts urged by Bro. Barcus as reasons for not dividing are very great reasons for division. He says: "With possibly one or two exceptions, there is not anywhere in that section a man who has ever occupied its leading appointments except the present incumbents." He says: "When a preacher serves out his term . . . he somehow gets a call back East." Now he argues that this would require transfer if these were separate conferences. This is so; and this is why we need the work hedged in by a conference boundary to give stability to it. This calling back of the preachers and filling up continually with men who know nothing of the country nor the people is one great cause of failure in this part. I have been over that country some myself (before I was a preacher, however), and I know that when a man goes there "green from the East," as the saying is, he don't know how to take hold of those people, and this continual changing is detrimental. Is not California mourning its lack of progress to-day? And what is the cause? The instability of the work, so say the leading preachers in that part. The continual shifting of preachers has ruined them. A man just about gets the work in hand when he feels a call "back East," and so he goes, and so the work fails. When we have a Panhandle Conference, we will have more stability and more progressive and permanent work in that part.

Another fact. He says there will not be fifteen more members at Georgetown than were at Hillsboro six years ago. Instead of serving his purpose, this serves as a very great argument for the other side. When I joined the conference, nine years ago, we were increasing at the rate of about twenty-five pastors a year. Now, if we have gained but fifteen members in six years, there must be something radically wrong. This shows that the vine has about got its growth, and if the little scions are not taken and planted out elsewhere, she will soon cease to bring forth fruit at all.

Bro. Barcus says the entertainment plays no special part in the discussion, because we always have more than one invitation. I know this is so; but I know, also, that more than once all unnecessary burdens were requested to stay at home, and I know, too, that from time to time our Bishops have hinted to us that we were becoming a burden instead of a blessing by telling us to cut off the Woman's Home Mission Society, lest after awhile we would have no invitations at all, which we have been forced to do, and that, too, with great detriment to the Home Mission work.

Bro. Barcus makes light of the argument for individual development by the division, and then talks about "prestige as a great conference," etc. If the one is puerility, the other is vanity. We never heard of any one wanting a new conference in order to get a better chance at the official positions till Bro. Barcus spoke of it; but it is not abnormal nor irreligious for a man to seek legitimately an official position in the Church from which to serve his great Creator. Even "he that desireth the office of a bishop desireth a good work."

There are many more reasons why we should divide, and I trust we will memorialize the General Conference to that end. J. R. B. HALL.

THE CRYING NEED OF THE CHURCH.

No. 2

In my former article in the Advocate, we tried to point out some of the needs of the Methodist Church in the way of discipline and purity of membership. For lack of these we suffer.

There is also another line of Church work for which we suffer—to-wit, doctrinal preaching.

I do not use the word in an etymological sense, for then we would be confronted with the question, Are there not enough teachers? to which we would have to say, In some places too many, but what kind of doctrine do they teach?

We use the word in this article in a specific sense. By doctrinal preaching we mean the distinctive doctrines of Methodism, such as our fathers promulgated in the incipency of our great Church.

It is a rare occurrence now to hear a sermon from a Methodist pulpit on regeneration, justification by faith, the personality, divinity and work of the Holy Ghost, the power and Godhood of the Son, the baptism of the Holy Ghost, and such like topics. While such are fundamental—yes, essential—our people often have vague ideas of these momentous questions. Nine-tenths of the present-day preaching is either ethical, or worse, speculative and metaphysical. With speculation we should have nothing to do, and with metaphysics, but little. But as the old prophet Jeremiah says, "The prophet that hath a dream, let him tell a dream; and he that hath my word, let him speak my word faithfully."

But I write more particularly in reference to what may be termed ceremonial doctrine, such as the mode of baptism, infant baptism, the design of baptism and the possibility of apostasy.

How many of our preachers enlighten their congregations on these lines? Many of our otherwise strong men can not to-day preach a sermon on these lines that would bear the test of criticism from our opponents. That is the right word—"opponents." Nearly every doctrine of Methodism is bitterly assailed by some of the denominations in this country.

If a Baptist, Campbellite, Seventh Day Adventist, or any other preacher, comes along, every one expects him to hold forth his peculiar tenets; but if a Methodist preacher talks of his doctrine the cry is raised, "He is fighting." Shall we listen to it, while they indoctrinate our children and carry them into their Church, and boast of their having the only true Church?

Now I do not want to boast of what Methodists do, but I believe it can be proven beyond doubt that more people are converted in Methodist meetings than in all others denominations in

The Golf Girl

Is the type of the modern woman at her healthiest and best. She walks with an easy grace. She is a picture of perfect womanhood in the springtime of life. But generally the golf club is laid aside with marriage. A physical languor oppresses the once athletic girl. Exercise makes her back ache. She tires easily. Usually she accepts this condition as a natural thing, but it is unnatural. Marriage should add to woman's happiness, rather than subtract from it. If women understood how intimately the general health is related to the local health of the womanly organs, they would appreciate the fact that there is no need to suffer from weakness and backache.



the body in a condition of sound health.

Mrs. H. A. Aldbrook, of Austin, Linn Co., Ark., writes: "After five months of great suffering with female weakness I write for the benefit of other sufferers from the same affliction. I doctored with our family physician with out any good results, so my husband urged me to try Dr. Pierce's medicine—which I did, with wonderful results. I am completely cured. I took four bottles of Dr. Pierce's Favorite Prescription, four of his 'Golden Medical Discovery' and two vials of his 'Pleasant Pellets.'"

Dr. Pierce's Pleasant Pellets cure constipation and its consequences.

this State, and yet we are barely in the lead in numerical strength.

If we have more conversions, why not take in more members? Is our doctrine faulty? Is our polity weak? Or is it a want of information on the part of the converts? We say it is not of the two first, hence it must be of the last.

We preached not long since in a station on these lines. Parties who had been in the Methodist Church for twenty years came and said those were the first doctrinal sermons they ever heard by a Methodist preacher. No wonder our converts join other Churches, who never preach without trying to establish their peculiar doctrine. No wonder many of our people do not have their children baptized. No wonder other Churches live and grow fat from proselytes of our meetings, and then boast of our having no doctrine, while we tacitly admit it by our silence, for fear we will hurt some one's feelings, while we have our feelings outraged by the proselyting sects taking our children into their Churches. We should stop this waste of energy and retain our converts by stringing our fish as we catch them.

All over our land these ecclesiastical marauders are making inroads into homes that have been led to Christ by the Methodists, and leading them off by their bold and unfounded assertions.

Let us put an end to such ungodly proselyting by indoctrinating our people.

But one says, "These doctrines are not essential to salvation. Why waste time on them?" True, they are not essential to salvation, but a false belief in them may prove our damnation.

Christ had to break the bonds of Judaism before he could implant Christianity in the hearts of his people.

You let a soul be convinced that there is no baptism of the Holy Ghost now, and will it seek that baptism? I trow not. Then that soul will be lost if the Bible and Methodism be true.

Let a soul be convinced that there is forgiveness of sin only in an immersion in water, and will he seek elsewhere? He would be foolish to do so. Is this a true doctrine? If so, Methodism is wrong and we are going to the bad.

Let a soul be convinced that, once in grace always in grace is a Bible doctrine, and will that soul take heed lest it fall? No. Then shall we sit still, and for fear of hurting some one's feelings allow a soul to be hurt in hell forever by a belief in what we know is a false doctrine? "God forbid."

Yes, some say to preach our doctrine is fighting. Call it by that name if you like. Some abhor debating, and debaters are generally underrated for this sin. Some years ago a presiding elder had a very rasping article in the

Advocate against debaters and debating. Now, Christ was a strong doctrinal preacher, and as a debater has never had an equal. See Luke 20:20-28, where he settled a vexed question in a few words. Paul, the most potent apostle, the greatest revivalist, the greatest missionary and the best organizer, was a constant debater and doctrinal preacher. See Acts 17:17, 19:8, 9. There was a debate for three months, and every day at that. Such a fellow would be dubbed a fighter or a pugilist in these days.

Brethren, bear me, if our doctrines are not taught and these errors not, like Samson with our eyes out, we may grind in the mills of the gods, while our enemies laugh at our blindness. Methodism will limp in both feet, and our time-honored institutions continue to wane. C. L. BALLARD.

A BIBLE READING—MISSIONARY WORK.

- 1. The Foundation.—John 3:16; Luke 2:19; Mark 16:15.
- 2. The Necessity.—Ps. 14: 2, 3; Eph. 2:12; Rom. 10:13-15.
- 3. The Purpose.—Luke 19:10; Acts 26:18.
- 4. The Sin of Standing Aloof from It.—I Kings 7:9; Judges 5:24.
- 5. The Motive of the Work.—Luke 16:5; II Cor. 5:15; Ps. 126:12.
- 6. The Ways of Helping It.—Isaiah 6:8; II Cor. 1:11; Matt. 9:38; Prov. 3:9.
- 7. The Spirit in Which We Should Work.—I Chron. 29:9; Mark 14:8.
- 8. The Reward.—Prov. 11:25; Job 29:13; Matt. 25:23.
- 9. The End of the Work.—Matt. 23:14; Is. 2:18; Hab 2:14.

I send the above to the Advocate, hoping some reader will cut it out, paste it in his or her Bible, and give it a careful reading, and read it often. I have several reasons for doing this: 1. It will do the reader good. 2. It will do his League, Sunday-school class or family good. 3. It will do the cause of missions good. I. Z. T. MORRIS, Fort Worth, Texas.

NATH'S ODDITIES.

- A lazy man can not be patient.
- Sin is souring; only the pure are sweet.
- Impurity is the ferment of rottenness.
- Pay is a part of piety, not a substitute for it.
- Precious truths are not picked up in trifling paths.
- Some men go into a desert to find the water of life.
- The liquor of death and the water of life won't mix.
- A dunghill wrapped in snow is the picture of some.
- Some men had rather pay than to pay, and some had rather pay than to pray.
- The highest compliment you can pay my preaching is not praising me, but living it.
- I believe a fig is the only fruit without a flower. The beautiful and the useful generally go together.

COFFEE AND HEART DISEASE

Slowly and Surely Affects the Heart's Action.

"My heart seemed to be pumping out of my body one morning after I had used some coffee, clear, without cream or sugar—for I had been told that coffee would not hurt me if used that way. We were all greatly frightened at the serious condition of my heart until I remembered that it might be from the coffee."

"So when the trouble passed off I concluded never to use coffee again. It had hurt me greatly, used in the ordinary way with cream and sugar, but I had hoped that it would be less harmful without the cream and sugar, but the result was no better."

"Since that time we have been using Postum Cereal Food Coffee and my heart has never troubled me at all. We are all delighted with the Postum because we know how to make it and know how valuable it is as a health beverage."

"In speaking to a friend lately about Postum Cereal, she said she did not like it. I found the reason was that it had not been made properly. After I told her to take four heaping teaspoons of Postum to the pint of water and let it boil full fifteen minutes after the real boiling started, she was greatly delighted with it and has been using it since and has been very much better in health. Yours truly," Mrs. L. S. McElhimmey, 1218 G. St., N. W., Washington, D. C.



Secular News Items.

The Prohibition Convention to nominate a State ticket and Presidential electors will meet in Dallas on Friday, September 11. It is announced that Hon. John G. Woolley, nominee for the Presidency, will be present.

Returns from the United States census enumeration in Chicago show this city to have a population between 1,825,000 and 1,837,500. Taking 1,827,000 as the possible figure, the gain in population since 1890 is 307,150, or fifty-four per cent.

Judge D. L. Snodgrass, Chief Justice of Tennessee, and candidate for the United States Senate, has written a letter withdrawing from the race. This is well enough. In the first place, he could not have been elected had he remained in the field, and in the next place he is not the man for the place.

Gov. Beckham, of Kentucky, has called an extra session of the Legislature for the purpose of modifying or repealing the Goebel election law. The enactment of this law and the candidacy of Mr. Goebel for Governor caused a great deal of the late troubles in the State—that is, these excuses were made the pretext for the trouble.

John Clark Ridpath, who died early this month in New York, was a voluminous writer. Besides his well-known school histories, he was author of a "Life of Gladstone," a work on the "Great Races of Mankind," and editor of numerous encyclopedic works. Professor Ridpath was born in Indiana in 1849 and for many years was professor in Asbury—later De Paul—University.

A Dr. Harrington, in a small town near Leavenworth, Kan., killed himself with mean honor, went to the home of a wealthy farmer by the name of Wallace, shot him, Mrs. Wallace, and J. P. Dillingham, the Sheriff, who tried to arrest him. The Sheriff's son then shot and killed the drunken man. Yet we are told that if you let liquor alone it will let you alone.

Vittorio Emanuele III, the new King of Italy, is described as a young man of exceptional culture, intelligent and sympathetic by nature. Although his constitution has never been robust, he lived the life of a Spartan until his majority, and his studies were of an extensive and rigid character, ranging from military science to the chief literatures of modern Europe. On the whole, he is said to be in his tastes the most scholarly of living monarchs.

In the detailed statement of appropriations made by Congress at its last session the largest single item in this list is that of \$145,215,270 for pensions; the army calls for \$114,229,005, the Navy Department for \$5,149,598, and fortifications for \$7,842,672, with \$64,134 for Military Academy. As the grand total is \$191,596,862, it will be seen that almost one-half goes to expenses growing out of the past and present wars and preparations against wars that may come.

Commissioner O. B. Stevens of the Georgia Department of Agriculture has compiled statistics indicating that 74 per cent of an average crop of cotton will be realized in Georgia this year. Twenty-six per cent of the average crop gives 68,302 bales for the year against an estimated crop for 1899 of between 1,000,000 and 1,200,000 bales. It is further estimated from the reports in the hands of the Commissioner that the cotton average is 2 per cent less than in 1899.

Germany is collecting a formidable force in the far East to provide protection to her interests there. Four battleships, the nick of the German navy, and one protected cruiser passed through the Suez Canal bound for the East on July 27. Another battleship is under orders to proceed to China. Nine thousand men, with the usual number of officers, sailed from Germany a few days ago. Altogether 60,000 German troops are on route or under orders to proceed to China.

Caleb Powers, the ex-official who has been on trial for the past few weeks as a party to the murder of Gov. Goebel, of Kentucky, has been found guilty and his punishment assessed at imprisonment for life. The sentence was a complete surprise to the defendant, and he was broken up when it was announced. Three of the jury were Republicans and a number of the others were anti-Goblet Democrats. But the evidence was such that they came to their decision immediately upon retiring.

The anti-imperialists of the Northern States held a large convention last week in Indianapolis to take measures against the tendency of the American policy of the present administration in Cuba, the Philippines and in China. It was a largely attended meeting, and many prominent Republicans were present. They set forth their principles in a ringing platform addressed to the people, and endorsed Bryan as the only way to check imperialism. The meeting has called forth a wide-spread notice.

Last week Walter Wilkerson, the principal in the mob who lynched the Humphreys more than a year ago, was convicted and sentenced to life imprisonment. The other cases were being taken up as fast as they could be reached until last Tuesday, when they all broke down and confessed to their guilt and asked a life sentence in the penitentiary. Wilkerson also withdrew his appeal. The three-Folk Weeks and the two Greenhaws—who in the beginning turned State's evidence, will be released. Thus ten men who took the law into their hands, committed an unprovoked midnight murder on the Humphreys, have disgraced humanity, ruined their families and will spend the rest of their days in prison. They not only made widows of the three wives of their victims and or-

phans of three sets of children, but they have practically made widows of seven of their own wives and orphans of forty-one of their own children. And in view of their diabolical acts, their sentence to life imprisonment is lighter than they deserve. But the law is now vindicated and mob violence has been taught a severe lesson.

Jno. J. Ingalls, the famous ex-United States Senator from Kansas, died of throat troubles at Las Vegas, N. M., the 15th inst. He was a man of marked ability and while in the Senate he was a conspicuous figure. He was more noted for his vituperation than any man who ever occupied a seat in the august body, yet personally he was a very pleasant gentleman and a delightful companion. He was defeated for re-election to the Senate by the Populists, who overran Kansas a few years ago. He was sixty-six years old at the time of his death.

The heat in Paris continues to claim victims. The hospitals are so full that only desperately serious cases of sun-stroke are admitted. Even passages in the hospitals are filled with sick on temporarily improvised couches. The heat wave has played havoc with the Exposition, and the number of paying entries on Thursday fell to 99,425. Hundreds of cab horses fell dead in the streets daily, and those that remain alive have been humanely provided with picturesque straw hats, which, tied over their ears, give an amusing appearance to the streets, notwithstanding the tropical heat.

It has often been reported that Kipling's first name was chosen because his parents were betrothed on the banks of Lake Rudyard, in the north of England. A recent number of the Manchester Guardian, however, prints the following disclaimer from the author, who, it will be noticed, while denying the assertion, characteristically gives as little positive information about himself as possible: "Dear Sir—In answer to your letter of July 6, Mr. Rudyard Kipling desires me to tell you that so far as he knows there is no connection between his family and the place named Rudyard. Faithfully Yours, S. ANDERSON."

A short time ago Mr. Delpit, Private Secretary to the Lieutenant Governor of Quebec, was married by a Protestant clergyman. A marriage so celebrated is claimed by the Roman Catholic Church in Quebec to be illegal, not being solemnized before competent authority. The Church also does not recognize the marriage license, and this contention has been upheld in the Quebec courts, but no decision has ever been given by the highest court of appeal in that Province. Now Mr. Delpit wishes to rid himself of his wife and render his children illegitimate on the ground that a Protestant clergyman can not marry Catholics. The courts have upheld Mr. Delpit.

The war fever is growing in Russia among all classes, and it is stimulated by other factors than the Peking situation. Russia is concentrating four hundred thousand men in the far East, with the view of inflicting a series of staggering blows on the Chinese. She will not begin until success is certain. She proposes to inflict such chastisement as will deter the Chinese for generations from violating Russian territories. This she intends because she realizes that the future security of her eastern boundaries depends upon it. Russia is the only power in the world that can compare in movable numbers with China, and her means of transportation are far superior.

Celluloid collars are to be forbidden hereafter to the employees of the Milwaukee Electric Railway Company because of a peculiar and serious accident which happened August 5. A motorman attempting to repair the motor of his car that had burned out, the controller became charged with electricity. One end happened to come in contact with his celluloid collar. There was a flash and a ring of fire shot around his neck and he fell unconscious. It is thought he probably inhaled some of the flame and was so seriously injured internally that he can not recover. The rule of the street railway is that its employees shall wear white collars, and nearly all of the men wear celluloid collars, as they are the only kind which they can keep white during the day.

One-half of the British war loan of \$50,000,000 which has thus far been issued in a 2 per cent exchequer bonds has been allotted to the United States, much to the chagrin of certain London brokers and small investors, who say that they have not been fairly dealt with in that the Government asked for subscriptions for \$50,000,000, when \$25,000,000 were already allotted. Furthermore, they contend that all the money should have been secured at home, although the Bank of England, with the view of increasing the gold supply in Great Britain, advised the Chancellor of the Exchequer to accept an offer made on behalf of the American investors to furnish half the sum required. In commenting upon this loan the London Financial News refers to this country as "the world's financial banker."

Says an expert in matters of this sort: A century ago, about the time of the great revolution, France had 25,000,000 inhabitants; to-day, 38,900,000. During the same period, the population of Great Britain rose from 12,900,000 to 35,000,000, that of Germany from 15,000,000 to 55,000,000, of Russia from 25,000,000 to 100,000,000. Thus while France has increased 50 per cent, Great Britain has increased 200 per cent, Germany 270 per cent, Russia 300 per cent. Great Britain adds to her population 25,000 annually. Germany 500,000. France only 35,000.

