

TEXAS CHRISTIAN ADVOCATE

Per Annum, \$2.00.

OFFICIAL ORGAN OF THE FIVE TEXAS ANNUAL CONFERENCES OF THE METHODIST EPISCOPAL CHURCH, SOUTH.

To Preachers, \$1 00

VOL. XLVII

DALLAS, TEXAS, THURSDAY, SEPTEMBER 6, 1900.

NO. 2

EDITORIAL.

THE OPPORTUNITY OF MONEY.

The ability to make money is a God-given faculty, and when properly developed and wisely used is a great blessing to mankind. The apparent danger involved in the accumulation of wealth is not the money, but in the abuse of it. Wrong methods may be used in making money, and after it is made, a wrong investment may be made of it; but this is in the man who makes it and invests it. No man has a right to accumulate money through dishonest means, and no man has the right to use money selfishly or to the detriment of society. But if a man love God, and if he love his fellow-man, then whatever he possesses will be used for the glory of God and the good of mankind. Wealth in the hands of this sort of men is a blessing to the world. In a thousand ways it can be made to minister to the wealth of society. There never was a time in the history of the Church when wealth had placed before it such marvelous opportunities for the accomplishment of good results. We have struggled through poverty until we now have the nucleus of a number of promising institutions of learning. Through them we have done wonderful things in the interest of Christian education, but to place them where they can be made more effective in producing better and larger results, they must have money. Not only do they need better equipment, but in order to cope with public schools supported by the State, we must have money with which to endow them. And we have hundreds of men abundantly able to do great things in this direction. The opportunity is before them. Will they see it and make the most of it? Or will they continue to hoard wealth and leave it for their children to squander? By placing a given amount of it in these institutions of learning it will go on blessing mankind after they have ceased to live. Look at Princeton, Yale, Harvard, Amherst, Cornell and other great schools up North. These are the results of money applied by men who were wiser than their own generation. They have passed to their reward, but their work is increasing in the volume of its usefulness as the years go by. They saw their opportunity, and made wise use of it. But so far our wealthy Southern men have not awoke to their great opportunity.

But there is another way to do good with money, and that is to invest it in brain and character. All over Texas there are bright boys and girls possessed of latent talent, but poverty prevents them from developing it. All that they need is the encouragement that a little money could easily afford. If men who have money would seek out such young people, make inquiry as to their habits and aptitudes, and then give them a little needed help, the State at large would become the beneficiary of the investment. The faculties of our schools are in constant communication with just such boys and girls, and the money placed in their hands would be wisely and beneficially applied. While writing these lines a girl of splendid musical talent

and of fine character is in our thought, who would be a credit to society and to the Church if she had a little help to aid her in the prosecution of her studies; but the lack of it prevents her progress. And such girls are scattered all about over Texas. In the early part of this century, some good women were attracted to a weakly, pale-faced, thoughtful boy in Georgia, and they resolved to do something for him. They gave him an education, and Alexander Stephens is the result. Afterward he paid them back every dollar they spent on him. Oh, if people with money could only see their opportunity!

ARE SPRING CONFERENCES ADVISABLE?

From time immemorial it has been the custom of our Church to hold all of our Annual Conference sessions in the fall and winter, except the Baltimore and a few of the mission conferences. It is not our purpose to spring an unnecessary controversy upon this subject, but are there not good and sufficient reasons why at least a part of our conference sessions should be held in the spring of the year? Suppose we state a few of these reasons, and see what there is in them. Take our Texas Conferences for instance. 1. All of these conferences are held from November 1 to December 10. In the very nature of the case there are many changes made in the distribution of the preachers. This makes it necessary for the most of them to take long moves right in the midst of our cold and inclement weather. It is near the holiday season when a large number of them get moved and settled in their new fields of labor. These moves at this season entail much inconvenience and exposure to the families of the preachers, for not a small number of them have to take long moves by private conveyances. Now, if two or three of these conference sessions, covering the middle, northern and northwestern parts of the State, were held in the spring, these inconveniences would be largely obviated. 2. The revival season for the most of our preachers is in the summer and the early fall, but owing to the fact that the conferences come in the fall, our preachers and people are too busily engaged in trying to bring up their material interests to give much thought to the revival service at this season. If the annual sessions were held in the spring, the preachers could get to their several charges, immediately start their year's work with a revival, and right in the beginning give such an impetus to the work as to quicken the energies of the Church from the start to the close. The best way for a new preacher to introduce himself to his people is through the medium of a good, soul-stirring revival. The spring and early summer afford this opportunity. 3. The financial interests of the Church would also be better subserved. Cotton, corn and live stock are the principal industries in a great deal of our Texas territory. And as a matter of fact much of the cotton is ungnined, the corn is ungathered and the stock unsold at the time our fall and winter conferences are in session. Were we to meet in the spring

this would give the Church the benefit of the money put in circulation from all of these sources just at a time when it would be made the most available. 4. Our present plan crowds our conference sessions so closely together that many of them meet on the same dates, and this prevents our connectional men from visiting a large number of them. And the result is that many of our vital connectional interests suffer for lack of a judicious and intelligent presentation of them by the brethren who are most thoroughly prepared to furnish the facts in the several cases. If some of our conferences could come in the spring, this would enable our connectional representatives to be present at all of them and give us the benefit of their counsel and inspiration. As it is, we only get them at our two largest conferences, and then only for a day or so at a time. Such is the pressure upon them that they are forced to make their addresses and rush off to meet other conferences in distant portions of the connection. For these and other reasons, it seems to us that we ought to hold a number of our annual sessions in the spring instead of crowding them all into three or four months in the fall and early winter. At least, we throw out these suggestions for the consideration of the brethren.

"NOBODY LOVES ME."

While pastor of a city Church we had occasion to visit the hospital and speak to a number of the suffering inmates. A poor girl lying in one of the wards was pointed out to us, and we stepped over and sat down by her bed. She seemed to be about eighteen years of age. She was suffering from that dread disease, consumption. Her cheeks were flushed, her face thin, her eyes sunken and her whole form greatly emaciated. At short intervals a deep, harrowing cough was heard, and then over her countenance would come a very tired and exhausted expression. We tried to engage her in conversation, but she was not disposed at first to be communicative. We assured her that we felt the deepest interest in her, and she was conscious of the fact that she did not have but a few weeks to live. Finally she mustered up courage and answered a few questions. In early life she had had but meager advantages, and it required but little inquiry to find out the improper life she had lived. We asked her why she had turned aside from righteous paths into those of evil and injury. Her reply was: "A dollar and a half a week and finding myself." Then we said: "Poor child; maybe that you have been more sinned against than sinning." We asked her about her home, and if she would not like for us to apprise her people of her place and condition. She shook her head and said: "They won't have anything to do with me. I wanted to return home a year ago, but they refused to let me." We said to her: "Do you know that Christ loves you?" Her chest heaved with emotion, the tears welled up in her sunken eyes, and with a cry that seemed to come from the pit of despair, she said: "Nobody loves me." The anguish in the tone of her voice sent a shiver through us. After a little, she became calm,

and we told her of Jesus and his compassion for the repentant ones of her class in his day, read from his words to her, and then commended her to a merciful Savior in prayer. The following week we put a number of good women on her case. They visited her, prayed with her, took such delicacies to her as her system could digest, and retold the story of a Savior's love. In ten days we returned and stood by her bed. She looked up and recognized us. A smile came over her face, her whole countenance had changed, and in a composed voice she said: "You were right, Christ does love me. He has forgiven poor me, and I can die happy." A little kindness in the name of the Master awakened in her a sense of sin and turned her thought to the source of infinite mercy and love. A few more days, and she passed away in peace to the bosom of One whose mercy endureth forever. We had her poor body properly attired, and followed to the grave by these loving women who had ministered to her, we gave her rest in a Christian burial, and when Christ shall return to make up his jewels this poor, down-trodden and neglected girl will be one of them. Who dare place any limit to the power of the Savior to pardon and save even the outcast, penitent child? His mercy is boundless and free! But was to the world that takes advantage of the poverty of these children to bring them down to ruin. And was he to the society that takes a delight in trampling them still lower in the degradation of sin, and in shutting even to the penitent ones of them the door of opportunity and hope. But, thank God, no one need now say, "Nobody loves me." Christ's love takes us all within its compassionate embrace.

A PROPOSED LOCAL PREACHERS' CONFERENCE.

Elsewhere will be found a call, by Rev. W. C. Young, for a Local Preachers' Conference, to be held during the State Fair in this city, the exact date to be announced later. We think a conference of this sort very appropriate, and we wish to emphasize its importance. There was a time when the local preachers were a great power in our Church. They had regular appointments scattered over almost every community, and their service was exceedingly helpful to the regular pastors. They helped to make Methodism a great soul-saving agency. And many of them to this day are active and efficient. But it is a noticeable fact that the Church is not making the use of this class of preachers that it once did, and the result is perceptible. Now, the object of this proposed conference is to bring as many of the local ministers in Texas as possible together, in order that they may discuss methods and plans of work and to establish a bond of fellowship among them. Dallas is a good point for the gathering, and the time suggested will give fine transportation facilities. We trust this call of Bro. Young will meet with a hearty response, and that great good may come of the enterprise. It is worthy of the conscientious thought of our local brethren, and if they will take hold of it and develop it, the very best of results will follow their deliberations.

LADIES' GOLD WATCH

LETTERS.

Wodsworth, sub. H.
C. Hardy, sub.
A. Walkup, sub.
Fred, sub. A. S.
attention, W. A.
ake, sub. J. Sam
nton, A. T. Cul
ameron, sub. C. S.
Stafford, sub. J.
Carr, sub. G. W.
Goodwin, sub. O.
Wland, sub. C. W.
rrin, sub.

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THOMAS, P. C.

Fourth Round.

Sept. 8, 9
Sept. 15, 16
Sept. 21
Sept. 21
Sept. 22, 23
Sept. 29, 30
Oct. 1
Oct. 2
Oct. 3
Oct. 4
Oct. 5, 7
Oct. 11
Oct. 12, 14
Oct. 17
Oct. 18
Oct. 19
Oct. 20, 21
Oct. 22
Oct. 23
Oct. 27, 28
Nov. 3, 4
Discipline direct
Chapman, P. E.

Fourth Round.

Sept. 1, 2
at night, Sept. 7
at night, Sept. 8
Sept. 15, 16
Sept. 16, 17
Sept. 22, 23
Sept. 29, 30
Sept. 30, Oct. 1
Oct. 6, 7
Oct. 8
at V. W. Oct. 13, 14
Oct. 14, 15
Oct. 20, 21
at Joston, Oct. 25, 28
Oct. 29, 30
Nov. 3, 4
Nov. 10, 11
Nov. 17, 18
do all they can on
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t 1902.
M. Binkley, P. E.

Fourth Round.

Sept. 15, 16
Sept. 16
Sept. 22, 23
Sept. 23, 24
Sept. 29, 30
Oct. 6, 7
Oct. 9
Oct. 10
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Oct. 16
Chapel, Oct. 20, 21
preachers be present
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laster's cause; that
discipline, come to the
r reports according
E. F. Boone, P. E.

Opium, Cocaine
Whisky, Gin
Remedy for Cures
Ministers, and others.
Wholesale and Retail
1000, Dublin, Tex.

Manufacturers of the
Celebrated WHITE
Portland and Rosedale
Sewer Pipe, Fire Brick,
AUSTIN, TEXAS.

COMMUNICATIONS.

ROME.

The man who is not stirred by that name hasn't depth enough to be stirred.

O Rome! Rome, thou hast been a tender nurse to me. Thou hast taken the shepherd lad, who never knew a harsher note than a flute tone, and hast given him muscles of iron and a heart of steel," etc.

O Tiber! Father Tiber, to whom the Romans pray— A Roman's arms, a Roman's life, take thou in trust this day!"

"Let us take a retrospective glance backward, roll back the curtains of time, and see Rome sitting upon her seven hills, like a sentinel watching the march of ages and the tramp of history across the plains of life," etc.

Of course you will recognize the above as quotations from Spartaicus, Horatius and the genius college boy spouting his commencement "oration."

I must confess I like all three of them, and am stirred by even the most sophomoric reference to Rome. And why not? The very word is soaked in the oil of history and flaming with the fires of great human hearts. (That figure is fixed so "a-purpose.") The contagion of an imperial enthusiasm, the impulse of ages of achieving heroism, are loosed by the magic word that names the theater of earth's mightiest deeds.