The French language, which was formerly the most used, is now spoken by 69,000,000 people, German by 80,000,000, English by 120,000,000. England and Germany can spare from 200,000 to 400,000 emigrants annually. France only 10,000. In 1789, France, England, Germany, Austria and Russia had together 97,000,000, of which France alone had one quarter. To-day

France has only one-eighth, England (Great Britain and Ireland) has a third more children born than France, which has only 2,000,000 less inhabitants. Yet in France the death-rate of infants is 16 per cent greater, and 150,000 babies die before they are a year old.

After all that has been said by diplomats and informed travelers of the beneficent influence of missionaries, it might be presumed that more writers would have informed themselves. In the first place, there are only 200 Protestant missionaries in China, about one to every 1,000,000 people, and granting that they are an industrious and consecrated band, it would take years before even a small part of the Chinese population could even learn of Christianity. Secondly, missionaries, save Roman Catholics, are cautious not to interfere in governmental and political affairs. It is noteworthy that, notwithstanding the intense excitement and danger throughout the Empire, so few missionaries have been sacrificed, because undoubtedly missionaries, foreigners although they are, have made friends with the people.—The Standard.

During the nearly two years that Porto Rico has been under American control there has been a constant commercial growth in the island, as set forth by a document from the War Department last week. According to this statement the total value of imports into Porto Rico of American occupancy amounted to \$13,965,882, and of exports to \$13,825,275. Of the latter, \$1,154,198 of merchandise was admitted free of duty. There has been a steady growth of trade with the United States. Of the imports into Porto Rico, the United States leads, with \$6,621,217. Spain follows, with \$3,221,316; Great Britain, \$2,339,533; Germany, \$1,758,431, and Canada, \$890,528. The United States also leads in the export trade, having taken \$1,225,589 worth of Porto Rican goods. France was the next best customer, with \$2,569,571; Cuba, \$2,067,910; Spain, \$1,434,967, and Italy, \$622,611.

The issue of expansion or imperialism, as one chooses to call it, seems to have been made somewhat more sharp and clear by Mr. Bryan's declaration of policy in his speech of acceptance last week in Indianapolis. He said:

"If elected, I shall convene Congress in extraordinary session as soon as I am inaugurated, and recommend an immediate declaration of the nation's purpose, first, to establish a stable form of government in the Philippine Islands, just as we are now establishing a stable form of government in the Island of Cuba; second, to give independence to the Filipinos, just as we have promised to give independence to the Cubans; third, to protect the Filipinos from outside interference while they work out their destiny, just as we have protected the Republics of Central and South America, and are, by the Monroe Doctrine, pledged to protect Cuba."

The allied armies have at last reached Peking, stormed the city and relieved the legations. All of the foreign Ministers picked up there during the past six weeks were found alive and safe except the German, whose death was reported several days ago. A number of the guards were killed, but no other lives destroyed during the siege. One day's delay in the forced march of the allies would have proved fatal to the legations. The Chinese were closing in on them, and they were nearly reduced to extremities. Now, since the powers are in the Chinese capital, the next question is: What will be done in the final settlement of the troubles? This question is yet to be answered. Whether China will be willing to pay the heavy indemnity which will be asked by the foreign governments for the destruction of property and life awaits to be seen. A few weeks will throw light upon these problems.

Court circles in Madrid are agitated by the final arrangements for the separation of the Infanta Eulalie de la Bourbon and Prince Antonio de Montpensier. Her royal highness is now at San Sebastian visiting the Queen Regent and the royal family. She had to come to Spain to deal with the Government in carrying out the deed of separation, arranged in Paris a few weeks ago without the intervention of the courts of justice. Under the terms of the deed Eulalie is allowed to fix her residence in Spain, to travel abroad and to visit her mother, Queen Isabella, and her sister, Princess Paz, at Munich. She will continue to receive £5000 annually, voted by the Cortes, and the allowances under her marriage settlement. Senor Sagasta has been chosen arbiter to settle any difficulties arising from the deed of separation. Eulalie's two sons will continue their education in England, and will afterward pass to the military academies in Spain.

A writer in the Chicago Tribune figures out that it costs \$25,000,000 to elect a President of the United States. The annual allowance which the British Parliament makes to Queen Victoria is \$1,925,000, or \$7,500,000 in four years. These comparative figures would seem to indicate that it is much cheaper to maintain a Queen permanently than it is to elect a President once in four years. In the first place, the authorities divide up the money among the various National and State Committees. In the campaign of 1896 the Democratic National Committee is said to have spent about \$2,500,000, and the Republican Committee as much more. This year it is safe to assume that the expenditure of neither party will be less than it was then. The country is more prosperous than it was in 1896, and the money is easier to get. For the purpose of this estimate the expenditures of the two National Committees will be left at the same figure. This makes one item of \$5,000,000, or one-fifth of the total of the estimate.

The most disgraceful race riot of the present decade occurred in New York City last week. A negro policeman was endeavoring to arrest a disorderly negro, when a dozen or so negroes went to her rescue and stabbed the officer to death. Soon after this two thousand white people surged through the city in violence and attacked every negro in

sight, regardless of age or sex. The blacks took fright and fled in terror in all directions, pursued by the enraged rioters. They were fired upon, stabbed, clubbed, and in divers ways injured. More than fifty of them were seriously wounded, and a number of them will die. It took more than five hundred policemen to handle the disturbance and reduce things to order, and took several hours to accomplish this result. And all of these depredations upon innocent negroes occurred in New York! The affair has eclipsed anything that took place in the recent race riot in New Orleans. Poor old New York!

"It will probably startle a good many persons to find, on the authority of a well-known statistician," says the Medical Counselor, "that, could the infants of a year be ranged in a line, in cradles, the cradles would extend round the globe. The same writer looks at the matter in a more picturesque light. He imagines the babies being carried past a given point in their mother's arms, one by one, and the procession being kept up night and day until the last hour in the twelve months had passed by. A sufficient liberal rate is allowed, but even in the going past at the rate of 20 a minute, 1200 an hour, during the entire year, the reviewer at his post would only have seen the sixth part of the infantile host. In other words, the babe that had to be carried when the tramp began would be able to walk when but a mere fraction of its comrades had reached the reviewer's post, and when the year's supply of babies was drawing to a close there would be a rear-guard, not of infants, but of romping six-year-old boys and girls."

When we have good blood we are healthy, strong, vigorous and full of life and energy. Hood's Sarsaparilla makes good blood.

SAN ANTONIO FAIR AND EXPOSITION.

There is no longer any doubt but what the San Antonio Fair this fall will be the greatest occasion in the history of that city.

The Fair Association began early their work of preparation. The grounds have been improved and beautified and new buildings erected. Expansion, everywhere visible, is fully up to the requirements of the unprecedented demand for space and increased number of exhibits in every department.

The Federal Government of Mexico, and the governments of the several Mexican States are now preparing exhibits in mine, mill, factory and other productions famous to that country, and of great interest to the business man and investment seeker.

The Cattle Exhibit will be the crowning feature of the Fair. Stall room for over one thousand head of registered cattle has already been engaged. Special attention has been given to the introduction of range cattle, and inducements offered to cattle men to compete for prizes. Exhibits from the famous ranches of Joe Todd, Robert Kieburg, John Kennedy, Edward Lassiter and others arranged for. Every available space has been taken in Machinery, Implement and Exposition Halls, and a lively interest is manifest on the part of exhibitors of the horse, swine, sheep and poultry. Ample space has been allotted these departments, and the promise is something great.

The Fish Exhibit, in preparation by the agent of the United States Fish Commission and by firms and individuals located at points along the Texas coast, and the beautiful Ice Palace, to be constructed by Harry Landis, of New Braunfels, will be very attractive features.

Many of the best bands of Mexico and Texas will be in daily attendance, and the occasion enlivened by numerous outdoor concerts, band contests and parades.

San Antonio will spare no effort or expense to make this a joyous and profitable season for all who attend.

Very low round trip rates will be authorized by the I. & G. N. Railroad and its connections, so that everybody can attend.

For further particulars, apply to the nearest railroad agent or to D. J. PRICE, G. P. & T. A., Palestine, Texas.

The only safe way to climb life's ladder is to keep looking up.

Burditt's Well.

DO YOU THINK

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

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

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

RUPTURE AND PILES CURED QUICKLY, SAFELY AND PERMANENTLY WITHOUT THE KNIFE. Includes image of a man and text: Dr. Dickey & Dickey, Linz Bldg., Dallas, Tex.

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Advertisement for Burditt's Well, including a small illustration of a person and text: It prevents of the skin, st ing and irrita the applicator great skin cu skin and sca



Notes From the Field.

NORTHWEST TEXAS CONFERENCE.

WRIGHT. E. R. Wagner, August 12: Have just closed a very fine meeting at Wright. Five or six conversions and six accessions. The meeting was good from the beginning. Bro. Ben Hardy, of Plainview, was with me most of the time, and did some fine preaching. We have had a fine meeting at Salem. Rev. W. B. McKoski, of Clarendon, was with me. He did me splendid service. I begin at Silverton next Wednesday night. We are moving along on this charge.

SWEETWATER. W. H. Harris, August 18: My meeting at Roscoe resulted in six conversions, the one at Champion resulted in twenty conversions and fifteen accessions to date. Bro. Hart will run the meeting over Sunday. My grandfather, from Irvell, helped me in the Roscoe and Champion meetings. I am on my way to another meeting tonight. Have had 104 conversions to date, and about eighty or eighty-five additions. Will (D. V.) hold four meetings yet. Praise the Lord for victory.

BOSQUEVILLE. C. S. Cameron, August 17: Our summer campaign of meetings began with second Sunday in July. On account of conditions of crops and weather, we failed in the first two meetings. Our meeting at Evergreen, fourth Sunday in July, was a success. Splendid results in the Church; quite a number of conversions and reclamations. Bro. Carraway assisted me at the latter place. There is no better help than he. We are having a victory now at Bosqueville. Several conversions and reclamations; the Church much revived. The end is not yet. We press forward in God's name.

DUFFAU CIRCUIT. W. V. Jones, August 17: Have held four meetings on Duffau Circuit. One was in connection with the third Quarterly Conference, and the presiding elder remained several days, doing good work in the pulpit and altar. We are now in the midst of a meeting. We have had several conversions already. Congregations are large, and the meeting is growing in interest. We expect to have a great meeting. The services are being conducted by Bro. John P. Lowry, of Little Rock, Ark., who without sensation or clownishness, but relying on the Holy Spirit, is doing a great work in Stephenville.

FORT WORTH. Jno. P. Cox, August 19: I think it was some time during this month a year ago that I wrote you of a tent meeting conducted by Bros. Barcus and Armstrong that resulted in the conversion of many sinners, the reclamation of backsliders and the general edification of the Church. We are in the midst of another tent meeting, which has already accomplished great good. The services are conducted, not by two Methodists, but by one Methodist, Bro. Armstrong, of the Mulkey Church, and a Baptist, Bro. Tumlin, of the Broadway Church. I have known before of Methodists using Baptist Churches for worship and the latter attending and assisting the services, and vice versa, but this is the first time I ever knew a Methodist and a Baptist preacher to deliberately plan to assault the strongholds of sin and drive therefrom the adversary of men's souls. And yet this combination, the result of several years of happy Christian fraternity, has already done much good in drawing closer the believers in Christ, in the reconstruction of lukewarm members and the salvation of sinners. On one evening the Baptist minister tumbles in and bombards the kingdom of Satan with the hot shells of God's love, and men and women raise their impotent hands to the Savior and are pardoned of their sins; the next evening

the strong arm of the itinerant Methodist hurls javelins of God's truth into the camp of the enemy, and the hostiles raise the flag of surrender. We are hoping and praying that this week may be the best one we have ever known for the promotion of God's kingdom. Pray for us, that the Holy Spirit may manifest himself in mighty power in our midst. All praise to him who reigns above in majesty supreme, who gave himself for man to die, that he might man redeem.

MOODY. W. R. Thornton, August 20: We are in the midst of a good meeting at Moody. We began August 12, and in one week have had fifty-four conversions. Quite a number have been reclaimed. I had good help secured, but at the very last moment Providence seemed to have interfered. But my people said they would stand by me. So we have pushed on, and God is blessing us wonderfully. The people are so educated that they hardly think it possible to have a meeting conducted by the pastor.

VILLAGE CREEK. W. H. Erwin, August 20: We closed an eight days' meeting on Sunday at 11 o'clock. Results good; the Church greatly revived. Ten were converted at the altar. Backsliders reclaimed. Twenty have joined the Church. Bro. E. O. Williams, of Lockhart, did some powerful preaching. Rev. McSwain, of the Georgetown University, spent one night with us. May the Lord bless our pastor, Rev. J. L. Smith, for the great good that has been done at this place.

BARDWELL. Ben T. Ansley, August 20: Quarterly Conference convened 24th inst. Presiding Elder Dr. Bishop presiding. He came through the mud to be with us. Rev. T. S. Armstrong, of Italy Station, was with us also. Bro. Tom is sad and gloomy as usual, but thinks his appetite is improving. Our pastor, Bro. R. J. Tooley, had the best report we have heard for a long time. Up to date there have been 120 conversions from his labors this year. Seventy-three have joined the Methodist Church. At the beginning of the conference year this was said to be the hardest charge in the district. If not in the confidence of the Lord, and before the year is gone we will stand with the best of them. Bro. Greenhaw, local preacher, has rendered valuable service during the year. The meeting at Avalon has just closed, with twenty conversions and numbers of reclamations. Verily, Bro. Tooley is a man of God. God bless him! We all love him. He tells the people of their sins, be they great or small. The Cumberland Presbyterians joined in with us at Avalon. Two more meetings yet to hold. Brethren, pray for Bro. Tooley. He is now under treatment of a specialist on account of his eyesight. Now let's hug Bro. J. C. Carter for his article last week.

GATESVILLE MISSION. Geo. F. Winfield, August 11: We are now in a very promising meeting at Gambell's Chapel. Just closed a very successful meeting at Spring Hill last Sunday night. Had over thirty conversions. Began with a membership of twenty-three; closed with forty-six, most of whom had to be baptized. Bros. Oswald and Montgomery did the baptizing. The strength of the Church was tested. Bro. Oswald came to us after the meeting had been running four days, and for four more days did some of us good preaching as we ever listened to. He is preaching the best preacher a great deal about the work, and indoctrinating our people, and then would preach regular "old-fashioned repentance." Sinners and backsliders trembled and fell. That was all the preacher help we had. The boy preacher preached eighteen sermons or exhortations. Bro. Oswald had to work his own patch, and left Friday night. On Sunday we again preached on Twentieth Century "Thank-offering," and took subscriptions to the amount of \$8.25. Organized a Sunday-school and a prayer-meeting. Nine families agreed to hold family prayer. The work of old Uncle George Baker in holding that Church together has shown his worth. "Our God is able to deliver us." We believe that the thank-offering movement should bring a revival throughout the Church.

NORTH TEXAS CONFERENCE.

FATE AND CHISHOLM. D. F. Fuller: Another good meeting to report, making the third one. This time at Bethel. It was a great meeting. The Church was revived, backsliders reclaimed, sinners converted, and ten added to the Church, with more to follow. Bro. Adams most kindly took charge for me at Fate. I can never compensate him for his goodness. More about that meeting when it closes. Material for Blackland church will be put on ground next week.

BAILEY. W. J. Bludworth, August 21: My protracted meetings for the summer are over, except South Boonham. Will hold there fourth Sunday in September. Besides my own charge, I have helped Rev. G. H. Adams, of Royce City, and my brother, Rev. J. T. Bludworth, at Campbell. Both seem to have their work well in hand. My own charge has advanced largely over last year in every way. I am following myself, and can say this as I see it.

PRESTON. A. G. Noble, Aug 17: The camp-meeting at Preston Bend closed last night, after running twelve days. Our Quarterly Conference was held during the meeting. Rev. J. R. Wages preached to the delight of the people. Bro. Gibson, the pastor, was sick and could not be with us. Revs. P. C. Archer, W. L. Ashburn and the writer did the preaching after the presiding elder left us. Old Father Coffee, an old-time exhorter, did fine and lasting work. Nearly all our members did their very best from beginning to end. We think now

the membership of Coffee's Chapel is in better working order, and are fully determined to go forward in the strength of their Master. We closed with twenty-five converts and twenty-eight accessions. A goodly number of penitents at the altar the last service. We are all rejoiced, full of faith and courage.

PILOT GROVE. W. F. Clark, Our meeting is now in progress at Pilot Grove. Interest increasing. Twelve conversions to date. I neglected to state in my last notice that, in addition to the other help mentioned, Bro. Fugate, of Van Alstyne, assisted me at Grayhill and also at Cotting Hill. Bro. Fugate is the first man that I met when I came to Texas. He is true to God and the Church, and fine help in a revival. Notwithstanding he is in the seventies, he is as spry as a boy of sixteen. In his life and character he stands untarnished by the world. We have a committee appointed and plans drawn up to remodel the parsonage, which is very much needed. Success to the Advocate and its editor and publisher.

BRIDGEPORT. H. H. Vaughan, August 21: For several years this place has not been blessed with a revival, so that the Church had grown cold and the cause of Christ was suffering. But recently there seemed to be a realization on the part of the Church of its condition, and a great desire for a revival was evinced. I secured the help of Rev. R. H. H. Burnett and his associate, Rev. M. W. Johnson. Several days before the meeting the good people of the town sent a magnificent offering to the parsonage, which was timely and highly appreciated by the pastor and his family. These brethren continued with us six days, "preaching in power and demonstration of the Spirit," and greatly encouraged themselves to us for their "work's sake." The results were gratifying—thirty-five conversions, seventeen additions to the Methodist Church and more to follow. Seven gave their names for membership in other Churches. A free-will offering of \$65 was made to Bros. Burnett and Johnson. The Church has been laboring under a debt of \$88, which has been pledged by the Board of Trustees, and will be paid this fall, with the assistance of the appropriation already made by our parent Board of Church Extension. We commend these brethren to any pastor who is in need of help at his meetings.

POTTSBORO. A. W. Gibson, August 16: I am glad to report that I am able to be up and about again, after being confined to my room for over a month with slow fever. All the kindness was shown me of our people that could be. Prayers were offered by the Church, and kindnesses came to our home every day. Before my sickness I thought I loved my people, but now I find that I am nearer them than ever before. Bro. A. E. Noble, our faithful and efficient local preacher, took up the week at the request of Bro. Wages and myself, and he has just closed a meeting at Preston Bend, with twenty-five conversions and twenty-one accessions to the Church. Bro. Wages, our presiding elder, hearing of my sickness, came to see me. What a grand man he is, to visit his preacher and lend a helping hand. He remained with Bro. Noble in the meeting until Tuesday. Bro. P. C. Archer and Bro. Ashburn, a local preacher, assisted in the meeting also. We held a meeting here in Pottsboro in June. Bro. C. G. Jones did the preaching, and we had a grand meeting in the Church and out of it. Some twenty or more converts, and quite a number joined the Church. There have been about fifty conversions at the two appointments. We have never lived among a nobler people. May God bless them with every needed blessing, in the prayer of their pastor.

EAST TEXAS CONFERENCE.

EMORY CHARGE. G. M. Fletcher, August 17: We held a four days' meeting at Emory. Had a very good revival. One conversion. Rev. W. J. Owens, of Mineola, did most of the preaching. He is a good preacher, and did us much good. We went from here to Ford's Chapel. Had five conversions. Were hindered by rain. Rev. B. A. Belcher was with us three days. Received two into the Church. Bro. J. L. Fry was with us two days. Did some of his best preaching. We go to Woodley next, and hope to have a good revival at this place.

WINFIELD. G. W. Riley, August 15: Our protracted meeting at Lakes Chapel closed on the last day of July, after continuing eleven days. We had a good meeting from the start, and a growing interest to the end. Rev. D. F. C. Timmons came on the seventh day and did four days of excellent work to the delight of all; and Judge P. A. Turner, of Texarkana, came over and delivered a soul-stirring address on Christian education, to our great delight. The Church was greatly revived; a number of backsliders were reclaimed; twenty-nine members were added to the Church. The general collections raised in full, with a margin, and ninety-six dollars subscribed to the Twentieth Century Fund. We are now up to \$100 on Winfield charge for that fund. We are in the midst of another good meeting.

TEXAS CONFERENCE.

FREESTONE. M. L. Dickey, Aug. 12: We began our first protracted meeting at Lake's Chapel July 5, and closed the 15th. Rev. L. A. Puffer did most of the preaching, and did it well. The people were very much pleased with his preaching. Had fifteen conversions and twelve accessions. The collection amounted to \$14 for Bro. Puffer. I informed the people that I was going to Georgetown to school the 1st of September, and that some one would be appointed to fill out the time. They wrote asking the presiding elder that Bro. Puffer be appointed to fill out the time. We be-

gan our camp-meeting at Jordan Chapel August 2. Bros. Puffer and Holt did the preaching. Bro. Puffer did most of the preaching. Owing to the rain we had a good meeting. It rained almost every day. We had six accessions to the Church. We labored under many difficulties. We believe the Church was edified and built up. About the close of the meeting Bro. Puffer had a letter from the presiding elder in which he said he would regard him as preacher in charge, so Bro. Puffer is holding the third protracted meeting on the charge. And I am off to school. May the Lord bless Bro. Puffer and his work. I have found many friends during my almost two years' stay on this charge.

GILMER. I. H. Medley, August 17: Closed a good meeting last night at Mt. Gilmer. Ten or twelve conversions and reclamations, and eleven accessions to the Church. Conference collections amounted to cash and good subscriptions. Bro. G. M. Brown, J. D. preached two good sermons. We are expecting to have a full report at conference.

WEST TEXAS CONFERENCE.

AMPHION. E. B. Galloway, August 11: Just closed a meeting of more than ordinary interest and power at this place. Meeting of over three weeks' duration, embracing four Sabbaths, in which great numbers were blessed. Greatest benediction to the Church and to the Church. Pastor assisted first and last by Bro. M. T. Allen, Buck, and local preacher J. A. Gilchrist, of Fairview. Also one sermon from our presiding elder, Rev. B. Harris. These brethren were all under the leadership of the Holy Spirit, and did most faithful and efficient service.

CHEERING NOTE. We have just closed a great meeting here. Over 200 conversions and reclamations. Rev. Jno. E. Brown was with us, and did the work. He is now with Bro. Hill at Sallisaw. Our Church membership has grown from twenty-four to about one hundred this year. The trustees have built a neat little church, at a cost of nearly one thousand dollars, and we are all happy and praising the Lord. God bless the Advocate. C. V. WYATT, Sistr. I. T.

A LOST FAMILY. If any reader knows the address of Mr. Leonard Greenlee, or any of his descendants, it will be greatly appreciated. It is written to the undersigned. He, with his family, removed from Mississippi to Texas a lifetime ago. Since then he has been lost sight of. There seems a little evidence that he afterwards went to Arkansas, but no direct trace can be found. Will the Arkansas Methodist "people over" address: REV. A. L. SCARBOROUGH, Pastor M. E. Church, South, Eagle Pass, Texas.

Please let me ask the preachers in charge of the West Texas Conference to examine carefully the blanks sent them by our General Secretary of Education, Dr. J. D. Hammond, and promptly make reports of the Twentieth Century Education Movement as explained in the upper right hand corner. They are intended for monthly reports, and it is important that Dr. Hammond have this data. We should now know what we have done toward this great and important movement. M. S. GARDNER, Gen. Secy., San Marcos, Texas.

\$18.00 per Week and Expenses.

On account of the rapid increase in our business, we desire to employ representatives in different sections of the country. We pay \$18.00 per week and expenses to responsible persons, men or women, for doing a reasonable amount of work. No canvassing. Address with references.

R. H. WOODWARD CO., Baltimore.



It's a Tempting Pie—

quite as tempting as this stock of Enterprise carriages to carriage buyers. In buying an Enterprise carriage you protect your own interest and you get a dollar saving hobby of yours. There's too much in every feature of make, material, finish and style, and the prices will prove a revelation to you of what dependable vehicles should sell at.

Write for our Vehicle Catalogue, which will be sent free of charge.

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HENRY LINDENMEYR & SONS,

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No. 32 Bleecker Street, P. O. Box 2865. NEW YORK.

Advertisement for CUTICURA SOAP. Includes an illustration of a woman bathing a child and text describing the soap's benefits for skin conditions like chafing, redness, and roughness.

Vertical text on the far left edge of the page, including fragments of advertisements and the word 'Well.'.



## Our Young Folks

A CAPPED CLIMAX.

The absent-minded professor—his occupation is never otherwise—was hurrying with a friend to catch a train, when he suddenly halted, and exclaimed: "What? How? I've come away and left my watch."

"Let's go back and get it," suggested the friend.

"No; I don't believe we shall have time," said the professor, and he drew the lost watch out of his pocket, looked carefully at the dial, counted the minutes, and added: "No there won't be enough time."

Then he pressed on toward the station, saying: "Oh, well, I suppose I can get along all right for one day without a watch."

### HE NEVER BOUGHT BOOKS.

The agent for a handsomely illustrated book to be sold on long time credit—a feast to the intellect and an adornment to any library—leant against the side of the house, caught his breath, clenched his fist and looked skyward.

"What's the matter?" asked a policeman.

"I've met the meanest man," he answered. "I've heard of him, and I've read about him in papers, but I never expected to meet him face to face."

"Where is he?"

"Up in that building."

"How do you know he's the meanest man?"

"By the way he acted. I showed him this work of art, lecture on it for half an hour, pointed out the engravings, and when I hinted it would be a good thing to order, what do you think he said?"

"I don't know."

"He said he never bought books. He didn't have to. He just waited for some libbit of an agent to come along and tell him all that was in 'em, and turn over the leaves while he looked at the pictures. Nice, isn't it?"

### HOW KITCHENER SAVED THE FARM HOUSE.

The following story of how Lord Kitchener negatived his own orders is vouched for by Mr. C. A. McMullen, a Johannesburg engineer.

While Lord Kitchener was engaged in suppressing the Pretoria rebellion he ordered the destruction of a certain farmhouse. Not seeing any signs of his orders being carried out, he rode over with his staff and found an interesting situation. In the doorway of the doomed farmhouse stood a pretty young dutch girl, her hands clasping the doorposts, and her eyes flashing fire from beneath her dainty sunbonnet.

The Irish sergeant in charge of the party of destruction was vainly endeavoring to persuade her to let them pass in, but to all his blandishments of "Arrah, darlint; wisha now, acushla," etc., the maiden turned a deaf ear, and a deadlock prevailed.

Kitchener's sharp "What's this?" put a climax to the scene. The girl evidently guessed that this was the dreaded chief of staff, and her lips trembled in spite of herself.

Kitchener gazed sourly at the girl, standing bravely, though tearfully there, and turned to his military secretary. "Put down," he growled, "that the commander's orders with reference to the destruction of Rightman's farm could not be carried out owing to unexpected opposition. Forward, gentlemen!"

### THE CHILD AND THE RISING DAY—A TRUE INCIDENT.

It was nearing three o'clock of Easter afternoon when a woman clad in deepest mourning entered the gates of the beautiful cemetery on Walnut Hill. Her attitude as she sank upon a carefully-tended mound denoted deep dejection. She had not yet learned that "the tree of death is fruited with the love of God," nor the joy of the "afterward" of sorrow. As she turned to leave the grave, Easter seemed but mockery.

"There are no angels. There is no one to roll the stone away. O that he were here to raise my dead, if the story be not a myth," she said, bitterly.

In the distance sat a child upon a grave alone. Coming nearer, the woman recognized him as one who had never known a mother, and whose father also had died a few weeks before, leaving the boy without kindred. The love between that father and child had been passing sweet. The bereaved lady knew this, and that he had been left homeless, yet absorbed in her own

# CONTAGIOUS BLOOD POISON

Contagious Blood Poison is the most degrading and destructive of all diseases, as it vitiates and corrupts the entire system. The first sore or ulcer is followed by little red pimples on the body, mouth and throat become sore, the glands enlarge and inflame, copper colored spots appear, and hair and eyebrows fall out. These are some of the milder symptoms; they increase in severity, finally attacking the vital organs; the body is tortured with rheumatic pains and covered with offensive eating sores.

It is a peculiar poison, and so highly contagious that an innocent person handling the same articles used by one infected with this loathsome disease, may be inoculated with the virus. It can be transmitted from parent to child, appearing as the same disease or in a modified form—like Eczema or Scrofula.

Many an old sore or stubborn skin trouble appearing in middle life, is due and traceable to blood poison contracted in early life. You may have taken potash and mercury faithfully for two or three years and thought you were cured, but you were not, for these poisonous minerals never cure this disease; they drive it from the outside, but it is doing its work on the inside, and will show up again sooner or later. You may not recognize it as the same old taint, but it is. S. S. S. has cured thousands of cases of Contagious Blood Poison, and it will cure you. It is the only purely vegetable blood purifier known, and the only antidote for this poison. S. S. S. cleanses the blood thoroughly of every particle of the poison—there is never any return of the disease.



Mrs. T. W. Lee, Montgomery, Ala., writes: "Several years ago I was inoculated with poison by a diseased nurse, who infected my baby, and for six long years I suffered untold misery. My body was covered with sores and ulcers. Several physicians treated me, but all to no purpose. The mercury and potash they gave me seemed to add fuel to the awful flame which was devouring me. Friends advised me to try S. S. S. I began taking it and improved from the start, and a complete and perfect cure was the result."

## CURE YOURSELF AT HOME.

Send for our Home Treatment book, which gives a history of the disease in all stages, and is the result of many years of close study of blood poison and actual experience in treating it. You can cure yourself perfectly and permanently at home, and your secret is your own. Should you need any information or medical advice at any time, write to our physicians. They have made a life study of blood diseases, and will give your letter prompt and careful attention. Consult them as often as you please; we make no charge whatever for this service. All correspondence is conducted in the strictest confidence.

Send for our Home Treatment book, which gives a history of the disease in all stages, and is the result of many years of

# SSS

Address, SWIFT SPECIFIC COMPANY, ATLANTA, GA.

grief, she had given him little thought.

As she drew near, she observed closely the rare beauty of the boy, scarcely five years of age. Genius and nobility were stamped on his brow, and a pathetic tenderness marked the mobile lips. He looked up eagerly, and asked fearlessly:

"Is your name Mary? Are you the lady who talked with the angels when the stone was rolled away?"

"O, no, dear," she replied. "Who are you looking for?"

"For Jesus," said the boy, reverently.

"But he is not here. He is risen."

"Yes, I know, that's it, but I've been waiting here all day for him to come and rise my papa up. He's late, and I thought maybe he sent you to tell me to wait a little, just as he sent Mary to tell his disciples, you know," said the boy, wistfully.

"Yes, dear, but"—hesitatingly to shatter the child's beautiful faith.

"I'm tired," he added pathetically; "but it's never too late for Jesus," he added bravely, while a tear rolled down the velvet cheek. "He's sure to come, 'cause it's the Rising Day," exultingly.

"Don't you 'member?"

The woman stooped to kiss the child, and began to sob violently, sitting down upon the grave beside him.

"What makes you cry, lady? Is your papa here to be risen up?"

"No, no, darling, but my child."

"Don't cry, then," stroking the lady's hand. "Jesus never goes by Rising Day. He'll surely come and give you your child and me my papa! He'll come to-night. I saw the two men who came from Emmaus go by early this morning and they will be walking back soon in the evening, and Jesus will meet them, and turn and walk with them, and they will all be talking gently about the dying and the rising. The men will not know him, but I shall, and he will stop here when I call him, and rise papa up!"

"How will you know him, dear boy?"

"By his smile and the Transfiguration picture that papa showed me in his study. But I'll know him best in here," placing his hand on his breast, "by the love!"

"Will you know your papa? Are you sure?"

"My papa!" with wondering ecstatic voice. "My own papa! I shall know him by the love, and you your child. They will not look the same, 'cause Jesus didn't, but they knew him by his love!"

"Yes?"

"And we'll know them by our love," lingering fondly on the repetition, with lustrous, far-seeing gaze.

The woman clasped the child in her arms with a passionate embrace, while rising to meet a supreme hour. The child must not be disappointed and his beautiful faith shattered.

"Philip," she said, "listen! The angel sent me to tell you that Jesus had gone into heaven, and to take you to your papa. Come!"

Without a moment's hesitation the child took his messenger's hand and passed out of the gates, looking not backward by a glance. Expectation held him silent, while the woman's face was illumined by a great light. Entering the door of a pleasant home, she passed on through the hall into the dining-room, saying to the maid: "Bring some food for this dear child; he has fasted all day."

A pitcher of milk, bread and honey

were set beside a plate of cold, broiled fish.

"Now I know this is the house," exclaimed the boy, exultingly, "for they had the fish and the bread and the honey! It's all here, just the same, and He'll come to-night!"

Turning swiftly to the hall, the woman almost flew along the corridor to meet her husband's steps. She drew him aside to tell him with rapture of her strange encounter and the sweet expectancy below.

"Now, Harold, heaven has sent us a child, who shall be the angel to roll the stone from our grave. His wonderful vision must not be darkened. Rise, my husband, to the most glorious hour of your life. I shall know him by the love," he said. Let us see that he does."

Returning for the child and extending her arms, he eagerly asked:

"Will you wash me and comb my hair to meet my papa? It is not too late yet, is it?"

The sweet voice was half a sob, but full of hope. Its ineffable trust pierced her heart, while reassuring him with swift, tender touches and tones.

"Come, Philip, we will go to him," she cried tremblingly.

The door opened upon a winning, noble-faced man, smiling with outstretched arms upon the boy, though traces of tears were on his cheeks. The child hesitated a moment, took a step forward, then leaped into the open arms, threw his head back, and gazed with lustrous, questioning eyes.

"You don't like my papa, quite."

"No," anxiously.

"Cause you are changed. But I know you by the love, and you know me, don't you?"

"By the love, dear boy," with shining eyes and marble lips.

The child nestled down upon the man's breast, his chest heaving while the father stroked the soft curls and soothed him with every imaginable word known to love's alphabet, and finally, crooning a cradle song, the tired little one sank to sleep. His faith was saved "by the love," and by it, also, she who had groped blindly among the tombs had found her Easter.—Helen S. Thompson, in Congregationalist.

### LETTERS TO THE BANK.

Savings banks, which often have many depositors who are totally unfamiliar with business usages, and are also unskilled in the use of the English language, receive many strange letters. A teller in a Boston savings bank sends The Youths' Companion some interesting examples of such missives. Here is a threatening one:

"Mr. Treasurer of the — Bank I have writ onct befor to send for munny. If I don't get it by next Tuesday together with four sents postage I will contest it with my life.—sure without fail.

"Timothy Sullivan."

As Mr. Sullivan gave no address, and as the postmark on his envelope could not be made out, the bank did not, at last accounts, know whether he had "contested it with his life" or not.

The following note was received from a man who thought it very hard that his "order" was refused payment:

"Mr. Treasurer I give this man the privilege to lift tin dollars off of your bank.

"Pat Flanagan."

And probably this good woman thought her case a hard one also:

"Mr. Treasurer of the Savings Bank. Little Johnny have the whoping cut and so I need two dollars. Will I get it I don't don't know. Mrs. McCarthy."

Here is another curious communication:

"This book belongs to me mother-in-law and she promises to die most every day, and I want to get your advice about the best way for me to draw her money."

This pathetic and quite charming letter was from a depositor who had gone to Ireland:

"Killarney, Ireland, March — 189 .

"Mr. —, Savings Bank Treasurer:

Dear Sir: You was so good to send me my money. I got it all right. If you will please let me know the size of your feet I shall be very glad, for I will nit you a nice pair of socks. It will be a great favor. I hope you will. Yours humble servant, "Mary B—."

### A FIGURATIVE PRYAFER.

A white minister was conducting religious services in a colored church in North Carolina. After exhorting a bit he asked an old colored deacon to lead in prayer. According to the Roanoke News, this is the appeal which the brother in black offered for his brother in white:

"O Lord, gib him de eye ob de eagle det he spy out sin afar off. Wav his hands to de gospel plow. Tie his tongue to de line ob truth. Nail his ear to de gospel pole. Bow his head way down between his knees, and his knees way down in some lonesome, dark and narrer valley, where prayer is much wanted to be made. 'Noint him wid de kerosene ile of salvashun and sot him on fire."—Selected.

### A MOUNTAIN CLIMBER.

Gains 12 lbs. on Change of Food.

When a change in food can rebuild a man 77 years of age, it is evidence that there is some value in a knowledge that can discriminate in the selection of proper food to rebuild the body. A few months ago the physician attending Warren S. Johnson of Colfax, Cal., 77 years old, told him that death from old age would soon claim him. He suffered from general weakness and debility.

An old lady advised him to quit coffee and drink Postum Cereal Food Coffee and to eat Grape-Nuts breakfast food every morning. He took the advice, and has gained 12 pounds. Says he is as well as he ever was, and can take long trips in the mountains, which he has been unable to do for a long time.

There is a reason for this; in the first place, coffee acts as a direct nerve destroyer on many highly organized people, both young and old, and many people haven't the knowledge to select nourishing, healthful, rebuilding food.

Both Postum Food Coffee and Grape-Nuts breakfast food are made from selected parts of the field grains that contain delicate particles of phosphate of potash and albumen. These two elements combine in the human body to quickly rebuild the gray matter in the brain and in the nerve centers throughout the body.

Direct, sure, and certain results come from their use and can be proven by any person that cares to make the trial. Both the Postum Food Coffee and Grape-Nuts are kept by all first-class grocers.

## The H

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l, March — 189 . Bank Treasurer: good to send me ll right. If you now the size of very glad, for I air of socks. I I hope you will. "Mary B—."

### PRYAFER.

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## The Home Circle

### GOD KNOWS.

St. Peter says: "The Lord knoweth how to deliver the godly out of temptation." What difference, then, if we do not know how to deliver ourselves? All we need do is to be "godly" and to secure the interference of Him that "knoweth how." We may not know how to get safely out of a law-suit. We need, however, only to secure a lawyer who does "know how," and to give him a good case. Our salvation is made for people who do not know very much; who hardly how to take care of themselves; who hardly know how to get out of a scrape when they once get into it. Let us then cheer up, even if "we be but of yesterday, and know nothing." God knows, and that is enough for us to know. Let us trust him to get us out of trial.—Selected.

### "JESUS TOUCHED HIM."

One of the electric bells in my house lately refused to ring. I could not discover the cause. A bell-hanger, after some time spent over it, found that right up under the bell, so small as to be almost imperceptible, was a place where the point of contact was lost. That was the trouble.