But let me come down and tell you that when I got near Rome the first thing I saw was the dome of St. Peter's and the next thing was a mule—turning a mule-power pump. Now, wasn't it a blessed good thing I didn't see that mule first? Imagine the anti-heroic impressions that would have been conjured up if that prosaic quadruped had silhouetted his long ears against the fair blue of the Italian sky, instead of St. Peter's limning its vast proportions against the opposite horizon and throwing the outlines of Rome's symbolized grandeur athwart the vista of my soul!

Well, I'll tell you many travelers see the mule first, but they won't confess it. Then the third thing I saw was a soldier sitting on a stone guarding an empty field. I couldn't get up any enthusiasm over that soldier because he was only "knee high to a duck," and just an ordinary "dago." There was no suggestion of "armor" and "battle axes" and "boiling blood" and "eagle-crested banners" in his very sleepy and meek appearance. But now we are sweeping through the gates of the old wall, and the massive monument it makes, even though it is built of sun-dried brick, does thrill us with memories of an ancient day when against its thirty feet of thickness and fifty feet of height the beleaguering hosts battled in vain. And yonder are the ruins of an ancient aqueduct—and there's an old tomb! Yes, this is Rome!—the city of our dreams, the Mecca of bugle-note memories and the shrine of hero-worshippers for all time!

Instead of Caesar's Legion meeting us at the station (which they ought to have done), there were about one hundred hotel porters, who attempted to take us in charge. There being only two of us—and those two not easily divisible by fifty—we might have suffered some inconvenience if a policeman hadn't come to our rescue—"Senatus, Populusque Romanum" ("by authority of the Senate and people of Rome").

When we arrived at the hotel we finally selected, we washed our faces (even three weeks in Italy has not totally broken up the habits of years), and then went to an Italian restaurant to get something to eat. Ruskin seriously contends that garlic plays a very important part in the sociological evolution or revolution of the peasant classes of Europe. He holds that across the thick atmosphere of "garlicky" aroma no man of the lower class may pass to a higher class, because

"You may break, you may crush the dish if you will, But the scent of the garlics will cling round it still."

I endorse Ruskin's contention, and add that when you survey the wall of macaroni, and the moat of oil, and the lake of grease that separates Italian cooking from civilized culinary achievements, you also see one of the reasons of Italy's degradation and the cause of the difficulty of the amalgamation of Italians and Americans. Through many dyspeptic paths I had pursued my despondent way, but none were quite so corulean as the southern Italian restaurants. The Italians themselves can eat a pint of soup, a quart of macaroni, a quarter of a peck of green beans, lettuce, cucumbers, onions,

garlics, vinegar and oil, mixed in confusion worse confounded; a big dish of fricasseed beef, with tomatoes, onions, garlics and fungi; a plate of cold potatoes fried in oil, and then allowed to get cold and soak up the liberal surplus of oleaginous fluid; a dish of sausage and vegetables cooked together; a plate of pudding; a lot of "rubbery" bread; a fruit-stand full of peaches, plums, oranges, cherries and green almonds, and a hunk of strong cheese, and wash it all down with about three quarts of poor wine, then go climb up to the sixth story of a house whose smells are none younger than a hundred years, whose insect habitues are ephemeral but as unbroken in their line as the apotheotic succession, and dream about angels and the singing of rosy-mouthed cherubs, mid elysian beds of garlic and swinging eolian harps of drying macaroni! And, mark you, this stupendous meal is actually eaten, and that, too, from 7 to 10 o'clock at night. We want to explain, lest you should think we were exaggerating, that by "fruit-stand" in the "afore" description, we meant a table stand or dish, holding a quart or two, and not a booth holding eight or ten bushels.

It seems that the Italians do not lose their appetites even in America, for a gentleman told me he had seen one eat a barrel of oysters at a "standing." I am thereby encouraged to hold by every item of the sample meal I have spread for my readers' delectation.

I must tell you a little joke on my brother, and then we will go to the Vatican. Looking over the wine list (merely out of curiosity, I hasten to add) at one of these restaurants, I said: "No wonder these people drink so much wine. Look how cheap it is. Here's 'Frascati' for eight cents a pint and 'Toscano' for ten cents a pint." "Yes," said he, glancing further down the same list, as he thought, "and here's 'Formaggi Assortiti' for four cents." Now the reason why I laughed in my superior knowledge was that I knew "Formaggi Assortiti" meant "Assorted Cheese!" So does ignorance air itself and Wisdom laugh at Folly!

There are one thousand halls, corridors and rooms in the Vatican, which is the largest palace in the world. Here, over a little kingdom of about fifteen acres, the Pope rules supreme, being secured in this sovereignty by a law granting exterritoriality to the Vatican and its grounds. Into this kingdom you can go free of charge, and see hundreds of the rooms which are public. It costs twenty cents to go into the Sculpture halls, but it is worth every cent of it. Passing through the great bronze doors, where a Swiss guard, in picturesque costumes of red, yellow and black, are stationed as ornaments, we walked up an inclined path of marble that led to the Scala Regia or Royal Stairs. The perspective from the door to the top of the stairs was a climax of columns, and arched, sculptured ceiling, with stately grandeur, leading the eye fully 1500 feet to the white marble wall that made the horizon at the crest of the stairs. Following that white wall, we soon felt as if our figure was a reality and it was indeed a portion of the cloud-hung sky, for at a touch upon it in a certain place, a white portal swung open as if a pearly gate moved on its golden hinges, and we stood in that room whose name is a suggestion of celestial glory—even the far-sung Sistine Chapel of Michael Angelo! The plan of its decoration was to paint a temple within the temple, and so with marvelous brush, penelling the more marvelous colors that were mixed upon the palette of angelic genius, Angelo created on the walls the twelve apostles, and on the ceiling man, in all the dramatic scenes of his primeval history; and with bold yet sacred brush dared to give form to God himself, and 'mid the sublimities of creation's dawn, with startled stars and frightened newborn worlds for the framing, placed the Almighty in the center of the heavens, cloud-robbed and fire-circled. That section, where God separates light from darkness, makes us spectators of that infinite deed. God speaks, and with the rolling thunder of his words flings far apart his arms, and so instinct with omnific power is that gesture that from his finger tips the fires of a million suns seem to flash forth—gleaming cohorts of flame, speeding to do his will.