And so it is often in the Church of Christ. Your batteries are all right in the cellar, your wires and machinery all right. But the point of contact is often defective. That, in my judgment, is where the great work of the kingdom of God is to come in—the point of contact. Follow the footsteps of Christ, and you will see that it was through the point of contact that he did his work. It was through the marvelous touch of the Son of God. We must go back to first principles, and we find the difficulty just there. There was never better organization, never better working force, never better principles in the Church of Christ than there are to-day. I believe we shall see a brighter day yet for the Church.—Rev. Cortland Myers, D. D.

### OUR FATHER.

The name we use for God in prayer is very important. It is not the same whether we call him King, Creator, Judge, or Father. If we think of him as our King, royalty is suggested to us—majesty, splendor and power—but no tenderness, nor ease of access, nor love. If we call him Creator, the name carries us back to the beginning, when all things came from the Divine hand, and we think of power, wisdom, goodness, beauty; but he is not brought near us. Some people begin their prayers by invoking God as the Incomprehensible One, a God of majesty and holiness, the Lord of hosts. All these names or titles have their suggestions of attributes or qualities of the divine character. But none of them present to us thoughts of God which make approach to him easy. When we speak to God as our Father, the vision which arises before us assures us of a welcome when we come to him.

In the midst of the splendor of royalty, when men of highest rank are admitted to the king's presence only at the king's pleasure, the children of the king's household always have free access. No court rules shut them away, or prescribe any ceremonious manner in which they must approach the throne. The king is their father. To be a child of God is to have assurance of access to him at all times. This golden gate of prayer, "Our Father," leads into the innermost sanctuary, into the very "secret place of the Most High;" and it is shut neither night nor day to any child of God.—Rev. J. R. Miller, D.D.

### CONTINUED CONSECRATION.

Our common Methodism recently has been upon its knees. The consecration should be permanent. There is no place for the backward step in God's plan. The lights of our vanguard should turn to flaming signals in the rear of the advancing host, while still other beacon-fires are kindled far in front. When God enters a life with the fulness of his love, it is to impart increasing satisfaction, deeper peace, more unflinching faith and more devoted self-sacrifice all the way along. There is no place for retreat. The living temple, once filled with the glory of the Lord, should never be deserted. Wherever real humiliation and prayer have been honored by the Spirit's blessing and indwelling throughout our beloved Zion, may our ministers and people move on to accomplish his will in living holy lives, and becoming exponents of righteousness in every place. But, most of all, may the Sav-

ior's yearning for his sinful ones visit every heart, till Christianity shall more thoroughly renew her evangel of salvation in a consuming enthusiasm to reach every wandering soul. Our altars must not grow cold from yesterday's devotions. To pray without ceasing is to have an abiding consciousness of union with God, and in its unutterable peace possess that liberty which is free of all at all times to lift the Spirit's thought in love and confidence to the Father. Beware of any thought or action which would disturb this sweet repose in the Father. Such communion is heaven's portion for the saints of earth. It is for all. May our consecration give us a larger vision and more compelling love, so that petty intrusions of selfishness will be grandly put away, in the loftier devotion to live more completely for the Master.

Oh, that every preacher became a prophet! Oh, that all Christians in name became Christlike in living! Deeper, richer, vaster blessings are before. Nothing is lost in advance. Moral leprosy is in every community to be cleansed. There are devils sheltered under shingled roofs to be cast out. Give the Spirit of God, in Jesus' name, right of way to accomplish the work of the Church. If the consecration of God's people is perpetual, omnipotence will sweep the earth with a mighty tide of glory, and millions will shout for joy in Jesus' name.—Omaha Christian Advocate.

### HE SOUGHT IN VAIN.

About twenty years ago a vicious, unruly lad was the terror of the community in a quiet town in Alabama. Neither parents nor teachers were able to control him. One day his father, a feeble old man, asked him to drive a stake in the garden to hold up a grapevine.

He refused and when his father insisted, the son struck him, uttering a fierce oath, and that night left the village. A few months later, in a neighboring State, he was arrested for burglary, convicted and sentenced to imprisonment for sixteen years.

As the end of his term approached, he wrote again and again to his father, telling his story and begging for forgiveness, promising, in agony of soul, when he was a free man, to live a different life. He received no answer, and when released, did not seek his home, but became a wanderer.

One day he appeared in his native village, a middle-aged man with gray hair, and eyes long used to look upon trouble. Few of the people knew him. The home of his childhood was owned by strangers. His father had long been dead.

He made his way through the drizzling rain to his grave. Only God knows the story of the man after that. Beneath the grass his father lay, deaf to his cries. He would never speak to say that he forgave him.

The next day the villagers found, driven into the ground, at the head of the grave, a heavy stake, as for a tombstone, and written on it, "I will obey you, father." The man was gone and never returned.

Once a year in Jerusalem, in the old days, we are told that the high priest lifted the curtain before the sanctuary and went in, bearing the prayers of the people for divine forgiveness.

There is no curtain now between us and God. He always hears us; but the veil which hangs between us and our dead is never lifted. They do not say they forgive us, cry we ever so loudly.

He is wise who gives to the loved ones at his side nothing but love and tenderness to carry in memory into the unending life that lies behind that dark curtain.—The Companion.

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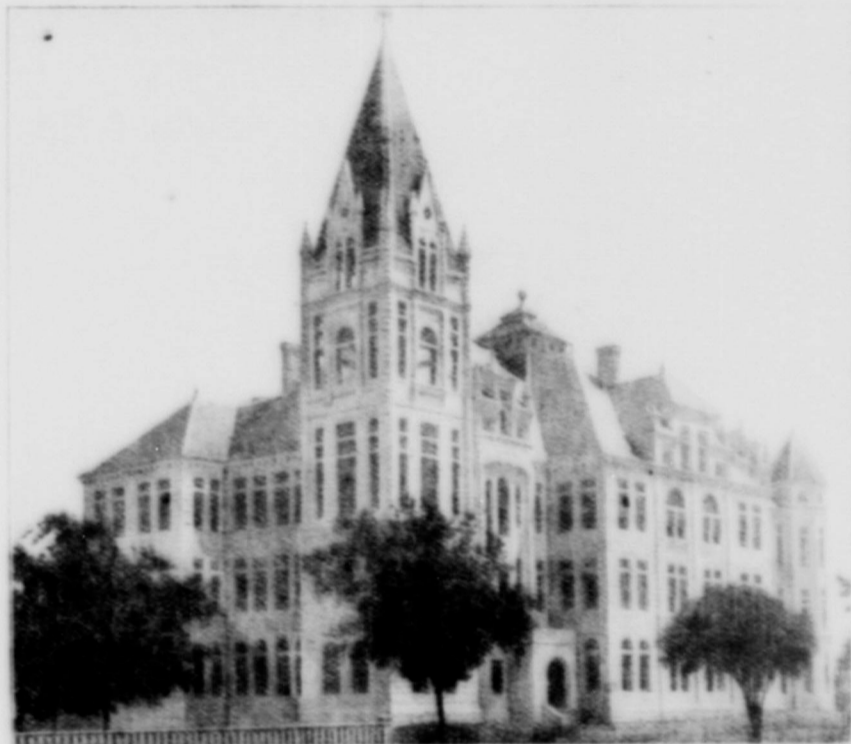
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L. BLAYLOCK, Dallas, Texas.

Christ was a firm believer in the Old Testament Scriptures, and often quoted from them in his discourses. In no instance did he assume to criticize them. He took it for granted that they were true, and that the men who wrote them were inspired of God. In dealing with them he raised no question of doubt as to their genuineness and authenticity in the minds of his auditors. He believed and taught them, but never set himself to the task of pulling them to pieces and pointing out their errors and insufficiency. It has taken the Church several hundred years to produce a class of preachers who assume to be wiser in these matters than Jesus Christ. The Old Book was good enough for him, but some of his modern advocates are anxious to improve upon it and reduce it to what they style a "rational" basis. To them it contains many errors, and they feel called, not to preach it, but to criticize and correct it. They are wiser in their generation than the Savior of men. But we prefer the Bible as Christ expounded it to his disciples.

## FUND FOR INDIA SUFFERERS.

Nashville, Tenn., Aug. 17, 1900. Received from L. Blaylock, Dallas, Texas, \$254, contributions from Texas for the benefit of the famine-stricken people of India. J. D. HAMILTON, Treasurer.

We have received more than ten thousand dollars to date from all sources. The "Texas" heads the list of Advocates so far. You have done well. J. D. H.

Miss Alma Caraway, Edna, Tex. 3	25
Rev. O. Caraway, Edna, Tex. 50	50
Mrs. Amanda Treadway, Edna, Tex. 25	25
Chas. Bass, Edna, Tex. 25	25
Mrs. C. S. Simons, Edna, Tex. 1.00	1.00
P. W. Clement, Edna, Tex. 50	50
Mrs. A. Willbanks, Edna, Tex. 25	25
Mrs. Holdridge, Edna, Tex. 25	25
Mrs. W. E. Eddien, Edna, Tex. 1.00	1.00
Per Rev. W. W. Horner, Montgomery, Texas 25	25
Rev. and Mrs. C. H. Gossett, of Cochran and Caruth Circuits 5.00	5.00
W. P. Reynolds, Weatherford, Texas 1.00	1.00
Amphion M. E. C. S., per Rev. E. B. Galloway (second remittance) 1.50	1.50
W. H. M. Society, Oak Cliff, Tex. 11.41	11.41
Hillsboro Epworth League, per W. F. Dixon 2.65	2.65
Mrs. W. T. Strange, Ardmore, I. T. 1.00	1.00
Mrs. J. M. Ingram, Terrell, Texas, per Rev. G. S. Sexton 5.00	5.00
Total \$ 42.31	
Previously reported 1.157.35	
\$1,457.64	

L. BLAYLOCK

## EDITORIAL BIRD-SHOT.

Grave-stones present a very dignified bearing.

It is better to work at a job than to shirk it.

If you never felt a wound, you have no right to jest at a scar.

The man who makes no foes is not capable of making steadfast friends.

Selfishness is very hateful when we see it cropping out in somebody else.

Men who often pose as the greatest admirers of religion are those who need it above all others.

Christ never forgets the preacher who is willing to take a hard place and conscientiously do his duty.

Anybody can join with the multitude in shouting the praises of the great and the noble, but it takes a hero to help the man who is down.

Christ was never too busy to stop by the wayside to bestow a needed blessing upon some poor outcast with whom the world had no sympathy.

Some time ago we read a labored article under the head, "What Has Become of Hell?" We presume that this was suggested by the failure of the modern pulpit to emphasize that old doctrine with which the discourses of earlier days were made to glow and sparkle. We are not very far advanced in life, but we can readily call up sermons by the older ministers upon this subject of wonderful force and potency. They preached the doctrine of eternal punishment, and often made people fear and tremble. But it is the rarest thing now to hear a sermon upon this phase of Bible truth. It is either explained away or passed over without comment. Yet there it is in bold relief in the teachings of Christ and his inspired apostles. And if there ever was a time in the history of the Church when this doctrine needed to be expounded and emphasized it is to-day. Men generally have gotten under the impression that God will not punish them for sin—that his sense of mercy revolts against it. But this is a serious mistake. And in answer to the question at the beginning of this paragraph, we say that hell is at the same old stand and doing business in the same old way, a great many preachers to the contrary notwithstanding. The interests of a moral government can not be conducted without it.

## WHITE ROCK CAMP-MEETING.

This meeting closed last week after having been in progress ten days. The first part of it was materially interfered with by the continuous rain. Still quite a number of the tenters braved the weather and moved in as usual. This is quite a noted place. For years and years this meeting has been observed without an intermission. It is located in the midst of one of the finest sections of Dallas County. All round and about it are to be found some of the finest people in Texas. They are well to do and their reunions annually at this spot are simply delightful. They carry with them the most abundant supplies and they make all people feel a cordial welcome. This time they had no preachers from a distance. "Uncle Buck" Hughes preached on Sunday morning and at other hours with profit to the audiences. He is at home out there and akin to at least seven-tenths of all the people who attend those gatherings. We had the pleasure of being present one week-day. Brother Stephenson conducted a general experience meeting at nine o'clock that morning and it was a veritable spiritual benediction. At 11 o'clock Rev. W. E. Boggs, pastor of First Church, this city,

preached a fine sermon. At three this writer conducted the services, and we returned before the night service. There were several conversions and a number of accessions to the Church. Next year the managers of the campground are going to make an effort to induce one of our Bishops to attend the meeting from its beginning to its close. We trust they will succeed, as this would be a blessing to the preachers and the people. We need to bring our Bishops oftener into direct touch with the people. Many of the citizens in that vicinity feel that they are entitled to the presence of one of our chief pastors and we will join them in their effort to secure one next year. How would it do to have a District Conference there in connection with the camp-meeting, either next year or the one following?

It is just as well to face the fact that religious newspapers are now confronted with a sharper competition than they have had to encounter during the past fifty years. Our readers are aware that the official papers of the Methodist Episcopal Church cost the Book Concern over \$100,000 during the past quadrennium. Only two of them, the New York Christian Advocate and the Epworth Herald, paid their own way; during the year 1899, even the New York Christian Advocate ran about \$11,000 behind its income. The fact that Southern Methodist papers have been able to keep afloat under such trying circumstances is greatly to the credit of their management. But the future is going to be still harder with them, and wisdom requires that they should begin to prepare for an ordeal of the severest character. What are the causes of this condition of affairs?—Nashville Advocate.

## TEXAS PERSONALS.

Rev. M. A. Smith, of Commerce, was in the city this week, and enlivened this office with a pleasant visit. He is looking well.

Elsewhere will be noted the marriage of Rev. Sam Hay, pastor of our Church at Corsicana. He is deservedly one of the most popular and useful members of the Northwest Texas Conference.

Rev. Jno. R. Morris, presiding elder of the Weatherford District, writes us that the work in his diocese is moving along satisfactorily, and that at the approaching session of the conference he will have a good report to render.

Rev. E. W. Solomon, of Shearn Church, Houston, has been quite ill for some weeks with an attack of pneumonia. His people granted him a respite, and he spent some days at Wooten Wells recuperating. We trust that by this time he is fully recovered.

It is with sadness we announce the death of County Judge John Vesey, of Kaufman. He was a good and a consistent member of our Church. Judge Vesey was brother-in-law to Dr. Jno. R. Allen, and one of the most deservedly popular men in his county.

Miss Merle Bowen, daughter of Rev. and Mrs. W. A. Bowen, of the West Texas Conference, has accepted a position in Southwestern University as teacher of elocution. Miss Bowen is an excellent young lady, and quite gifted in her department.

Bro. Morgan and his Oak Lawn flock have a beautiful cottage parsonage well nigh completed, and it occupies a good site near the church building. Within a few weeks it will be ready for occupancy, and it will be an elegant home for the preacher and his wife. In matters material the Church work in North Texas is moving up. Good buildings make up the order of the day.

Mr. W. T. Henderson, during the summer months, has had charge of the music at First Methodist Church, in this city, and the congregation has never been better served in this department of its work. Bro. Henderson is an ardent member of the Church, and his manner is so unobtrusive and

his bearing so refined and gentlemanly that he is a favorite both with the choir and the people generally. It would be a good idea to keep him permanently in that sort of position.

Bro. E. A. Josey and wife, of Houston, are taking in the watering places of Colorado and other points in the Northwest. While away they do not forget the Advocate people, and a kind note from them reminds us of their high appreciation of this paper. We used to be their pastor at old Shearn.

Bro. Spurlock has a fine meeting in progress at Duncanville. Already he has had a number of conversions, and the congregation is greatly revived. Also, the church building enterprise is well under way out there, and when completed the Cedar Hill work will be one of the most desirable appointments in Dallas County. Bro. Spurlock brings things to pass.

## METHODIST NEWS.

Rev. Joseph James Pitts, for nearly fifty years an active itinerant preacher in the Tennessee Conference, died recently in Nashville.

Prof. Austin H. Merrill, for fourteen years a teacher of elocution in Vanderbilt University, died on the 8th inst. at Tate Springs, Tenn.

Mrs. J. F. Foster, the Corresponding Secretary of the W. F. M. S. of the Louisiana Conference, died recently. She was a noble worker.

Dr. Tillett has been requested by the Theological Institute to write a book on Systematic Theology, so an exchange says. What is the matter with Summers' Systematic Theology?

The Irish Wesleyans, with 25,000 members, are going to raise \$250,000 as a Twentieth Century Thank-Offering. Of this amount only \$10,000 remains to be raised. Of course they will get that.

Reports give 284,961 as the membership in 1900 of the Canada Methodist Church, an increase of 2641. The increase last year was 1723. Wherefore, it is plain that the small advance of membership in late years extended beyond the South.

The Indian-Oklahoma Methodist, the organ of the Indian Mission Conference, comes out in an editorial advising the Methodist Episcopal Church, South, to abandon our mission work in China. This is a strange position to take in the closing year of this century.

Bishop Grant, of the African Church, says that the colored people of the United States have accumulated in the way of wealth \$400,000,000, and \$32,000,000 of this is in Texas. Yet some of our Northern editors seems to think that negroes have no show in the South.

Mrs. R. K. Hargrove writes in Our Homes for August that the Friendsbury property in Baltimore, valued at \$50,000 or \$60,000, with a \$10,000 endowment, willed by Miss Melissa Baker to our Woman's Home Mission Society, has been lost to the Church by a decree of the courts.

Dr. D. Atkins, of Asheville, N. C., says: "It was refreshing and enjoyable in the highest degree to meet and converse with Bishop Fitzgerald, who is spending the summer in our city. He is rather feeble in body, though no one would suspect it, for his humor flows, his spirits are high, his faith is optimistic in the best sense."

Bishop Hendrix has a fine communication in the last issue of the Nashville Advocate, giving an account of his visit to Oxford and its great university. The Bishop met many noted people, and tells us about them. Through him we get a glimpse of men high up in the social, political and ecclesiastical circles of the old world. But few men in our Church have access to such great characters, and we love to hear the Bishop write and talk about them.

Bishop Chas. B. Galloway recently spoke to the State Baptist Assembly at Mount Vernon, Ohio. C. K. Warner, writing to the Western Advocate, says: "His theme was 'A Southerner's View of Education and Patriotism.' As a finished product of a cultured mind, it certainly stands in the front rank of



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## ANNOUNCEMENT.

J. M. SKELTON, vote and influence for Precinct No. 1, Dallas, November 6, 1900.

## JNO. V.

Can Justice of the Peace Election N

eloquent address uttered in rich, beautiful smiles, thought and argument, held the audience, were characterized by marvelous address, the close amount, the eager multitude grasp the hand of sister Church and our beloved and

## A M

At the residence in this city, on the R. Hay and Miss Bailey officiating, necessary for me known and highly man, a faithful at an elegant and or. The lady to faith and love to his life partner. She is the second late Dr. Gulick childhood in this by all who know of Bro. Hay bell and that she will mirably, while the feel sure that Bro done better anyw panion to share sorrows of life, rare accomplishment head.

May joy and p through life's journey their happy home. Kind and loving them to visit the a brief rest. After be at home at the

Corsicana, Texas

## A BEAUT

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Such was the Wightman McCracker, fourth daughter of Switzer, of West young people before they were had been engaged until he had his bride, and parents one year useful "young lad

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ANNOUNCEMENTS. J. M. SKELTON respectfully solicits your vote and influence for Justice of the Peace for Precinct No. 1, Dallas County Texas. Election November 6, 1900.

JNO. W. WRIGHT, Candidate for Justice of the Peace, Precinct, No. 1. Election November 6, 1900.

eloquent addresses. Profound thought uttered in rich, melodious tones, beautiful smiles, thrilling in illustration and argument, and a peroration that held the audience in breathless attention, were characteristics of this truly marvelous address. The applause at the close amounted to an ovation as the eager multitude pressed round to grasp the hand of this leader of our sister Church and representative of our beloved and united country."

A MARRIAGE.

At the residence of Mr. Wm. Clarkson, in this city, on the 21st inst., Rev. Sam R. Hay and Miss Tillie Gulick, Rev. E. A. Bailey officiating. Of Bro. Hay it is unnecessary for me to write. He is widely known and highly appreciated as a good man, a faithful and energetic pastor, and an elegant and successful gospel preacher. The lady to whom he pledged his faith and love is every way worthy to be his life partner in the Methodist itineracy. She is the accomplished daughter of the late Dr. Gulick, and was reared from childhood in this city, where she is loved by all who know her. The special friends of Bro. Hay believe she has done well, and that she will grace the parsonage admirably, while those who know her well feel sure that Bro. Hay could not have done better anywhere in selecting a companion to share his joys and bear the sorrows of life. She is a young lady of rare accomplishments of both heart and head. May joy and peace be their portion through life's journey, and heaven at last their happy home. Blessings on them. Kind and loving friends have enabled them to visit the Rockies in Colorado for a brief rest. After September 5 they will be at home at the parsonage in this city. E. L. ARMSTRONG, Corsicana, Texas.

A BEAUTIFUL WEDDING.

In these days, when so many weddings are either secret or "swell," it is refreshing to witness one that is sensible, appropriate, and therefore beautiful. Such was the wedding of Mr. William Wightman McCrary and Miss Zoe Switzer, fourth daughter of Prof. and Mrs. Switzer, of Weatherford College. These young people began to not sensibly before they were married. It is said they had been engaged several years, but waited until he had a cozy home prepared for his bride, and until she had given her parents one year after graduation as a useful "young lady at home."

This wedding occurred in our beautiful church, which was handsomely decorated for the occasion. The rites were solemnized by Rev. Mays, of Huntsville, an uncle of the bride, assisted by Prof. S. E. Burkhead, of the Weatherford College. A most novel feature was presented by four sisters of the bride acting as bridesmaids. These were simply and sweetly attired alike in white, while the bride was in gray traveling costume, as they were starting to Georgia, Florida and other points on their bridal tour. As said in the beginning, this wedding was neither secret nor "swell." Occasionally we have the latter, and have had a "rage" of secret marriages, in buglies at night on the street, or in the dark in the church. But for this five hundred cards had been sent out, yet not the least effort at ostentation. Like the old-time Southern wedding, the friends and relatives had been gathering at the home of the bride for a week—twenty-four in number, I think—and a grand family reunion was enjoyed. Now that the latter-day gospel teaches us not to reserve all our words of appreciation for the dead, I will say some things from the abundance in my heart about the family in question. Mrs. Switzer has reared five daughters to womanhood; two more are yet young girls. While doing this she has taught constantly, having entire charge of the musical department of the college. Such is the literary and musical proficiency of these girls that one would think she had done nothing else than teach them. On the other hand, such are their domestic accomplishments, so correct their manners and so high their moral and religious tone, that one would be certain she had devoted all her time to them in the home circle. How she has

has done this one can not see. It is said that the "time to begin to train a child is with the grandmother." This may explain in part. Generations of worth and character behind a child no doubt make the training easier. We truly could not do without the "Switzer girls" at First Church—at least that is the general opinion.

To change the subject, we have not verified the old saying, "When the cat is away the mice will play" in our pastor's absence. Bro. Burkhead has succeeded well in keeping all the Church's interests up, with good attendance, and we think as members we have behaved nicely. Still, we are glad to have Bro. Knickerbocker back, and expect great things from him after his splendid trip and rub against the world. MRS. C. C. ARMSTRONG, Weatherford, Texas.

LETTER FROM "UNCLE DICK."

In our going to and fro in the interest of the Orphanage at Waco, we found out- self at Beckville, Beckville is on what Bro. Rankin and many others call the Windy Railroad. Why it is thus called we do not know. We found the road in good condition, in charge of faithful officers, who treated us as kindly and liberally as we could desire. Beckville is midway between Longview and Timpan. The former is the beginning and the latter the ending of the road. These places are about sixty miles apart. Beckville is the center of Beckville Circuit, and has a population, I suppose, of eight hundred or a thousand people. We shared the hospitality of Bro. Mat Whitfield and family. He is a large-hearted and liberal merchant, farmer and stock raiser. In fact, he does almost anything that comes to hand that is honest and right. His wife is a woman of culture and common sense and religion. They have quite a family of girls, two of whom graduated at Mrs. Key's school last year. They feed a Methodist preacher as only an East Texas man can feed a Methodist preacher.

Bro. Carr is the pastor—and pastor he is, as well as preacher. He was educated in the public schools of our country. That his education did not stop there. On the prairie, in the timber, by the fireside and under the trees he continued to study until now he stands in the front rank as a scholar and a preacher. The call of the people is for pastors—holv men, that will visit from house to house, instruct the children, and pray with them and their mother. A true minister is a benediction to any family, and is often the means of their salvation. Many a boy dates his conversion from the time the preacher spent the night at his father's house. Bro. and Sister Carr have a nice family of little girls, and they are being brought up in the fear of the Lord. Oh, we rested so sweetly at the preacher's home. May God reward them. Bro. Carr met us at the depot and took us right to his house. God bless him. They have a large church building and a fine membership. The house was pretty well filled, and we preached morning and at night. Of course we laid them of the Orphanage and our Christian duty toward them. God expects his people to look after the poor—the widows and fatherless children. I bear brother, sister, did you ever look into the faces of some poor woman or child after they were dead and remember that you contributed to their comfort and happiness while they were alive? Did you ever contemplate meeting some one in heaven that you had neglected? We must meet our life on the other shore, and the world remembers us by what we have done. The collection at Beckville was about as good as at many other places. R. W. THOMPSON.

CHAPPELL HILL FEMALE COLLEGE.

The ideal college, in our opinion, is the college that has a religious atmosphere, a healthful location, advanced curricula, with thorough instruction and comfortable accommodations. The religious atmosphere of Chappell Hill Female College is good indeed. All teachers and officers are Christians. Our church and the home of its pastor are within a block of the "College Home." Daily prayers are held "en famille." In the reading-room are found the best religious papers of our own publication, and a number of the most expensive magazines. All the girls have access to these rooms. A more healthful locality can not easily be found. The college and college home are on quite an elevation. There has not been a case of serious sickness in the college for several years. In the Chappell Hill Female College thoroughness is required, and the examination papers show that the requirement is right well met. In this school the girls are taught to study—taught the art of concentration of mind. The foundation of education is laid deep, and is abiding. The accommodations in the school are ample. President and Mrs. Smith live in the college home with the girls, and do all in their power to make it home-like. The table is well served. There are also horses and carriages for the use of the school. And in fact everything is done that can reasonably be done for the comfort of the girls by the careful President. J. W. BERGIN, Alvin, Texas.

"DOCTRINAL DISCUSSIONS" ONCE MORE.

I wish to say through the Advocate that I have received a goodly number of subscriptions for my book, but not enough yet to enable me to have it published. The brethren will please remember that the book will be very cheap, and that the subject of Church government, about which so much has been said lately, is discussed quite elaborately, and that the advantages of our episcopal form of Church polity are fully set forth in this book. The four chapters on that subject, and the one on "The Mission of Methodism," will almost be worth the price of the book. It is well to state, also, that the book has been approved by Dr. Tigert, our Book Editor, and that is a guarantee that the work is not entirely without merit. Send subscriptions to me at Montgomery, Texas. It will take at least 20 more subscribers to begin work. W. W. HORNER.

COMPANIONSHIP WITH JESUS.

O blessed fellowship divine! I John 1:3. O joy supremely sweet! Acts 2:28. Companionship with Jesus here Luke 24:32. Makes life with bliss replete—Matt. 17:4. In union with the purest One, Eph. 5:30. I find my heaven on earth begun. I Pet. 1:8. O wondrous bliss, O joy sublime! John 15:11. I've Jesus with me all the time—Matt. 28:20. I'm walking close to Jesus' side—II Cor. 6:16. So close that I can hear—Isa. 20:21. The softest whispers of his love. Num. 11:31. In fellowship so dear, I John 1:7. And feel his great, almighty hand—Isa. 41:10-12. Protects me in this hostile land—John 15:18. O wondrous bliss, O joy sublime! I've Jesus with me all the time. I'm leaning on his loving breast—John 13:22. Along life's weary way, Isa. 32:2. My path, illumined by his smile. Grows brighter day by day; Prov. 4:18. No woes, no fears, my heart can fear. Isa. 31:12. With my almighty Friend so near. Ps. 119:151. O wondrous bliss, O joy sublime! I've Jesus with me all the time. I know his sheltering wings of love—Ps. 91:1. Are always over me spread, Ps. 91:4. And, though the storms may fiercely rage, Ps. 89:9. All calm and free from dread—John 6:23. My powerful spirit ever sings, Phil. 4:7. "I'll trust the covert of his wings," Ps. 61:4. O wondrous bliss, O joy sublime! I've Jesus with me all the time. Isa. 25:10.

UNANSWERED LETTERS.

August 16—M. H. Noddy, sub. Chas. D. West, sub. August 17—T. T. Booth, sub. Jno. M. Barcus, has attention. G. W. Kinchloe, sub. S. Mills, sub. J. L. Kennedy, sub. W. H. Hayless, sub. August 18—C. W. Donnie, sub. August 20—W. A. Barton, sub. W. F. Bryan, sub. R. H. Bentler, has attention. August 21—N. C. Little, sub. J. M. Armstrong, sub. B. C. Ansley, sub. Mar. M. Smith, sub.

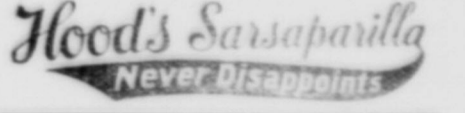
HE LIKED "JOAN OF ARK."

An amusing little story is told in "Civics" by a worker on the East Side in New York City. She had taken a party of children to the Art Museum. A few days later a boy said shyly, "I told me mother about that picture we saw in the Museum and she said she wished she could see it, too." The teacher asked what picture he meant. "Was it Columbus before Isabella, or Washington crossing the Delaware?" The boy answered promptly: "Oh, no, ma'am! The girl in a old dress, standin' under a tree, listenin'." The one that went to war and saved her country. I forget the name of her. Oh, yes! I remember now, it was "Noah's Ark!"

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Sunday-School Department.

THIRD QUARTER, LESSON 9, AUGUST 25.

JESUS THE GOOD SHEPHERD. Jno. 10:16.

Golden Text: "The Good Shepherd giveth his life for the sheep."—Jno. 10:11.

Dr. George R. Merrill, in the International Evangelist, gives us the following explanation of the lesson:

THE LESSON COMPREHENDED.

Connections.—This lesson follows immediately the preceding. The Pharisees heard the words of v. 29 and haughtily demanded if he meant them by "blind?" After his answer in v. 41 comes the lesson.

Material and Analysis.—1. The Door of the Fold, vs. 1-10; 2. The Good Shepherd, vs. 11-18.

A Way to Teach.—Evidently the intent of Jesus in these words was to encourage the healed man and warn the Pharisees. So the lesson is to be turned to the encouragement of those who are just beginning a Christian life, and the instruction of those who hold themselves satisfied and "superior" in their rejection of Christ.

1. The Door of the Fold.—The Pharisees had shut this man out of the fold of God. The purpose of the allegory is to impress on him the idea that, "instead of being outcast by his attachment to Jesus, he had gained admittance to the fellowship of God and all good men." The claim is that he, the Shepherd, can admit to and reject from the fold of God, and not the Pharisees. The shepherd is known (a) by his using the proper means of entering the fold; (b) by his treatment of the sheep.

2. No doubt the man understood; and it was enough, else other words would have been spoken for him. But (v. 6) the Pharisees did not, and so, for their sakes, Jesus explained, "I and no other, am the door of the sheep; you are thieves and robbers." Their treatment of the healed man is an illustration of this. Note the three blessings in v. 9, safety, liberty, provision, and compare Psalm 23. In v. 10 the purpose of his coming is that the sheep, who have been neglected and starved, may have abundance of provision. There are three ways in which Jesus verifies himself as the Good Shepherd, i. e., the one who excels as shepherd. The mutual knowledge of the sheep and himself, that can only be illustrated by the mutual knowledge of the Father and himself; the response which the sheep make to his call and care; the surrender he makes of his life for them. These are facts that are to be met and answered.

THE PRACTICAL ANALYSIS.

Jesus the Good Shepherd.—Chapters 8, 9 and 10, are closely connected. The light was rejected, and fell upon a blind beggar, and the result is seen. When the blind eyes are open to behold Jesus as the Son of God, he next reveals himself as "The Good Shepherd;" and we learn that the sheep that heard the Shepherd's voice is the same who fled from hirelings. The joy is seen here and in Luke 15:1-6. "The Shepherd" and "the Lamb" are types found from Genesis to Revelation. Abel, Abraham, Moses and David were shepherds, and shepherds heard the song at Bethlehem.

Jesus Himself Is the Shepherd.—He admits the responsibility and claims the flock as his own. "The Lord's character as Shepherd is peculiarly suited to our present condition." We are in the wilderness, and need a leader, guide, keeper and provider. The flock are his, the purchase of his blood (Acts 20:28). He is also "the door," God's own appointed way. The sheep must enter and go out by the door.

The Shepherd and the Flock.—'Tis the Shepherd's voice, and his only, that they hear. There are under shepherds, but through them Jesus' voice must be recognized. It is a personal call; his call and their name. He knows his sheep, he calls them, leads them out; finds pasture. Keeps them, defends them, and will bring them home. His ability to do so has been tested. The sheep are marked, Jesus' name is stamped upon them, and they are sealed by the Spirit (Eph. 1:13). They have earmarks; they hear his voice. They have earmarks; they know him. They have footmarks; they follow him, and flee from strangers.

True Shepherds and False Shepherds. All true shepherds come from Christ, with his credentials, and are admitted by the porter (the Holy Spirit, Mk

13:34). Their work is to feed the sheep (Acts 20:28, I Pet 5:2). All such have the voice of Christ, and the examples for the flock (I Pet. 5:3, Phil. 3:17). Peace and good will is the true shepherd's gospel. False shepherds work for themselves, for pay, for the praise of men. Jesus calls them hirelings. If the sheep are not fed upon the Word of God, but are deceived by human suggestions, they are neglected, and may be destroyed.

Jehovah Is My Shepherd.—He keeps his sheep, none shall take them from him. He seeks the lost until he finds it, and brings it back with joy (Lk. 15). He gathers the lambs with his arm, and carries them in his bosom (Isa. 40). His pastures are green, the waters pure, even the valley has no terrors, and just beyond we see the Father's house. There are other folds, but there is but one flock and one Shepherd.

The Shepherd is seen in three pictures, viz.: The Good Shepherd, and herein is his goodness seen, he laid down his life for the sheep (Jno. 10); the Great Shepherd, who in the greatness of his strength took up the life he laid down (Heb. 13); and the Chief Shepherd, who gives to the under shepherds their crowns of glory (I Pet. 5).

Epworth League Department.

Lesson Text: for August 25. Ministering To Christ.—Matt. 25:31-46.

We take the following excerpt from the Canadian Era:

HOME READINGS.

- Mon., Aug. 20. Called to be disciples. Matt. 10:1-4.
Tues., Aug. 21. Doing the greater works. John 14:11-14.
Wed., Aug. 22. Ministering to the needy. Luke 4:16-21.
Thu., Aug. 23. The Christian and the suffering. Heb. 13:1-3.
Fri., Aug. 24. How to help in wider fields. Luke 24:44-47.
Sat., Aug. 25. In His name. Luke 9:46-48.

Our deeds determine our destiny—this is the great lesson taught in the solemn passages selected for our study this week. To understand our Savior's teaching, however, we must take that whole teaching into view. In doing so, we shall see that while good deeds are emphasized in this passage as an essential to heavenly reward, faith in Christ, love for Christ, loyalty to Christ, as the foundation for our good deeds, is also an essential to salvation. Two New Testament writers represent these two essentials in the Christian life—Paul and James—Paul, showing the importance of faith in Christ, and James, declaring the necessity of good works as manifesting the existence and reality of faith. Faith and works—both are essential, and one cannot exist without the other to be acceptable to God. But in our study, Jesus declares that without good deeds, without rendering service in his name, without doing right because we love him, there can be no enjoyment of the heavenly inheritance. Faith is the charter that conveys us to the gates of heaven, but our good deeds are the passport that admits us to the joys of the best.

From the Epworth Era we gather the following extract:

REWARD AND PUNISHMENT.

At the judgment human beings will be divided into two classes: The Charitable Righteous.—1. These shall be honored by being placed on the right hand of the Son of Man. 2. They shall be saluted with gracious words: "Come, ye blessed of my Father." 3. They shall be rewarded with royal possessions: "Inherit the kingdom prepared for you from the foundation of the world." 4. They shall enter "into life eternal."

The Unloving Wicked.—1. They are dishonored by being placed on the left of the Judge. 2. They are anathematized: "Ye cursed." 3. They are banished from the presence of the King: "Depart from me." 4. They are appointed to unspeakable suffering: "Into everlasting fire, prepared for the devil and his angels;" "These shall go away into everlasting punishment."

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There is a burden of care in getting riches, fear in keeping them, temptation in using them, guilt in abusing them, sorrow in losing them, and a burden of account at last to be given up concerning them.—Matthew Henry.

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LETTER FROM R

A pitiful tale of Bible Society from Lombia, where for war has been ragged life on the part of great distress for not bear arms. communication by has left the Bible mation for a long the Rev. Joseph N to escape from work of Bible Record showed to were thrown in his tried to pass from manga, but no later from him till, throa a friend who mad country through succeed in sending June 20. The scrie passed, as describ appeal to our deet yet, for the time l to be open for inte He has heard no States since he left 25th of last March when intercourse v gratifying to his fr and Mrs. Norwood health than could ing their surround is with the (shaha and finding opport surgical practice a rate when he went volunteer mission line the preaching such professional his thought and wood's story mys words, slightly ab

Bucara At present it is Bible work in th as those who are power for the time through the be of another horrib near Bucarawang, nearly every shot, at night, and I cou the-hold from my e about 2 p. m. on th timed, with but 5 day and night, unt 25, with still a f. The insiders clai men actively enga claimed that the engaged and 2,00 portant points, most reliable, est ally believed that losses. Insiders, 2 ed, 800 captured, 700 wounded, 200 e claimed the victor both ran short of siders withdrew, der, leaving the e field. Since that other battles of ferent parts of th the Outsiders are uniformly success. A noteworthy fr from the outset f foreigners to be ment, and have war against them manner. Of course we re share. In a public Harris was force music, which was a bridle, saddle, etc oned for several I criminals. On th month his private by an armed fore of property were had not given th complaint. On m been treated wor have fared giv claims for drama Barreraquilla and hand, the Outside of foreigners, giv ease of taking an them. The poverty, hur poor, ever since th indescribable, and worse until the st Many are dying though willing to many more are running into drop tune three month of the poor will any part of Cub Spain. The cons male from eleven of age, and the e ing thing from th row or for, are in for searching all looking for arms, the soldiers the with them, in ma skirt that the poe mouthful of food for their already children, and eve ears of the hous the bowls and i gourd.