That awful moment in Eternity's history, when God gives life to man, is represented by the Deity touching with his finger the lifeless form of Adam. Along that channel the divine spark leaps and homes, an immortal force, in Adam's heart, and so strong is the mighty painter's touch that we exclaim: "Here, here, is life's genesis, a mystery no more; behold the mighty heart of God pulsing its currents of divine fire into the breast of man!

Life from God! God's own Life is mine!"

In all the representations of Deity there is a majesty such as never sat on the mein of any earthly King. God is a Patriarch, whose beard and flowing locks bid you remember his name. Ancient of Days—a Patriarch whose omnific arm stretched forth bids you cry out: "Almighty! a Patriarch in whose divine eye the unwasting fires of perfect and infinite life are playing, and whose far-flashing sight surveys the little pebbles of Infinity's far-off strand, as if they were near-by stars!"

My upward gaze upon that temple's ceiling was not alone to note what was there, but led beyond the dome by that painter's genius, and through it, my look was one of adoration, and my heart swelled with a mighty and praiseful pride—"Abba, Father! My God and my Lord. Of that King I am a child." I wanted to shout aloud!

The end of the chapel wall is decorated with Angelo's "Last Judgment," which Hawthorne says "contains all theologies in its colors and forms." But in this picture I was much disappointed. It reminded me of Mark Twain's phrase, "Smoke-dried old fire screens," which he irreverently uses to describe some of the works of the old masters. The truth is that the old masters didn't always paint a "masterpiece" any more than a Bishop always preaches a "masterpiece"—cantic critics to the contrary notwithstanding.

Well, I gave the "custodian" four cents to let me out, and went on to see the Vatican picture gallery. The principal picture is Raphael's "Transfiguration." The upper part was painted by Raphael, who represents Christ hovering between Moses and Elias, above the mountain top. Christ has a pure and regal face, whose simplicity is its sublimity—the simplicity of an innate majesty that needs no ostentation nor heralding; that hardly needs the robe of white light by which it now is for a moment mantled. But Raphael's pupils painted the lower part of the picture, and illustrated forever the valuelessness of some high-sounding claim. "Madame Blank, pupil of Signor Frascatti or Mr. Some-Body-Big." Those pupils made a perfect botch of it. They made the mountain only ten feet high, and the gorgeously-clothed disciples could stand flat-footed in the valley and put their staff point on its very crest. I myself know more than that about perspective. So it isn't of whom you are the pupil that counts, but who are you your "own self."

We will come back another time to the Vatican, but now let us go to the most sacred place in this old city—the Church of St. Paul, and a spot that has been consecrated by the footsteps of the greatest man that ever lived—a man who showed to the last shining cap-stone of his temple-like life what God could do with merely human material in building character. St. Paul's Church is a palace of gold, a mausoleum of polished marble, a bed of carved alabaster for the old apostle, after the couch of blood-dampened sand on which he laid his tired and worn-out body at the last. Strange sarcasms, cruel ironies, men perpetrate in history! This Church is said to hold the ashes of Paul; but whether that be true or not, I know I met him there and heard him preach, for, being dead, in every clinking marble piece he finds a tongue again. Down the most gorgeous vista ever seen outside the Sun's central throne-room of shining clouds, I looked past eighty monolithic columns of granite that up-bore a coffered ceiling, where golden roses bloomed in the center of the panels, fertile with celestial richness of color and design—looked down the walls, where hundreds of medallions ranged, a mighty gallery of priests and Popes, painted in symbolic garb, and above, where windows threw great sheaves of pure light, the deeds of Paul were shining; looked through four hundred feet of gathered glories, to where an altar reared its alabaster columns to the dome. This altar, with its canopy of green and gold, up-borne by alabaster, precious stones, the gift of Oriental Kings, is over the grave of Paul; and for its glories it would seem some angel bard must write a fit inscription. In reverent awe, I draw near. What eulogium is here above this thrice honorable dust?

Listen, ye humble ministers of Christ—ye servants of the lowly Nazarene! For the tomb of Paul no splendor or richness, or beauty of stone, or gold of kingly gifts and more than kingly genius was spared; but for his eulogy no grander words than these were found: "Sancta Paule, Apostole"—"St. Paul, Apostle"—then the continuation of Paul's divine distinctions on the other corners of the canopy: "Praedicator Veritatis in Universo Mundo"—"Preacher of the truth in all the earth!"—and then, on the altar it-

self, that expression of the apostle's that lived, made heaven's archangels step aside when his martyred spirit swept toward the throne to meet his Lord: "Mili vivere Christus est et mori lucrum!"—"For me to live is Christ, and to die is gain!" O Paul, Paul, what gold of gain was thine perhaps we may not ever know, but following thee as thou didst follow Christ, it shall be ours to receive at least a penny at the end of the day, and after that rest and heaven, and a home in that family of immortals where we shall sit down with Abraham and Isaac and Paul, and many a simple "preacher of the Truth"—High Princes of heaven forevermore.

HUBERT D. KNICKERBOCKER.

LETTER FROM MISSOURI.

Your lawyer-Methodist, whom you met on the train, said some sensible things, in a sensible way, in his criticism of the preaching of the times. Yet his strictures are open to criticism. The Christian religion is a theory, a practice and an experience.

As a theory, it is a system of truths, to be studied, comprehended, received and believed. As a practice, it is a code of laws to be understood and obeyed. As an experience, it is a verity, a power, a divine life that comes into the consciousness.

As a theory, it is adapted to man's mental nature. It gives him something to investigate—something to read about, to talk about, to think about. As a practice, it is adapted to his moral nature. It qualifies him for the social relations of life. As an experience, it satisfies the longings of his immortal spirit. Hence we have the religion of the head, the life and the heart.

Now the object of preaching is to prevail on people to accept of this religion in all of its parts—in its completeness and fullness. Hence preaching must be addressed primarily to the head, and through the head the heart must be reached, and from the head and heart the life will flow. The truth, and the truth only, can make men free; and the heart can know the truth only as truth reaches it through the mind.