Dr. Harris, Mr been and are doin their sufferings, b wounded, and fo of the hungry; at several of the dea lute necessary ex we have about 5 Mrs. Norwood h women and poor house all the time bed, food, clothi twice each week little solid food to ber of whom so fifty. Many oth what they can h will also consider ex-ensiveness of will get some ide pl are passing it Dr. Harris spe visiting the Indi and prescribing f them the medic wood and I hav



LETTER FROM REV. JOS. NORWOOD.

A pitiful tale comes to the American Bible Society from the Republic of Colombia, where for many months a civil war has been raging with great loss of life on the part of the combatants and great distress for the multitudes who do not bear arms. The suspension of all communication by telegraph and by mail has left the Bible Society without information for a long time from its Agent, the Rev. Joseph Norwood, who is unable to escape from Bucaramanga, and whose work of Bible distribution is of course paralyzed. A communication from him in the July number of the Bible Society Record showed the impediments which were thrown in his way last March as he tried to pass from the coast to Bucaramanga, but no later advices were received from him till, through the kind offices of a friend who made his way out of the country through Venezuela, he finally succeeded in sending a single letter dated June 20. The scenes through which he passed, as described in his own words, appeal to our deepest sympathies, while yet, for the time being, no way appears to be open for interference for his relief. He has heard nothing from the United States since he left Barranquilla on the 26th of last March, and no one can tell when intercourse will be resumed. It is gratifying to his friends to know that he and Mrs. Norwood are enjoying better health than could be expected, considering their surroundings. Dr. S. B. Harris is with them, sharing their vicissitudes and finding opportunities for medical and surgical practice when he did not anticipate when he went out last August as a volunteer missionary, intending to combine the preaching of the gospel with such professional work as might demand his thought and care. But Mr. Norwood's story must be told in his own words, slightly abridged:

Bucaramanga, June 23, 1900.

At present it is impossible to do any Bible work in this part of the country, as those who are opposed to it are in power for the time being. We have passed through the heart-rending experience of another horrible, bloody battle, so near Bucaramanga that we could hear nearly every shot, even while in our beds at night, and I could see much of the battle-field from my office window. It began about 2 p. m. on the 11th of May, and continued, with but few short intermissions, day and night, until about 8 p. m. of May 25, with still a few shots on the 26th. The Insiders claim to have had 15,000 men actively engaged, and the Outsiders claimed that they had 6,000 actively engaged and 2,000 more guarding important points. According to the most reliable estimates, it is generally believed that the following were the losses: Insiders, 2,000 killed, 3,000 wounded, 500 captured. Outsiders, 400 killed, 700 wounded, 200 captured. Both parties claimed the victory, but the fact is that both ran short of ammunition. The Outsiders withdrew, however, in perfect order, leaving the others in charge of the field. Since that date there have been other battles of less importance in different parts of the Department, in which the Outsiders are reported to have been uniformly successful.

A noteworthy feature of the war is that from the outset the Insiders declared all foreigners to be enemies of the government, and have therefore been waging war against them in the most arbitrary manner. Of course we come in for a double share. In a public street in this city, Dr. Harris was forced to dismount from his mule, which was taken from him with his bridle, saddle, etc., while he was imprisoned for several hours with soldiers and criminals. On the 11th of the present month his private residence was entered by an armed force, and several articles of property were taken away, though he had not given the slightest cause for complaint. On many occasions I have been treated worse. Other foreigners have fared quite as badly, and many claims for damages have been filed in Barranquilla and Bogota. On the other hand, the Outsiders respect all the rights of foreigners, giving proper vouchers in case of taking anything contraband from them.

The poverty, hunger and suffering of the poor, ever since the first battle, have been indescribable, and have grown worse and worse until the situation is heart-rending. Many are dying of absolute hunger, though willing to work if they could, and many more are so anemic that they are running into drowsy. Should the war continue three months longer, the condition of the poor will be as bad as it was in any part of Cuba during her war with Spain. The conscription of nearly every male from eleven or twelve to sixty years of age, and the confiscation of every living thing from the chicken to the family cow or ox, are impoverishing, and orders for searching all houses under pretext of looking for arms, mules or saddles, gives the soldiers the opportunity to take off with them, in many cases, the last extra skirt that the poor women have, the last mouthful of food that they have procured for their already hungry and starving children, and even the common earthenware of the household, not even leaving the bowls and soup plates made of gourds.

Dr. Harris, Mrs. Norwood and I have been and are doing all we can to alleviate their sufferings, by attending the sick and wounded, and feeding the most helpless of the hungry; and I have already buried several of the dead, paying only the absolute necessary expenses; but the fact is, we have about exhausted our means. Mrs. Norwood has from sick to sick women and poor orphan children in the house all the time, to whom she furnishes bed, food, clothing and medicine; and twice each week she gives soup and a little solid food to all that come, the number of whom sometimes is as large as fifty. Many other private families do what they can in the same line. If you will also consider the great scarcity and expensiveness of all kinds of food you will get some idea of what the poor people are passing through daily and hourly. Dr. Harris spends much of his time in visiting the indigent sick and wounded and prescribing for them, and often gives them the medicines. He and Mrs. Norwood and I have already spent about

\$5,400 Colombian currency (\$900 gold) in this work, although there have been many times when we had not a dollar for the next day's expenses. Yet the God of the poor has been very merciful, and at times, wonderfully, provided that which was most necessary for each day, though we have not been able, and are not able, to provide for one-tenth of those who are really suffering. If it had been possible to get letters through to the United States, we would have been calling upon our Christian friends to help, but as that has been impossible, we have had to do the best we could, shut in from the outside world, as we are, and cut off from all fountains of supply except what is produced in this immediate neighborhood. We have spent days without seeing a piece of bread, eating only yuca and apple roots used for bread by the poor, and a little rice. Meat is worth fifty cents per pound, and frequently there is not enough in market for one-tenth of the population, and some days not any. Yours very truly, JOSEPH NORWOOD.

REPORT ON EDUCATION.

(Paper read by Rev. R. H. Greathouse before the Tyler District Conference.)

America's great Lexicographer has said: "There can be no general Providence without a particular Providence. God takes care of the universe by taking care of its parts." Jesus, the greatest of all teachers, taught that God exercises a general providence over the world when he said He causes His sun to shine on the good and the evil and sends His rain on the just and the unjust, and again when he foretold the overthrow of the Jewish people for their sins and the destruction of Capernaum for its unbelief. He also taught the doctrine of a particular Providence when he said not even a sparrow falls to the ground without His care and that the very hairs of your head are numbered.

It is comforting to Christian people to believe that the events of this life, however small, are links in the chain of providence that is destined to bind them to God. The nazans believed that the highest link in nature's chain was fastened to Jupiter's chair. Paul believed that all things were together for good to them that love God.

We are sometimes tempted to believe that God used to exercise his providential care over this world in a general and particular way, but that he does not interest himself so much in us and our contemporaries. We easily believe that he exercised his providence over the Jews in their miraculous deliverance from Egypt and their establishment in Palestine, and that he sent his judgment on Tyre and Sidon and Babel and Nineveh, but we find it more difficult to believe that the powers that be to-day are ordained of God; that McKinley and Victoria and William of Germany are providential rulers. We can easily believe that the Roman Empire and Greek philosophy and language were providential preparations for the coming of the Son of Man, but we are slow of heart to believe that the convulsions in the Spanish colonies and in Africa and China are providential preparations for the more rapid spread of his kingdom.

We easily believe that Jehovah was in the evening walk of Pharaoh's daughter when she went down to bathe herself in the Nile just as the little ark containing the babe, Moses, passed by; but we find it more difficult to believe that God is watching with equal care our own children.

In this report we want to emphasize the providence of God both in a general and particular way as it is revealed in the history of Methodism. So sure as there was a providence in Moses' rescue from the Nile, so sure there was a providence in the rescue of Wesley from the burning parsonage at Enworth. As sure as there was a providence in the education of Moses as the leader of Israel, so sure there was a providence in the wonderful breadth and depth of John Wesley's education, who as a linguist, has not been surpassed until this day. As sure as Jehovah was in the walk of Pharaoh's daughter when she went down to the Nile, as she thought, to bathe herself, but really to rescue Moses, so surely was the Lord in the walk of John Wesley as he went down to the Moravian meeting at Aldusgate Street Church, where he was converted at a quarter till nine o'clock while one read Luther's preface to the Epistle to the Romans. If the Lord raised up Aaron and seventy elders to help Moses he raised up Charles Wesley, Adam Clarke, Richard Watson and John Fletcher to help John Wesley in the production of English Methodism.

If the hand of providence may be thus clearly seen in the origin of Methodism in England, it is equally manifested in its transportation to America. The coming of Embury and Capt. Webb to New York and Strawbridge to Maryland and Williams to Virginia was the coming of a mighty religious force just at the right time to play an important part in the training of a great nation



that was just being born. As sure as Moses led the children of Israel through the desert, so sure there was a providence in the labors of Asbury, who, by his prudence and godliness led American Methodism through the ravages of the Revolutionary War, and molded and shaped her organization and policy till she spread her sails to the breeze ready for her great voyage, independent of John Wesley or any power other than the Divine upon which she leaned. When the little ship was launched she had few earthly resources, but God was with her, and the winds and the waves have been made to hear his voice. Starting with less than 15,000 members and no financial endowment she has sailed on until today she carries about six million souls, with colonies and plants in every nation under the sun. What a mighty load she has taken on board in these 116 years. She has landed an almost innumerable company in the Haven of Eternal Bliss. "She landed many thousands and will land as many more. Glory hallelujah!"

Among that glorified company are our mothers and fathers, those whose very memory is dearer to us than life. How we ought to love our Methodism and the blessed God who has directed her voyage. It ought to be a matter of rejoicing to us that our chief pastors recognize the Hand Divine that has led us, and have called upon us to give a thank-offering to Almighty God to better equip the old vessel for the mighty Captain that walks her deck that she may enter the twentieth century with enlarged accommodations for the mighty company that are coming aboard that the same old vessel that has landed our fathers may land our children.

The question has been seriously raised whether Methodism that has conquered so much territory for our Lord can hold it with its present earnings and the vessel is, we must educate or lose what we have gained. "We must educate or perish." I imagine this morning that I hear Asbury and Jesse Lee and Whitson and George Irvine from the battlement of Heaven. "Hold the territory you have conquered with so much trial and sacrifice," and above their voices sounds the voice of our Great Captain the Son of Man. "Hold the fort, for I am coming." We will not be worthy sons of our sleek and faithful servants of our Lord if we fail to raise the altitude of \$1,500,000, the needed budget for the old ship in the twentieth century.

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R. H. GREATHOUSE

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### HOW AILSIE SAVED THE BIBLE.

It was the year 1555 when Queen Mary sat upon the English throne with her Spanish husband at her side, and filled the land with trouble because of her terrible persecution of the Protestants.

In the west of England was a little village called Harrant. At one end of the hamlet, standing apart from the few dwellings scattered along either side of its single street, was the blacksmith's shop, with his small house just back of it, and a tiny garden in the rear.

The smith's wife was dead, but his bonny, blue-eyed little daughter kept his house. When lonely, she pushed aside a small panel in the end of the shop and crept in and stayed with him, unless the sound of voices or hoof beats or the road drove her away, for she was a shy child.

One day when she had stolen in, her father was standing behind the door.

He had a sliver in his big hand, with which he touched the side of the great black beam in the corner. Suddenly a block of wood fell forward, disclosing a small opening. Into this he thrust a dark, leather-bound book, and quickly, but carefully, fitted the chip into the place, so that no sign of the hidden space remained.

Seeing his daughter, he started, and said sternly: "Ailsie, child! How dare you spy upon your father?"

"O father! I am not spying!" and the blue eyes filled with tears.

"Of course you were not. I was wrong to say so, child!" said the smith, remorsefully. "But you saw what I did?"

"You put the holy book into the beam, father. It is a fine hiding place, too; for neither priest nor soldier can find it there."

"I would you knew not its place of concealment, for the knowledge may bring you into danger, lass. You must never betray it. When Parson Stow went away to foreign lands he gave me the sacred word, and told me to keep it as my life. For, by the queen's orders, all the Bibles have been gathered up and burned, and we are forbidden to read from its holy pages. This is the only one between here and the sea; and it is more precious than the crown jewels. You are fifteen, Ailsie, and old enough to understand, so I told you all."

"You need not fear, father," said Ailsie, firmly. "I will not tell." But the rosy cheeks grew pale as she remembered all that her promise might mean.

Now, there was a certain priest that came sometimes to Harrant to preach to the villagers. But, being all Protestants, they would neither listen to him nor pay him tithes. He was very angry at their behavior, and spied about until he became sure there was a Bible among them; and he knew that it was in the blacksmith's possession, because he was the only man in the village who could read.

After trying in vain to find the holy book, he went to the nearest town and lodged information against the village with the officers there; and one day when the smith chanced to be away from home, an officer and six men marched into Harrant.

They called upon the cottagers to surrender their Bible; but one and all declared they had none. Then the soldiers searched every dwelling, and threatened to burn them, every one, unless the book was found.

But that did not suit the priest at all. He would get fewer tithes than ever, if the village was destroyed. So he told the soldiers to let the rest of the villagers alone, for the Bible was in the blacksmith's possession. It was getting late, and the soldiers were in a great hurry to be gone. So they resolved to burn the two little buildings and thus destroy the book quickly and surely.

At the first sight of the strange men, Ailsie had fled through the garden, out upon the moor and hidden among the furze bushes. She was terrified, for she feared that they might find her and demand the hiding place of the precious Bible.

It was growing dark when she saw a bright light against the sky and sprang to her feet. Her father's house was on fire! The sight made the shy child a heroine. Forgetting all about her danger, she only remembered that she must save the Bible at all cost.

Swift as an arrow, she flew homeward.

The soldiers were intent upon piling straw round the burning buildings and did not see the little figure that darted in between the house and the shop whose thatched roofs were all ablaze. Breathless and determined, she pushed aside the panel and stumbled through the blinding smoke.

The hungry flames scorched her dress

and her hair, and burned and blistered her hands and face before she secured what she sought. But at last she reached the Bible and fled out into the open air.

No one had noticed her in the darkness, and she crept safely into the little garden and sank down, choked and suffering among the vines.

But she felt that the Bible was in danger even now. She slipped off her wollen petticoat and wrapped it around the volume; then digging with her little burned hands in the soft soil, she buried it under an immense cabbage. Then she crawled upon her hands and knees to the spring at the foot of the garden, where her father found her an hour later half unconscious with pain and fright. He never ceased while he lived to praise his little daughter for her brave deed of that day.

The Bible always remained in the family, and years and years after, Ailsie's great-granddaughter carried it with her when she followed her Puritan husband across the sea to the lonely coast of New England.—Mary S. Hitchcock, in the Morning Star.

### HIS VOTE PREFERRED.

An incident worth telling occurred at the prohibition mass-meeting of the Methodist Conference at Brandon, Man. An old gentleman who is known to be a very ardent Liberal, closed his remarks with the statement: "Most of you look upon me as a strong party man, who would have little sympathy with political opponents, but when I read the prohibition bill I was so delighted with it that I got right down on my knees and prayed God to bless and sustain Hugh John Macdonald in carrying it into force."

Mr. W. W. Buchanan, who is reputed to have an appropriate story for every occasion, immediately followed and said: "My friend's prayer for Hugh John recalls a story that is told of the Premier's illustrious father. Sir John called on a clergyman and solicited his vote, but in an apologetic tone the preacher explained that he was already pledged to the opposing candidate. At the same time he confessed a growing favor of Sir John, and assured him of his good wishes and prayers for his success. A mingled expression of gratitude, doubt and humor radiated from Sir John's genial smile as he replied: 'Parson, you are a good man; I appreciate your kind wishes, and I am sure your prayers will be efficacious, but you would put me under great obligations if you could fix it so as to vote for me and pray for the other fellow.' It is not necessary to say that this brought down the house."

### MADE FROM \$2 TO \$5 A BALE.

A Roundlap Ginners Says That's What His Press Did for His Customers.

Mr. D. M. Ezell, of Ennis, Texas, who last year operated a Roundlap press at Faulkner, and who has installed another at Ezell, both of which he will operate the coming season, in reply to the Texas Standard Bale Compress Association's advertisement requesting information as to the premium paid last year for Roundlap bales, writes to the Cotton Ginners' Journal that his customers say they realized a profit of from \$2.00 to \$5.00 a bale on account of his round bale press, whether their cotton was put up in round or square bales. To any one desiring first-hand information from his patrons he offers to "send names and addresses of ten, fifteen, twenty, or thirty customers, and let them answer for themselves."

Another example of the unassailable fact that Roundlap competition advances the price of every pound of cotton within the range of its influence. This was demonstrated the past season in scores of local cotton markets all over the South. In order to get cotton at all square bale buyers who found themselves in competition with Roundlap presses were compelled to pay more for cotton than it was worth at the time in square bales, depending on an advancing market to make them whole.

Thus not only farmers who patronize it, but even those who take their cotton to competing square box ginneries, profit by the presence of a Roundlap plant.

### WHERE MAMMA PLAYED HOUSE-KEEPING.

It was such a nice place to play house-keeping and make mud cakes.

The corn house was set on legs, as the children called the posts, and after they stooped a little to get under the sills at the edge, they could stand up straight and not touch their heads to the floor.

There were large flat stones under

<b>Opium, Morphine, Cocaine,</b>	 <b>Habits</b> 	<b>Chloral, Whiskey, Tobacco,</b>
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G. W. OWENS,  
L. BLAYLOCK.

the posts, and it was on these stones, at the sunny side of the posts that the ovens were built for baking the mud cakes.

Of course they were cold ovens, as it would not do at all for such little folks to play with fire, but that did not trouble the children any.

The ovens were made by placing two bricks a little way apart on the flat stone against the side of the post, and laying a small flat stone on top. This left a space between to bake the cakes in.

On the other side of the posts were the cupboards made of bricks and shingles. In the cupboards were kept the small pieces of pretty colored dishes that the little girls used for cooking and table dishes.

Little girls in those days did not have sets of lovely dishes as they do now, but they enjoyed their make-believe dishes just as well, for they did not know of any better ones.

They used old tin dishes to mix the mud dough in, and then patted out the cakes in their little brown hands. After placing them carefully on a piece of flat dish or board, they were finished by pinching them into points round the edge, or marking them with thorns from the old haw tree.

Some of the cakes were frosted with red brick dust, and some with whitish plaster heaped from their father at planting time. The cakes were sometimes decorated with tiny pebbles, gathered from flat places in the road after a rain, to imitate the candles seen on their mother's cakes at Christmas time.

It took a whole day to bake the cakes in good weather, and when they were taken from the oven the next day after making, they were beautifully hard and ready to be placed on the little cupboard shelves.

Sometimes, instead of the bright sunshine to warm the little ovens, a shower would come and beat upon the flat stones until the pretty cakes were all softened and washed about. Then what sad little faces there were, as the little housekeepers went to work cleaning and rebuilding the ovens; but soon the sunshine would come back to the faces as well as the sky, and then another day's cake-baking would begin.