There are different kinds of truth: such as historic truth, scientific truth, Bible truth, etc. The defect in the preaching of the times is not in the fact that it is addressed to the heads of the people so much as it is in the kind of truth proclaimed as the substance of the sermon. There is quite a difference between the preaching of to-day and that of fifty years ago. Then the sermon was saturated through and through with revealed truth, much of it couched in Bible language; now scientific truth predominates. If some of the preaching of these days is not "another gospel," the New Testament gospel is thoroughly varnished with the philosophy of men that Paul would hardly own it as the gospel which "is the power of God unto salvation." "The soul that sinneth, it shall die." "These shall go away into everlasting punishment." "The wicked shall be turned into hell, and all the nations that forget God." "Fear not them which kill the body, but are not able to kill the soul; but rather fear him who is able to destroy both soul and body in hell." These and similar texts were used as the foundation of revival sermons by our fathers in the ministry; but who preaches from them now, or even quotes them in his sermons? We have departed from "the old paths," to the hurt of Zion.

From the columns of your paper in which revivals are reported, I gather that some of your Texas preachers yet venture to preach the Pauline gospel, and that it reaches the hearts of their hearers through their heads, thereby producing conviction, deep and genuine, that ultimates in a "repentance unto salvation that needs not to be repented of." In this I rejoice. Oh, for the old-time power in the pulpit!

I am glad to see that you are still having camp-meetings in Texas. I think Missouri has lost much in ceasing to hold them. True, occasionally one is yet held here, but they are rare occurrences, and do not equal in converting power those of the long ago. I believe Georgia is sticking closer to the old landmarks, in this respect, than any other State.

The mention of Georgia brings to mind a new book—just from the press—"Christus Auctor," which I received through the mail one day last week, and read every word of it the next day.

It is an excellent book, which forty thousand Methodists in Texas ought to read. More: If every unbeliever in your State would read it, Texas infidels would be scarce hereafter. Exhort the preachers to buy it, read it, and then circulate it.

The last week in July and three weeks of August will be remembered

as a term of ex- er. We have n- tinuous spell of- eral years. Bu- we have had- everything is l-

The discord- Howard-Payne- monized. The- which meets- have a tussle- Southwest M- two weeks- Kansas Cit- up, make yo- enjoy our ju-

Please to- sure to report- son or by lette-

Fayette, Mo.

PROPOSED DIVISION OF TEXAS.

If a choice- the slicing and- ritory of the N- ence, then my- ion. But the s- ling against di- my opposition- to divide is pr- be sliced.

I. My first- found in the f- the General C- in its last two- tagonistic to the- conferences. T- eral Conference- sults of exper- There is even a- trace steps alr- conferences th- nized the folly- ing, and have- The Bishops- address, basing- declare, "on fa- by our official c- in question the- having multiple- conferences; a- culties that hav- upon them in a- of the Church, may and do r- appealed to the- relieve the sit- Church had b- which they de- had always be- of such confere-

Now when w- expressed judg- Bishops and th- the General C- that which the- ments regard- can we for on- the request will- we have declar- too large and o- not the Gener- the better polic- request of th- wanting more- to the Texas C- southern port- Texas Conferen- triet? It is th- and Bro. Nelson, respectively, o- Boundaries in t- of 1894 and 18- successfully so- these facts are- are we not jus- vote for divis- is practically- parceled out-

2. Another q- division is th- question is rais- suggested? I r- ment, it is that- line, there wo- entire counties- ence; some of- others, as is w- miliar with th- ing up with a- means the emi- speaking popul- worthy of the- tion. Ask the- and West Tex- means. Ask th- Waco District- fertile valley o- Clifton—a scop- wide by forty- money to wat- Williamson Co- condition that- ference to seek- some of our ter- line we are lim- with the territ- this kind of m- it be before we- condition as t- At the time of- the central con- best, and is a n- ment of the wo- proposed new

of the apostle's heaven's archangels his martyred spirit throne to meet his 'Christus est et mori to live is Christ. O Paul, Paul, was thine perhaps now, but following follow Christ, it receive at least a the day, and after on, and a home in mortals where we th Abraham and id many a simple ith'—High Princes ore.

CKERBOCKER.

MISSOURI.

odist, whom you id some sensible way, in his criti- g of the times. Yet pen to criticism. gion is a theory, a rience. a system of truths, rehended, received a practice, it is a e understood and rience, it is a ver- life that comes ss.

adapted to man's ves him something ething to read t, to think about, dapted to his mor- e him for the so- e. As an experi- e longings of his ence we have the e, the life and the

f preaching is to cept of this rell- arts—in its com- s. Hence preach- d primarily to the he head the heart d from the head l flow. The truth, n make men free; ow the truth only hrough the mind. t kinds of truth: h, scientific truth, he defect in the s is not in the fact o the heads of the is in the kind of the substance of is quite a differ- aching of to-day s ago. Then the ed through and ed truth, much of e language; now minates. If some these days is not e New Testament ly varnished with n that Paul would e gospel which "is unto salvation." eth, it shall die." y into everlasting wicked shall be d all the nations "Fear not them but are not able to ther fear him who th soul and body similar texts were on of revival ser- in the ministry; om them now, or his sermons? We "the old paths."

of your paper in eported, I gather xas preachers yet e Pauline gospel, he hearts of their r heads, thereby e, deep and genu- in a "repentance eeds not to be re- I rejoice. Oh, for n the pulpit! that you are still ags in Texas. I ost much in ceas- rne, occasionally but they are rare not equal in con- of the long ago, sticking closer to this respect, than

Georgia brings to ist from the press which I received e day last week, d of it the next

book, which forty in Texas ought to ry unbeliever in ad it, Texas in- hereafter. Exhort t, read it, and

July and three ll be remembered

as a term of extremely dry, hot weather. We have not had such a long, continuous spell of such weather for several years. But for several days past we have had daily rains, and now everything is lovely.

The discord between Central and Howard-Payne has not been harmonized. The Missouri Conference, which meets two weeks hence, will have a tussle over that question. The Southwest Missouri Conference meets two weeks later, in Central Church, Kansas City, your old charge. Come up, make your old friends a visit, and enjoy our jubilee.

Please to say to J. F. Riggs to be sure to report himself, either in person or by letter.

W. S. WOODARD.

Fayette, Mo.

PROPOSED DIVISION OF THE NORTHWEST TEXAS CONFERENCE.

If a choice must be made between the slicing and the division of the territory of the Northwest Texas Conference, then my vote shall be for division. But the strongest reason for voting against division is to be found in my opposition to being sliced. To vote to divide is practically to vote that we be sliced.

1. My first reason against division is found in the fact that the attitude of the General Conference, as expressed in its last two sessions, is clearly antagonistic to the multiplication of small conferences. This attitude of the General Conference is based upon the results of experiments already made. There is even a strong tendency to retrace steps already taken and reunite conferences previously divided. Some conferences themselves have recognized the folly of such action in dividing, and have asked to be reunited. The Bishops, in their last episcopal address, basing their judgment, as they declare, "on facts made familiar to us by our official contacts and duties," call in question the action of the Church in having multiplied the number of small conferences; and they show the difficulties that have thereby been entailed upon them in administering the affairs of the Church, and the evil effects that may and do result therefrom. They appealed to the General Conference "to relieve the situation" into which the Church had been brought by a course which they declare they were "not sure had always been wise" in the creation of such conferences.

Now when we go, in the face of the expressed judgment of the College of Bishops and the evident judgment of the General Conference, and ask for that which they from previous experiments regard as unwise and hurtful, can we for one moment expect that the request will be granted? And when we have declared that our territory is too large and ought to be divided, will not the General Conference say that the better policy would be to grant the request of the weaker conferences wanting more territory, and so give to the Texas Conference much of our southern portion, and to the West Texas Conference the Brownwood District? It is this action that the writer and Bro. Nelson, your representatives respectively on the Committee on Boundaries in the General Conferences of 1894 and 1898, so strenuously and successfully sought to avoid. With these facts and conditions before us, are we not justified in saying that to vote for division—which some want—is practically to vote to be carved and parceled out—which none of us want?

2. Another ground of opposition to division is the line proposed. If the question is raised, can a better one be suggested? I reply, No. In my judgment, it is that or none. If it be that line, there would be left but twenty entire counties in the central conference; some of them sparsely settled, others, as is well known to those familiar with the territory, rapidly filling up with a foreign element that means the emigration of our English-speaking population. This is a matter worthy of the most serious consideration. Ask the brethren of the Texas and West Texas Conferences what it means. Ask the presiding elder of the Waco District what it means to the fertile valley of the Bosque west of Clifton—a scope of country ten miles wide by forty long. I can bear testimony to what it means to Bell and Williamson Counties. This is the very condition that forces the Texas Conference to seek an outlet by asking for some of our territory. Thus, if by this line we are limited to narrow borders, with the territory being filled in with this kind of material, how long would it be before we would be in the same condition as the Texas Conference? At the time of the proposed division the central conference would be at its best, and is a necessity to the development of the work in the bounds of the proposed new conference. But under

the conditions cited above, the time may not be far distant when the developed strength of the new conference will be necessary to aid in evangelizing and Americanizing this foreign element so rapidly flowing in upon us. It is certain that we are now necessary to the development of the interests of our west and northwest sections, for there are expended in that field about \$2500 more domestic missionary money than it raises. These two sections are interdependent; they are necessary one to the other.

3. The third point that enters into this question of division is that of distance to be traveled in attending the sessions of the Annual Conferences. By the line proposed there would be no relief, as is most clearly shown in the article by Bro. J. M. Barcus in the Advocate of recent issue. This matter is here mentioned only for the purpose of suggesting a plan for relief by the equalization of the traveling expenses of all the members of the conference. Long before this question of division was brought to the front by the action of the Vernon District Conference, this matter had been discussed with other brethren, and the purpose declared by me to present to our conference at Georgetown a plan to this end. A very simple plan has been devised, whereby the most remote brother from the seat of the conference will have to pay no more to attend its session than the pastor at the place where the conference is held. This plan will be presented in a separate article.

4. The question of the entertainment of our annual sessions seems to be considered by some an element that enters into the argument for division. I do not see how that this can be a matter of serious consideration so long as there are several places at every Annual Conference that enter into vigorous competition for the privilege of furnishing us entertainment.

W. L. NELMS.

BRO. HIGHTOWER AND DIVISION.

"Big pastures are becoming more numerous. Cattle raisers are obtaining control of the land as fast as possible. Stockmen are facing a condition that never before existed in Texas. Free grass is a thing of the past."

This is true, but misleading. The area devoted to farms and small ranches is greater than ever before, and is rapidly increasing. Once cattle men occupied large ranges without regard to ownership of land; but as "free grass is a thing of the past," they are forced to buy land or move their herds. Few have bought, while many have moved. Those who move give place to settlements; while those who buy, as a rule, prefer lands where neighborhoods have not formed, for there lands are cheaper and the grass better. If cattlemen own more land now, they occupy less territory than before.

Bro. Duncan thinks that the "present population of Northwest Texas is proportionately as stable as that of any other part of the State." That statement is hereby called in question. Let him submit the proof. He cites Greer County as an example of past and probable future development. Wilbarger County, where Bro. Duncan lives, joins Greer County on the south, and has the same kind of soil. Why not take that as an example? Taking the whole county, Methodism was nearly or quite as strong there ten years ago as at present.

An exact statement of facts will show a greater number of congregations in Central Texas threatened by a floating population of renters than by the sale of homes in the West. And this leaves out of the count the problem of dealing with communities once held by Methodism, but now surrendered to our neighbors from across the sea. "Big pastures" in the history of the West have oftener broken into farms than these communities have yielded to the influence of our civilization in Central Texas.

The above case in Wilbarger County of a cowman buying out farmers is an unusual one, yet, our opposer being the judge, Methodism has held its own under these extreme conditions.

We have raised a large wheat crop, though here and there the wheat was ruined by the hail; so, as a rule, the population is growing and is taking firmer hold of this country than ever, though there be points of exception.

"Our work outside of the towns is constantly shifting. Some new communities are springing up, but older ones are dissolving." Presiding elders find it necessary to change circuit lines every year.

As a rule, the demand for a change of circuit lines comes from growth.

While Vernon District has property in one circuit poorly located, because the country has been sold for a ranch, she will report \$7000 expended on

churches and parsonages at Georgetown. If there is a presiding elder in the West who thinks that Methodism in his district has reached its growth, let us have his name.

"Cowboys and farmers file on a section of school land, stay three years, acquire title and sell their interests at a fair profit to a stockman; and that is the last of the land so far as actual settlement is concerned."