Under the north end of the corn house was the store where the children bought the flour for their cakes. The slope of the ground made the space under that part of the house much smaller than under the front end, but the children were small, too, and did not mind crouching down on their feet or even on their hands and knees to get under the sills of the floor, as they could sit up very comfortably after getting into the store.

The store was thought quite a wonderful space, as yellow flour or clay could be dug at the southwest post, brown flour or soil at the northeast one, and several different shades at other places.

A supply of brick dust and plaster and little pebbles were kept in old bottles for festives, Caraway seeds and elderberries which grew in the garden were much used, as they could be eaten at their tea parties, while the fancy cakes were only to look at.

Posy and Puss each had a playhouse by a front post, while Little Pat was persuaded to be the storekeeper. This worked very well except when Pat ate up the elderberries and caraway seeds before the busy housekeepers came to buy them.—Rosa E. Merryman.

What is Hunt's Cure? The best known remedy for all forms of skin diseases. Others claim to cure. It does cure Ringworm, Tetter, Eczema, Itch of any age or variety. Easy to apply. No internal treatment necessary. Sold under absolute guarantee to cure.

A young lady in Indianapolis, who is confined to the house on account of ill health, faithfully prepares the weekly exercises for a band of Juniors. She has been doing this for years, and takes such an interest as even to send the pins with which to pin up the pictures and diagrams that she has prepared. The little Endeavors are very grateful for her services, and often remember her with kind messages, flowers, and other tokens of their appreciation.

The "Theological Separator" is a booklet written in pamphlet form and published by Rev. J. N. Haden, a local preacher in our Church. He was formerly a minister in the Christian or Campbellite Church, but became convinced that the claims of that denomination are not sustained by the Word of God. He renounced that communion and became a minister in the M. E. Church, South. This booklet is the result of a study of a life-time, and it completely upsets the claims of the Campbellites. Having been one of them, he knows how to dig up their errors, and he does it in this little work in the most satisfactory manner. Wherever our people are troubled by the proselyting tactics of this sect, this pamphlet ought to be placed in their hands. It will checkmate efforts of this character. Address the author at Sherman, Texas.

A man's profession is like a foundation; it is not a house, but it gives you a good idea of what it will be.

### STARR PIANO GIVEN AWAY

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### INTERNATIONAL AND GREAT NORTHERN RAILROAD.

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### MEXICAN FIESTAS.

September 15 and 16 are national holidays in Mexico—anniversary days of Mexican Independence and the birthday of President Porfirio Diaz—corresponding to our Fourth of July and Washington's birthday, with San Jacinto day thrown in for good measure.

These dates are celebrated throughout all Mexico, especially in the City of Mexico, where the celebrated "Battle of Flowers," military and civic parades, national amusements and other festivities surpass in splendor all other celebrations of this amusement-loving people.

In order that all who desire to avail themselves of the opportunity to witness this unique celebration, the I. & G. N. will place in effect a very low scale of round trip rates to the City of Mexico, Saltillo and Monterey.

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The issue of the for August 26 contain of a series of articles ing on the Mississippi A. Bowen. The anti minister of Texas mentioned at Rock Sprit articles are not only also profitable and kodak has rendered rious service in illu



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CAN FIESTAS. and 16 are national holi- anniversary days of Mex- ce and the birthday of lo Diaz—corresponding to July and Washington's San Jacinto day thrown sure. are celebrated throughout specially in the City of try and civic parades, na- nts and other festivities for all other celebrations ent-loving people. all who desire to avail the opportunity to witness ebration, the I. & G. N. ect a very low scale of e to the City of Mexico, nterey. ale September 5-10. For on nearest ticket agent, PRICE, G. P. & T. A., R. R., Palestine, Texas.

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MRS. J. C. ROBERTS, of Dallas, has just written this delightful book, which is chock full of stories of the best grade for children. It is very beautifully illustrated and bound in substantial cloth.

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Meditations on the fourteenth chapter of John form the theme of a book called "Christ's Valedictory," by Rev. Robert F. Sample, D. D., LL.D. A neat volume, containing 397 pages, and will be sent postpaid on receipt of the price, \$1.25.

"The Man and His Message" is the title of a volume of addresses by Prof. Henry M. Booth, D. D., LL.D., the late President of the Auburn Theological Seminary. The book contains seven addresses, the first of which gives the title to the collection. Price, 75 cents, postpaid.

Rev. Herrick Johnson, D. D., has written a very strong little book entitled "A Plain Talk About the Theatre." A fine compliment to the work is that it has been bitterly attacked by the patrons of the stage. In cloth binding, 50 cents, postpaid; paper bound, 20 cents, postpaid.

A very fine handbook for amateurs is "Photography Indoors and Out," by Alexander Black. A lucid and practical description of the instruments and processes is presented, and every aid is afforded to assist the young photographer in attaining a high degree of success. Sent postpaid, 75 cents.

"Can It Be False?" by Hon. John F. House, all of our pastors should keep in mind for the man who is honestly asking the light on doubts of the Christian religion. Our House has the book in paper, that it may be put into the hands of such questioners at small cost. Thirty cents.—Nashville Christian Advocate.

Col. G. F. R. Henderson has just written a work on "Stonewall Jackson and the American Civil War," which is, aside from being a life of one of the world's greatest heroes, the most important and comprehensive commentary on the strategy developed in our Civil War that has so far been written. In two volumes. \$4.00 postpaid.

The issue of the Children's Visitor for August 26 contains the first chapter of a series of articles entitled, "Traveling on the Mississippi," by Rev. Wm. A. Bowen. The author is a prominent minister of Texas Methodism, now stationed at Rock Springs, Texas. These articles are not only very readable, but also profitable and instructive. A kodak has rendered the writer meritorious service in illustrating and vivi-

fyng his story. The editors of the Visitor are to be congratulated in securing such contributions as this one, which is sure to meet the appreciation of the hordes of children readers who love the Visitor.

For convincing ambitious boys that poverty is no barrier to success, there is possibly no better book than "Poor Boys Who Became Famous," by Sarah K. Bolton. This volume contains the lives of some of the greatest men the world has known, and is sure to develop ambition and nerve to action. A large, handsomely bound book, neatly illustrated. By mail, \$1.32.

A very superior book of its class is "Natural History," arranged and edited by Alfred H. Miles, editor of "The Poets and the Poetry of the Century," "1001 Anecdotes," etc. This volume is furnished with a great number of very fine colored engravings, and also contains anecdotes illustrating the nature, habits, manners and customs of the animals, birds, fishes, reptiles and insects it describes. A very handsome and interesting volume. Price \$1.32, postpaid.

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There is no abatement in the popularity and usefulness of the Young People's Hymnal. The House is now receiving quite a number of orders for this excellent revival hymnal, very probably for use in protracted meetings. To Sunday-schools, young people's societies and the like, that are in need of a good, enthusiastic song book, the Hymnal is especially commended. In round or shaped notes, 30 cents each postpaid, or \$3.00 per dozen, not prepaid. Word edition, \$1.25, not prepaid.

"The Devil Unmasked" is the startling title of a recent book by "The Little Deacon." This word picture of modern pilgrimage experience, as the introduction alleges, is largely a description of actual experience of the author and others. "Little Deacon" further says that he uses fiction "only for the purpose of more clearly conveying spiritual truth, as did the Blessed Christ in his parables." The book has a cloth binding, with an especially suggestive cover design. \$1.00, postpaid.

The "World's Epoch Makers," a series of religious histories whose publication was recently announced in these columns, is meeting with some severe comment at the hands of the critics. Dr. Watkinson, editor of the British Wesleyans' Quarterly, characterized its "Wesley and Methodism" as "a book without merit." In speaking of "Cranmer and the Reformation in England," another volume of the same series, the Interior denurs to some of the views presented. The failure of this series, which promised so much, is rather disappointing.

We honestly believe there is more old-fashioned religion in the old Hymn and Tune Book than any other book published, outside of the Bible. These hymns were not written to sell. They were born out of the heart's richest experiences, and express in beautiful poetry the burdened and oppressed soul's longing after God and higher spiritual life. They comfort and uplift, and glorify the

pathway of pilgrims who sing and enjoy them. The introduction of this song book into a Church will do more to develop spiritual life than any other one thing. Only 40 cents per copy, with music to every hymn.

Dr. C. C. Cody, professor of mathematics in Southwestern University, uses these apt words in reference to "Christus Auctor," by Bishop W. A. Candler: "This book, the title of which may be translated 'Christ the Authority,' must at once take front rank with the very strongest contributions to this class of literature, and it will hold this place permanently."

Any book reviewed or noticed in the Texas Christian Advocate will be sent on receipt of price by Barbee & Smith, Agents, 296 Elm Street, Dallas, Texas.

A very attractive book for boys is "The Last of the Flatboats," by George Cary Eggleston. It is a narrative of the experiences of five boys who floated down the Ohio and Mississippi Rivers to New Orleans, with a cargo of merchandise. The story is not only interesting, but is thoroughly free from what is vulgar, and is highly instructive. 382 pages, nicely bound and illustrated, together with an excellent map showing the Mississippi River and its tributaries. Postpaid, \$1.32.

To any one contemplating visiting the Paris Exposition, the need of an official guide is obvious. Such a pilot is found in "The Anglo-American Guide to Exposition of Paris." It is not only a complete handbook of information concerning the fair, but also contains an immense quantity of information concerning points of interest in Paris, the churches, libraries, public buildings, means of transportation, hotel prices, admission fees and other items of interest. By mail, 50 cents.

Some one wrote to Rev. J. E. Mahaffey, of Columbia, S. C., the other day, asking him to recommend a paper suitable for children. He replied through the Southern Christian Advocate, the organ of the South Carolina Conference, and gave the Children's Visitor a most hearty indorsement. Rev. J. O. Wilson, the editor of this worthy publication, chimed in with a mighty "Amen!" The price of the

Visitor is 60 cents a year, or 40 cents in clubs of five or more. Order through your Publishing House.

Any one who is contemplating purchasing a library should begin a correspondence with the Publishing House, Dallas, Texas, at once. Their Hurst Library is a handsome library edition of standard authors, which is rapidly selling at 25 cents each, not prepaid. Orders should be placed immediately before the assortment is broken.

Bishop Granbery's Book. The Pittsburg Christian Advocate has this to say about the lectures on "Christian Experience," which Bishop Granbery recently delivered at Vanderbilt University:

"The Cole Lectureship at Vanderbilt University is devoted to the defense and advocacy of the Christian religion. The current series of lectures is by Bishop Granbery, of the Southern Methodist Episcopal Church, and treats the experimental phase of our religious system as being the surmounting and transcendent proof of the genuineness of the Christian religion. The six lectures are forcible, compact, and highly spiritual. A tone of reverent study pervades them—study by the mind, but guided of the heart. The Bishop takes his position on the experience of a knowable and known faith as the best and strongest evidence of religious truth. These lectures have a homiletic value and utility beyond most manuals of evidences. They stimulate both thought and devotion."

These lectures have been published in book form under the title, "Experience: The Crowning Evidence of the Christian Religion." Postpaid price, \$1.00.

The Late Cole Lectures.

The fifth in order of the six lectures lately delivered by Bishop Granbery at Vanderbilt University on "Experience the Crowning Evidence of the Christian Religion" is published in the July-August number of The Methodist Review. It was believed by our Book Editor, and the Book Agents agreed with him, that the readers of this lecture would "not need to be exhorted to purchase and read the Bishop's timely and able volume." The price of this volume is \$1.00.—Nashville Christian Advocate.

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POETRY CAN IN NO CASE BE INSERTED.

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ADAMS.—Miss Iva Adams, daughter of W. A. and Sarah V. Adams, died July 17, 1900, near New Hope Church, four miles northeast of Ivanhoe, Texas. She was thirteen months old. She suffered a great deal for several days, but her sufferings are now over. Her spirit is at rest in the bosom of her Maker. While she was taken away while only a bud in this life, she will bloom forever in the eternal home of the skies. Her parents and friends sorrow not as those who have no hope. They expect to meet her again. May they do so. A. H. HUSSEY.

STINNETT.—Frank J. Stinnett, the little son of Wm. M. and Caroline E. Stinnett, was born July 1, 1897; was baptized by Rev. H. K. Agee in infancy; died July 15, 1900, with scarlet fever. These fond parents are greatly bereft, but they say, "The will of the Lord be done." They only say good-bye for a time. They will meet again, where sad partings will never come, and where all tears will be wiped from our eyes. I. E. HIGHTOWER. Breckenridge, Texas.

BRANNAN.—Died, near Massey, Hill County, Texas, Sister Nancy Brannan (nee Monk), who long held her membership at Bell Springs and elsewhere, without a complaint ever being thought of against her. She was born December 11, 1822; professed faith in Christ in 1840 or 1841; was married to James T. Brannan January 5, 1841; died in peace and strong faith of a blissful immortality July 30, 1900. Sister Brannan's husband long preceded her to the better land. She, with the help of her children, reared a large, respectable and useful family, most of whom are religious and well-settled in life. A large concourse attended her funeral services at Bell Springs, where she awaits the great roll call up yonder, and we trust all will meet her there. F. C. McMILLAN.

BEAVERS.—Sister Mary L. Beavers, wife of John Beavers, and daughter of Willis and Millie Dudley, was born in Ripley County, Mo., May 25, 1848, and died at her home near Lipan, Hood County, with cancer, June 23, 1900. Sister Beavers professed religion and joined the Church when a girl. She loved the Methodist Church and her preacher. I was her pastor for two years, and her home was always a home for the weary itinerant preacher. Her many acts of kindness shown to me and family will never be forgotten. She was always willing to share her earthly substance and sympathize with those of God's servants that were sent to minister in spiritual things. Her sufferings were very great, yet she bore them with Christian heroism and fortitude, willing to suffer or ready to go to be with Jesus. Four precious children had preceded her to heaven, and four, with a devoted husband, are left to mourn the loss of mother and wife. May the God of the mother be the God of her children. May they emulate her Christian virtues, never departing from the early training of father and mother, in the prayer of one of her former pastors. J. M. BAKER. Morgan Hill, Texas.

HUFFMAN.—Sister Emma Huffman was born August 5, 1870; died May 27, 1900; was converted and joined the M. E. Church, South, in 1892. She leaves behind her a broken-hearted husband and two little girls—only a few days older than her mother, sisters and brother to mourn their loss. I was her pastor; married her to Bro. Huffman. They lived happily together. A truer and better friend, neighbor and member, a preacher and family seldom have. She was true to her covenant with God. She was modest and retiring in disposition—a wife in every sense of the word. Her influence is lingering with me up to this hour. She told her husband she believed she was going to die. The reason was that she had heard the sweetest band of music all day that she ever heard in all her life. She said she hated to leave him and the two precious little darlings, but they would not be parted long. Thus passed away triumphantly a spirit to the home of the soul. One and all, you know where to find your loved one. As he requested, let us go as to meet her. Trust in Jesus, and all will be well. Her old pastor. J. W. CULLEN.

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HUFF.—Clegg LeRoy Huff, infant son of Mr. J. R. and Sister Gene Huff, was born Monday, October 22, 1899, and died Tuesday, August 7, 1900, aged nine months and fifteen days. Little Clegg was a bright, cheerful little babe, and remained on earth long enough to enwine himself around his parents' hearts, and then, after a few short hours' severe suffering with congestion, was caught up by the loving angels to the beautiful Paradise of God, to join the other two little darlings that had preceded him from the same earthly home, where the three now beckon to papa and mamma to come up higher, to live with God and their little darlings forever. May God bless and save the bereaved parents and their other three precious little ones in the sincere prayer of their true friend and pastor, T. B. VINSON. Daingerfield, Texas.

JULIAN.—George Louis, son of George D. and Lucetta Julian, was born February 7 and died July 15, 1900, being five months and seven days old. His stay was brief, but then he is greatly missed at that saddened home, for he was their baby boy, and that home is dark and lonely without their little Geo. Louis; but they mourn not as those who have no hope, but look forward to the time when they may meet little Geo. Louis again, when they will have all tears wiped from their eyes, and they will have no fear of sad partings, no more heart-aches, no more sickness and death, but all will be joy and peace, and all can join in singing praises to our God. Weep not, father and mother; your child is not dead, but has just passed over the river, and is no doubt watching and waiting for you, and while his precious form lies mouldering in the dust, his spirit is happy in the place that Jesus went to prepare for those who love him; and may the God of all grace comfort the bereaved ones and lead them to the living waters, and finally save them all. Amen. GRANDPA.

BERTRAND.—John Raney, infant son of J. R. and Lizzie Bertrand, was born March 10, 1898. His precious little spirit took its flight to that beautiful home September 2, 1899. In about twelve hours longer on earth he would have been eighteen months old. But he could not stay, for the loving Father was calling him. Sweet "little brother," our home is so sad and lonely without him; our poor hearts would break were it not for the faith we have in God and his blessed promises. He was so good, so bright and so beautiful! From an earthly standpoint it seems a strange dispensation of Providence that he should be taken so early, when nature had bestowed so much upon him. Yet we doubt not the goodness and wisdom of God in all things. We frequently referred to him so proudly as our "little preacher." Darling "little brother"—he is still our "little preacher." His sweet, short life was a sermon to us all. And now, with unfurled wings and outstretched baby hands, he is beckoning us from the shining portals of love and calling us to "come up higher." HIS MOTHER. Gatesville, Texas.

BLACK.—Rozena C. Norris was born in Abbeville, S. C., January 1, 1821; was married to W. R. Black October 23, 1841, in Jacksonville, Ala.; died in Bell County, Texas, at the home of her son, W. N., August 2, 1890, and was buried by the side of her husband, who passed on before thirteen years ago. They now rest together in the Pleasant View Cemetery, donated by them to the Methodist Church, of which they were both members for many years. They had seven children. One died in infancy. Two sons were killed in the Confederate Army. A daughter died in Texas, leaving a son and daughter in Bell County and a son in Oklahoma. It was my privilege to visit "Grandma," as she was familiarly called, in May last. I had been her pastor for two years, and never expected to see her in the flesh again, and asked her as to her preparation for the future. I found her the same quiet, confiding Christian she had been for years, and expected our next meeting would be in heaven. Not long before she died she was sitting in bed, the lights were out and all was dark. Suddenly a bright light shone in the room, and a shining personage came in the door, speaking to her said, "All is well, all is well." Then all was instantly dark again. She had no fears of death at all; was perfectly satisfied. Oh, how lonely and desolate the home made bright by her cheerful presence so long! But she is dwelling in the light which will go out no more. May we enter into it "some sweet day." S. C. LITTLEPAGE.

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WORLDLY AMUSEMENT.

Another text in the uninformed era dance, to-wit time to laugh, a time to dance. In this to Hebrew root inq. g., for joy. All is that there are stances when it other times when there are times proper thing to times when we Time and again children, under th filled with love, for joy just as d brews. But the worshiping was Hebrews. The i in their worship Jupiter was the and so represents the midst of the In Homer, the n characters, from represented as pei The first regular appear to have i in the worship if drunkenness, and wine. These rel attended with n excesses, such as is said at an earl rifices. The Ro gious dances, in Greeks. But the so criminal, and e grossest kind bec to cause the Sena prohibitory law blages under pens and in some insta formed, and yet ceremonies of sa lized worship. In of the dance, it i of the military d in which savage have in all ages Amalekites spoils and his six hundred overtook them, b ing. (I. Sam. 30: 3) brating their vi dance. Lycurgu Spartans the dan ercise to strengt fit them for war. country have thei lar to these are ti Arabs of Arabia, history both Bibl have found nothi bles the modern amusement.