This has not been the outcome of the conflict between the cowmen and farmers in other portions of the State.

As the price of land increases, the large ranches disappear of necessity.

While a few of the early settlers sell to cowmen, thus disturbing Churches, schools, etc., many more sell to a character of newcomers calculated to establish civilization.

Let all bear in mind that the call for division is not based upon the great crop of this year, for our present population is the growth of former years. The next few months will witness a forward movement resulting from this prosperous year. J. H. WISEMAN.

"AS WICKED AS A MILL TOWN."

We often hear the above comparison, but only those who have lived in mill towns can fully comprehend its significance. Bro. Crutchfield, pastor of our Church at Orange, Texas, the largest mill camp, perhaps, in the world, speaks in one of the latest issues of the Advocate of the wide-spread drinking and gambling among the one thousand mill hands of that place. However, he was not disparaging the Christians of his or of any other Church there. The present writer knows of the genuine piety and consistent Christian life of the Lord's followers at Orange.

The object of this note is to cite an exception to the almost universal rule that mill towns abound in drinkers and gamblers. We hope there may be other exceptions than the one now to be mentioned.

Bivins' Mills, five miles back from Kildare Station, on the T. & P. Railroad, is a milling encampment consisting of about fifty families. Messrs. Frank and James Bivins (brothers) are proprietors of these mills, of highest moral integrity, honest in all their dealings with their employes and customers, and therefore respected by every one who is acquainted with them. A rule strictly enforced among all the employes: "No one employed by this company shall ever bring upon the encampment a pack of gaming cards or any kind of intoxicating liquors."

It costs any man his position to even attempt to violate this rule. Results: Perfect order, night and day; in the homes quietness and peace at all hours. At the home with wife and children can the father be found when not actually at work. At the commissary and postoffice, where men, women and children are going and coming at noon and evening hours, one can not but be impressed with the quiet manners and courtesy of all concerned.

We have been at this encampment several times for the last eight months, remaining over night, mingling with men congregated, heard their jovial jokes and merry laughter, without a profane or angry word at any time. Never once have we seen the least sign of intoxication. The first time we arrived on the encampment was after dark; and to see the cottages well lighted, while quietness reigned supreme, brought the pleasant sensation that we were on an old-time campground after the night hour of worship.

We have talked with men about the orderliness of the place. One said to us: "I used to drink and gamble at other mills where I have worked; but no man can do that here, and I am glad of it." Another man with a large family said: "I used to drink more whiskey than anybody, but (at the same time moving his head significantly) every man knows what it would cost him to drink anything here."

These mills have been running at this point for over two years, and we are credibly informed that no brawl or fight has ever been known. A good Sunday-school, a weekly prayer and song service are kept up all the year. It is our privilege to preach the fourth Sunday morning of every month in a house serving the purpose of day school and church. We bear testimony that we have never stood before a better behavior or more respectful congregation. The brothers (Bivins), with their families, are regular attendants at service. Bro. James Bivins and his wife are members of our communion.

We are now engaged in a series of meetings (day and night) to be continued through the week, with hopes that much good may be done as indications show.

We write this note to commend the

Smile and Suffer.

That's the motto of many a woman's life. She manages the house, receives friends, entertains company, with a moan in the mouth which is stilled and a smile on the face which is a mask to cover up her pain.



Only those who note the dark ringed eyes, the lines about the lips, the occasional pallor of the cheek, know the real story. Such women are among the most grateful for the cures performed by the use of Dr. Pierce's Favorite Prescription. To smile and not to suffer is something wonderful to them. Women suffering from female weakness, inflammation, ulceration or the drains that so weaken the body, may take "Favorite Prescription" with almost absolute certainty of cure. It's sure to help. It's almost sure to heal. It has cured ninety-eight per cent of those who gave it a fair and faithful trial.

Mrs. H. A. Atchcock of Austin, Texas, Co. Ark. writes: "After five months of great suffering with female weakness I write this for the benefit of other sufferers from the same affliction. I doctored with our family physician without 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. One of his Golden Medical Discovery and two of his Pleasant Pellets."

Sick women are invited to consult Dr. Pierce by letter free. All correspondence confidential. Address Dr. R. V. Pierce, Buffalo, N. Y.

conduct of these brethren in their business. Why not insist upon morality among employes, as they have so successfully done? As in this mill encampment, so might every one—even Orange—be by combined effort on the part of all proprietors. There are Christian working men here who would report a violation of the rules. I. T. STAFFORD, Bivins Mills (Kildare), Texas.

NATH'S ODDITIES.

Deceit is the devil diked up. I suppose it is better to be an imitator than no "tater" at all.

The worst thing about a tramp is that he is a tramp at heart.

The fellows hunting the missing link generally miss their link.

He who travels from the light, all his shadow falls behind.

He who travels toward the light, all his shadow falls behind.

To be tied by mother's apron strings is better than to run loose with a bag of gold.

Some preachers never chop their cotton. That is the reason their crop is so short.

The reason so many tares grow in some folks' field is they don't sow the wheat thick enough.

DR. TALKS OF FOOD.

Pres. of Board of Health.

"What shall I eat?" is the daily inquiry the physician is met with. I do not hesitate to say that in my judgment, a large percentage of disease is caused by poorly selected and improperly prepared food. My personal experience with the fully cooked food known as Grape-Nuts enables me to speak freely of its merits.

From overwork I suffered several years with malnutrition, palpitation of the heart, and loss of sleep. Last summer I was led to experiment personally with the new food, which I used in conjunction with good rich cow's milk. In a short time after I commenced its use, the disagreeable symptoms disappeared, my heart's action became steady and normal, the functions of the stomach were properly carried out and I again slept as soundly and as well as in my youth.

"I look upon Grape-Nuts as a perfect food, and no one can gain any benefit that it has a most prominent place in a rational, scientific system of feeding. Any one who uses this food will soon be convinced of the soundness of the principle upon which it is manufactured and will thereby know the facts as to its true worth." W. B. Conway, M. D., Pres. Athens, Ga., Board of Health.

Secular News Items.

A Chicago special says Bishop Turner, leader of the Methodist Church and the colored race, will stump the country for Bryan.

The Democrats of the First Mississippi Congressional District have nominated Hon. E. S. Candler as a successor to "Frisate" John Allen in Congress.