But this brings dance for amusem is also antique. A worship was origi the dance, in tim an exercise for ple ning this was perf ed for that purpos partners, but dan and dancing wome sources relied upo furnish entertainm at their feasts. I found to-day the s ponding to ancien Among the Hindoo eating females to from remote an seen that dancing heathen origin. I ed by the savages neither culture ne and enjoy it. Pe literate negroes more fully than is tured to do. Owin growing out of the decline, so that by cession of Trajan t Caesars, it was but little regarded. of a few centuries, classes were conc almost into oblivio years, dancing as a vated or valued as In the fifteenth cen in Italy, at the ma of Milan with a Sp the 21st of January tainment given in tious court of Lo for the first tim males danced to theater and opera introduced into priv Rev. J. T. Crane s the testimony of o tively studied the s ety, there a virtuou rul; but the excep of the children are entage. From Par comes to us fashi peries and foolerie



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**WORLDLY AMUSEMENTS—DANCING.**

Another text is frequently quoted by the uninformed as supporting the modern dance, to-wit: "A time to weep, a time to laugh, a time to mourn, and a time to dance" (Ecc. 3:4). The word dance in this text is derived from the Hebrew root *raqad*—to leap, to skip—e. g., for joy. All that Solomon says here is that there are seasons and circumstances when it is proper to weep, and other times when it is proper to laugh; there are times when mourning is the proper thing to do, then there are times when we should leap for joy. Time and again we have seen God's children, under the power of the Spirit, filled with love, leaping and skipping for joy just as did these ancient Hebrews. But the dancing exercise in worshiping was not confined to the Hebrews. The heathens also danced in their worship. Eumelus held that Jupiter was the first dancing master, and so represented him as figuring in the midst of the deities of Olympus. In Homer, the noblest of the best of characters, from the gods down, are represented as performing in the dance. The first regular dances of the Greeks appear to have been those performed in the worship of Bacchus, the god of drunkenness, and the fabled giver of wine. These religious exercises were attended with many ceremonies and excesses, such as animal sacrifices—it is said at an earlier period, human sacrifices. The Romans had their religious dances, in common with the Greeks. But these indulgences grew so criminal, and excesses in vice of the grossest kind became so prevalent, as to cause the Senate of Rome to pass a prohibitory law against these assemblages under penalty of imprisonment, and in some instances death. Dancing formed, and yet forms, a part of the ceremonies of savage and semi-civilized worship. In tracing the history of the dance, it is necessary to speak of the military dance—the war dance, in which savage tribes and peoples have in all ages engaged. When the Amalekites spotted Ziklag and David and his six hundred men pursued, and overtook them, he found them dancing. (I. Sam. 30:16). They were celebrating their victory with the war dance. Lycurgus enjoined upon the Spartans the dance as a calisthenic exercise to strengthen their muscle and fit them for war. The Indians of our country have their war dances. Similar to these are the war dances of the Arabs of Arabia Petraea. In all this history both Biblical and profane we have found nothing that even resembles the modern dance practiced for amusement.

But this brings us to consider the dance for amusement only. This kind is also antique. Although the idea of worship was originally connected with the dance, in time it became merely an exercise for pleasure. In the beginning this was performed by girls trained for that purpose. They did not have partners, but danced alone. Singing and dancing women were one of grand sources relied upon by the wealthy to furnish entertainment for their guests, at their feasts. In the East is to be found to-day the same practice corresponding to ancient Greece and Italy. Among the Hindus the custom of educating females to dance has obtained from remote ages. Thus it will be seen that dancing for amusement is of heathen origin. It was fondly embraced by the savages, therefore it takes neither culture nor brains to dance and enjoy it. Possibly the most illiterate negroes enjoy the dance more fully than is possible for the cultured to do. Owing to the corruption growing out of the dance, it began to decline, so that by the time of the accession of Trajan to the throne of the Caesars, it was but little cultivated and but little regarded. And in the course of a few centuries, so far as the higher classes were concerned, it had fallen almost into oblivion. For a thousand years, dancing as an art was not cultivated or valued as an accomplishment. In the fifteenth century it was revived in Italy, at the marriage of the Duke of Milan with a Spanish Princess. On the 21st of January, 1681, at an entertainment given in the frivolous, licentious court of Louis XIV of France, for the first time males and females danced together. From the theater and opera-house, dancing was introduced into private company. The Rev. J. T. Crane says: "According to the testimony of one who has attentively studied the state of French society, there a virtuous woman is not the rule, but the exception, and one-third of the children are of uncertain parentage. From Paris, this great city, comes to us fashionable dress, fripperies and fooleries. From this city,

renowned for vice and moral pollution of every description, do troops of dancing masters issue forth every year and swoop down upon the surrounding nations, as did the plague of locusts upon Egypt." This was written in 1848. Mark it, from Paris comes the modern dance! As has been proven, the Bible gives no encouragement to this practice. How could it do so, since the modern dance had its origin in France in 1681? But we shall take an advanced step in this argument and shall prove, too, by necessary implication and inference, that the Bible condemns in the most positive terms every form of dancing for amusement only.

Our first witness is Job. He says, "Wherefore do the wicked live, become old, yea, are mighty in power? Their seed is established in their sight with them, and their offspring before their eyes. . . . They send forth their little ones like a flock, and their children dance" (21:7-15.) Job was here describing society people, as may be seen by reading the entire quotation. They are said to sanction their children dancing. This means for amusement only. Mark the connection—the wicked and dancing. To understand this take Matt. 14:6, in connection with it: "And when Herod's birthday was kept, the daughter of Herodias danced before them, and pleased Herod." The etymology of the original word is the same in the two texts. The daughter of Herodias danced a wicked dance, and the wicked sent their children to the dance. Hence it follows, by necessary implication, that dancing for pastime, in the divine view, is sinful. But more to our purpose is Gal. 5:19-21. Here we have an enumeration of the works of the flesh, and in this enumeration the word revelling occurs. This word is from the Greek *komos*. This word was first applied to the irregular festal procession, common in the village of Bacchinalia, was appropriated to a regular band of Bacchic revelers, who engaged in extempore gesticulations and extemporaneous jests, which were succeeded by systematic songs and dancing. This philology helps us to understand the meaning of the word. Lidell & Scott define the word as follows: "A jovial festivity, with music and dancing." The Standard Dictionary, among other meanings, gives the following: "To move lightly and playfully; dance; frolic." It is a generic term, both in the Greek and English, and includes a variety of meanings, but the most prominent is to dance and drink, just as is done to-day at the ordinary balls. In Romans 13:13, 14, the word occurs again. Substituting the meaning of the word for the word itself, and we have in the text from Gal.: "Envyings, murders, drunkenness, dancing, and such like: of the which I tell you before, as I have told you in time past, that they which do such things shall not inherit the kingdom of God." And in Romans we have this: "Let us cast off the works of darkness, and let us put on the armor of light; let us walk honestly, as in the day; not in dancing and drunkenness, not in chambering and wantonness, not in strife and jealousy," etc. The reader may also make the same substitution in I Pet. 4:3. It is clearly to be seen from this investigation that there is an express inhibition against the modern dance. It is classed with drunkenness, murder, fornication, idolatry, etc. Paul says they who do such things shall not inherit the kingdom of God. Peter says the heathens do these things—that they are the things of darkness. In the face of this plain scriptural teaching, there are those claiming to be Christians who encourage and practice dancing. R. C. ARMSTRONG, Fort Worth, Texas.

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**REV. JOHN B. DENTON.**

The old settlers of Denton County are proposing to remember John B. Denton by erecting something monumental to him in the court-house yard. This noble minister and soldier fell on Denton County soil in battle with the Indians in 1843, and was buried somewhere in Denton County soil. John B. Denton, judging from all sources which speak of him, was one of the noblest and most valiant men that ever settled in Texas. We want to know, if possible:

1. The spot of his burial.
2. Whether there is anywhere a picture or painting of him. If not in Texas, perhaps there is in Arkansas. He was from the same part of that State that the Dugans of Grayson County were from.
3. His nativity, when born, height, color of hair and eyes, complexion, kind of chin and nose, his pose of face, as a public speaker. Whether an erect form—indeed, as full a description of the physical contour and facial expression as is possible.
4. Every scrap of his history that can be gathered.

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### TEXANS IN CAMP-MEETING IN MISSISSIPPI.

A word from this section of the country may delight some of the readers of the Texas Christian Advocate. Bishop Key and myself are hard at work here in a camp-meeting on this old, lovely and picturesque "Hennington Camp-Ground," located about one mile northwest of the town of Crystal Springs. This is one of the most beautiful camp-grounds this writer has ever seen. The pavilion where services are held is the most natural amphitheatre any person can see. There are eighty-two camping buildings on the ground, besides a large and commodious two-story hotel, and a large restaurant. Back of the pavilion is a beautiful lake, with boats for pleasure, also bath-houses, etc. Well to the meeting. It seemed that our Bishop Key is at his very best, and he seems to be as young as the youngest of us. He preaches twice a day, and such Holy Ghost preaching! He makes me feel proud that I am a Texan. The universal verdict is, that never before in the thirty years of the past history of this camp-ground did the people hear such deep spiritual expounding of the gospel; yet it was so gratifying to the people that he did it in such language that all understood him perfectly. This they did not expect from a Bishop. But they say that it is gratifying to know that one Bishop, at least, is as much at home in a camp-meeting as a fish is in the water. We have had the honor of conducting the singing here in two camp-meetings before this one. The people are hospitable and generous, and seem to appreciate our labors, and many were glad to see us this time, as it was reported here two years ago that we were dead; so they were glad that this was a false report, and so were we. We have been kept very busy since April. We have sung in six meetings in Texas, Louisiana and Mississippi, and taught a class of four weeks. We are due next Sunday

in Nacogdoches, to begin a class there for Bro. Ellis Smith next Monday. I am hungry to see the Texas Christian Advocate. D. J. EVANS.

P. S.—I neglected to state that Bro. Fowell, of Nashville, Tenn., has also done some fine preaching here. He is a strong and deeply spiritual preacher. Crystal Springs, Miss.

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### THE MUSINGS OF A PRESIDING ELDER.

Vain are the prospects of man. Tired and worn with the long summer's work, not having taken a day off for fear the devil would not, I had crossed the river at Kerrville, to the home of that prince of good fellows, Rev. W. R. Roberson, and his good wife had placed me a cot in a good shade by the splashing artesian well, with two watermelons in its spray and another in the lee-chest, a large tomato patch across the ditch and with a peach-tree close by. I had lain down with Kerney's Compendium in hand, for a re-reading, when one of the girls said: "Bro. Waller, you are wanted at the 'phone," and Govett said, "Your sister is dead, and you are called home." So at 4 p. m. I was in the buggy, and at 1 p. m. next day I was in San Antonio, seventy miles away, where we laid to rest our sister, Mrs. Hargis. Last August we buried our brother; so we are going quite fast.

Well, Saturday comes on apace, and Miller's and Shuford's Quarterly Conferences await me, so I am soon off again. One hundred and fifty miles more will finish the third round, and I begin at once the fourth, which is short—750 miles. Then I shall start to conference, having the consciousness

that I have traveled through my district. I will let the preachers tell the rest. I. K. WALLER.

August 15, 1900.

### A WEEK OF PRAYER AND SELF-DENIAL.

We hereby call upon the pastors and congregations, the members and friends of our Church in the bounds of the West Texas Conference to observe the last week of September, from fourth to fifth Sunday, including the latter, as a season of special prayer and self-denial in the interest of the Twentieth Century Educational Fund. Let us make this a week of real, earnest prayer, that we ourselves and that all our people may have the true spirit and practice of self-denial in behalf of this great cause; and then do our part to bring the answer to the prayers we offer. Hold services daily in every congregation, present different phases of this subject, stress the great opportunity, give reasons for gratitude and thank-offerings. Tell about give a short history, of information concerning and prayer for our Church schools, etc. H. Hargis, I. T. Morris, I. K. Waller, J. M. Alexander, J. W. Stovall, Theophilus Lee, presiding elders; J. D. Scott, chairman Board of Education; M. S. Gardner, Secretary of the Board of Education and Conference Secretary of Education.

### RESOLUTION OF RESPECT.

Your committee, the undersigned to whom was assigned the duty of drafting resolutions of sorrow and regret felt by the members of Kavanaugh Foreign Missionary Society on account of the death of Sister Hannah Ashburn, its first President and one of its most useful members, respectfully resolve,

1. That we as a society humbly submit to the will of Almighty God in calling from this world of care, to the bright shores of eternal rest, our sister, whose consistent life was a grand sermon that appealed strongly to the hearts and consciences of her acquaintances, and whose triumphant death assured all that she was sustained by Him who doeth all things well.

2. The bereaved family have our deepest sympathy in their bitter trial. We realize how utterly desolate their home is since she has fallen asleep. We commend the surviving ones to the pitying tenderness of the Heavenly Father, who will give them the comfort of divine grace to sustain them in this season of deepest, darkest woe.

3. That a copy of these resolutions be spread on our records, and one sent to the Christian Advocate, with request to publish the same.

Respectfully submitted,  
MRS. CHAS. T. KENNEDY,  
MRS. IRA O. WYSE,  
MRS. AMELIA UPTHEGROVE,  
Committee.  
Greenville, Texas.

### Brownwood District—Fourth Round.

Robert Lee	Oct. 12, 14
Hylton	Oct. 15
Winters	Oct. 17
Hullinger	Oct. 17
Allen Cove	Oct. 20, 21
Cochran	Oct. 21, 22
Santa Anna	Oct. 23
Bangs	Oct. 24
Burket	Oct. 26
May	Oct. 27, 28
Comanche cir.	Oct. 29
Comanche sta.	Oct. 30
Fleming	Oct. 31
Center City	Nov. 2
Lameta	Nov. 3
Goldthwaite	Nov. 4, 5
Zephyr	Nov. 6
Blanket	Nov. 9
Indian Creek	Nov. 10
Brownwood	Nov. 10

O. F. Sensabaugh, P. E.

### INTERESTING TO MEN.

#### How Success Is Attained by Studying at Southern Dental College.

Atlanta, Ga.

If you expect to become a dentist and wish to attend a first-class dental college, you will find it in the Southern Dental College, Atlanta, Ga. This is an old institution, with a faculty of the highest standing. It is thoroughly equipped with the latest apparatus and no other institution of its kind in the southern states has a record superior to it. The cost of attending this college is moderate. The fall term opens October 2d. For information address S. W. Foster, Dean, Atlanta, Ga.

### Paris District—Fourth Round.

Lamar Avenue, Paris	Sept. 16
Centenary, Paris	Sept. 23
West Paris	Sept. 29
White Rock and McKenzie, at W. R.	Oct. 4, 7
Annona, at Annons	Oct. 12
Clarksville	Oct. 11, 15
Woodland cir., at Woodland	Oct. 29, 1
Detroit	Oct. 21, 22
Marvin cir., at Rocky Ford	Oct. 27
Blossom and Reno, at Blossom	Oct. 28, 29
Rosalia cir., at Rosalia	Nov. 3, 1
Deport cir., at Deport	Nov. 4, 5
Powderly mis.	Nov. 7
Maxey mis.	Nov. 10
Emberson cir., at Hopewell	Nov. 11, 12
Lake Creek cir.	Nov. 14
Roxton cir., at Atlas	Nov. 17, 18

W. D. Mountcastle, P. E.

### SPECIAL BARGAINS IN PIANOS.

Write the Great JESSE FRENCH PIANO & ORGAN Co., Jesse French Building, Dallas, Texas

### Corsicana District—Fourth Round.

Harry, at Croyer Creek	1st Sun. Sept.
Corsicana sta., at C.	5 p. m., Sept. 5
Corsicana City mis., at C.	8 p. m., Sept. 6
Groesbeck, at G. B.	2d Sun. Sept.
Hester, at Hester	3d Sun. Sept.
Davson, at Harmony	4th Sun. Sept.
Hubbard City, at H. C.	5 p. n., Sept. 24
Rice, at Chatfield	5th Sun. Sept.
Kerens, at Kerens	1st Sun. Oct.
Mexia, at Mexia	8 p. m., Oct. 11
Wortham, at Wortham	2d Sun. Oct.



Horn Hill, at Horn Hill	Oct. 17
Thornton	Oct. 18
Corsicana cir., at Grape Creek, 3d Sun.	Oct. 22
Brandon	Oct. 23
Frost, at Frost	Oct. 24
Blooming Grove, at B. G.	Oct. 25
Dresden, at Post Oak	Oct. 26
Armour, at Della	4th Sun. Oct.
Cotton Gin, at Forest Glade, 1st Sun.	Nov. 1

E. A. Radley, P. E.

### Tyler District—Fourth Round.

Wills Point sta.	Sept. 8, 9
Wills Point mis., at Myrtle Sp.	Sept. 10
Golden mis., at Mt. Enterprise	Sept. 15, 16
Mineola sta.	Sept. 15, 16
Cedar Street and St. Paul, at St. Paul	Sept. 20
Tyler cir., at Pleasant Retreat	Sept. 22, 23
Lindale cir., at Lindale	Sept. 23, 24
Grand Saline cir., at G. S.	Sept. 29, 30
Marvin	Oct. 6, 7

The other appointments will be sent in just as soon as I know where they will be held. The stewards will remember that this is the last quarterly meeting for the year, and what is done for their preachers in the way of final settlement must be done in the next three and a half months. Dear brethren, won't you see to it that every dollar assessed against your Church is paid? Your pastor will need every dollar of it. Trustees will take notice that question 27 will be asked this time. Turn to Discipline and see what kind of an answer will be required, and be ready. Let us all pray that the fourth round of quarterly meetings may be a great blessing to the district. J. T. Smith, P. E.

### Gatesville District—Fourth Round.

First part.	
Gatesville mis.	Aug. 25, 26
Crawford	Sept. 1, 2
Killeen and Nolanville	Sept. 8, 9
Meridian	Sept. 15, 16
Brookhaven mis.	11 a. m., Sept. 19
Coryell City	Sept. 22, 23
Bee House	11 a. m., Sept. 25
McGregor	Sept. 29, 30
Valley Mills	11 a. m., Oct. 2
Oglesby	Oct. 6, 7
Gatesville	Oct. 13, 14

J. G. Putman, P. E.

### If the Baby is Cutting Teeth

Be sure to use that old and well-tried remedy, MRS. WINSLOW'S SOOTHING SYRUP, for children 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.

### Sherman District—Fourth Round.

Whitesboro sta.	Sept. 1, 2
Pilot Grove cir.	Sept. 8, 9
Southmayd cir.	Sept. 15, 16
Collinsville cir.	Sept. 22, 23
Bells cir.	Sept. 29, 30
Whitewright sta.	Oct. 6, 7
Denison sta.	Oct. 13, 14
Denison City mis.	Oct. 14, 15
Sherman cir.	Oct. 20, 21
Whitesboro cir.	Oct. 27, 28
Gordansville	Nov. 3, 4
Pottsboro and Preston	Nov. 4, 5
Howe cir.	Nov. 10, 11
Van Abstynne sta.	Nov. 11, 12
Willow Street	Nov. 17, 18
Travis Street	Nov. 18, 19

J. R. Wages, P. E.

**MORPHINE.** Opium, Cocaine, Whiskey habit cured at home. Neuffering Remedy. Care Guaranteed. Endorsed by physicians, ministers, and others. Book of particulars, testimonials, etc. free. Tobacco, cigars, the tobacco cure. Established 1892. WILSON CHEMICAL CO., Dublin, Tenn.

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