A cyclone that visited Mafeking Wednesday evening did more damage than the seven months' bombardment. One person was killed and two were injured.

Fresco, the murder of King Humbert, has had his trial and received a life sentence in the national prison. This is the severest penalty allowed by Italian courts.

Archbishop Chastell has written that he is about through with his investigations in the Philippines, and that he will be ready to make his report to the Pope in November.

Owing to a threatened uprising in Hankow, twenty-seven men-of-war of the various nationalities, with crews aggregating 6000 men, have assembled at Shanghai and Woo-Sung.

Thirty picked Italian police agents are said to be on their way to New York to watch anarchists in the Italian quarters. The Italian Government has appropriated \$2,000 for the expenses of the service.

It is reported that Gov. Yu, of the Province of Shen Si, some time ago invited foreigners into his domain for protection, but when he got them under his jurisdiction he permitted fifty of them to be massacred.

The will of Collis P. Huntington gives his art collection valued at \$2,000,000 to the New York Metropolitan Museum of Art, \$500,000 to Hamilton Institute, and \$2,500,000 to a New York Home for the Aged and Infirm. These are the only public bequests.

The Grand Army of the Republic at Chicago Wednesday adopted resolutions condemning the school books alleged to be used in the Southern schools as calculated to perpetuate prejudice against the Federal Government over the events of the Civil War.

Three large German transports, loaded with troops, arrived at Taku last week, and at least one full regiment has reached Peking. Three Russian vessels have also arrived at Taku. The Fifteenth Infantry, Third Artillery and 500 marines are in camp at Tien Tsin.

The announcement is made that as soon as the first section of the Southern Pacific wharves at Galveston is completed vessels of the Morgan line will be dispatched to that port to receive freight. A semi-official statement has further been made that the new docks will be ready for use September 15.

The New York prize-fight law became null and void the first of this month, and now the brutes who have been holding high carnival in that great center during the past year will cease to make prominent their dirty business. Between the prize fighters and the late mob's work against the negroes, New York has won a world-wide reputation for ruffianism and barbarity.

The Hon. Jerome Kearby, whom the Populists recently nominated for the office of Governor, has declined the honor on the ground that his health will not permit him to undertake the duties of a State campaign. In his letter declining the trust, he roundly scolds the Democrats of Texas, and alleges that all of the ills that have come to the commonwealth can be placed at their door.

The Navy Department has received an interesting letter from Commander R. F. Tilly, commanding the United States naval station at Tutuila, describing the prevailing conditions in the American section of the Samoan Islands, and recommending the imposing ceremonies attending the unveiling of a monument to the American and English dead who fell in the shore engagement there in July, 1899.

There has been no change in the Chinese situation except the announcement that Russia advises the evacuation of Peking. The announcement of this fact has created a great deal of dissatisfaction upon the part of the powers, and they vigorously protest against such a course. The matter is still unsettled, and what the outcome will be is yet to be determined. For the time being, China is without a head, and there is great difficulty in negotiating terms of peace.

In a late interview while in Knoxville, Tenn., Judge Reagan thus outlines the work with which he proposes to close his eventful life: "I will go back to Texas, retire from active life by resigning as chairman of the Texas Railroad Commission, and spend the remainder of my days in quiet and comfort in writing a book of personal memoirs, and also of the fall of the Confederacy. This will be my last public act. I have given my life to my State, and feel that I have done my duty by it. I will be back in Texas by September 16 at the latest."

An exchange says of Judge Reagan's visit to East Tennessee: "Since Judge Reagan reached Knoxville, August 12, he has been spending a holiday season. He has met old schoolmates and friends of the ante-bellum days; he has renewed his old friendships with Mrs. W. G. Brownlow, widow of the late Parson States Senator. He has gone to Sevierville, and there, on the 23d instant, located the graves of his parents, on which he will erect a handsome memorial. He has located the site of the old tanyard,

where he worked when a penniless youth, and has been the guest of his cousin and only near relative in the section of the old Reagan family, R. R. Reagan, a wealthy merchant in the mountains of Sevier County. He finds the descendants of the original Reagan family scattered throughout this section, every one is thrifty and well-to-do, and of course proud of their distinguished kinsman."

The Grand Jury of New York City, after a week's investigation of the race riot, failed to bring in a solitary indictment against any of the mob or against any of the officers, who are said to have maltreated many colored people. New York, you know, is away up North, where the good people are said to abide!

On August 26, without a dissenting vote the City Council of Atlanta, Ga., instructed the Corporation Attorney to draw up articles of impeachment against Mayor James G. Woodward, and named Tuesday morning as the time of trial. While several of the Councilmen did not vote, they gave assent to the resolution by their silence. Previous to the passage of the final resolution, an effort was made to have the paper laid on the table in response to a telephonic appeal from the Mayor, but it failed by quite a heavy majority.

Your best friend can give you no better advice than this: "For impure blood, bad stomach and weak nerves take Hood's Sarsaparilla."

Notes From the Field.

NORTHWEST TEXAS CONFERENCE.

ALEICO. Jim M. Bond, Sept. 4: Our meeting at Mary's Creek was a good one. Thirteen additions, most all grown. I am holding at Benbrook, with fine interest. We are just commencing our fall campaign. Expect to run till conference. Four more meetings to hold.

GORDON. W. W. Moss, Aug. 29: Our meeting closed last night, having continued twelve days. Results: Twenty conversions, twelve accessions. Church greatly quickened, and everybody made to love each other better. Bro. and Sister Bonner, of Weatherford, were with us eleven days, and greatly endeared themselves to all.

LURBOCK. T. W. Sharp, Aug. 29: We have held meetings at Lubbock, Bethel and Cottonwood, resulting in forty-five conversions and thirty-five accessions to the Church. We are indebted to Rev. J. E. Stephens, Rev. Walter Griffiths and Rev. C. S. Field for efficient services rendered in these meetings. We have our conference collections in subscriptions and cash. We are now domiciled in our new parsonage at Lubbock.

FORT WORTH. R. C. Armstrong, Bro. Tumbler, pastor of the Broadway Baptist Church, with his congregation, joined myself and congregation in a two weeks' union meeting. We had between thirty and forty conversions and recommissions. Twenty-two joined our Church, including some by certificate, and twelve the Baptist. Some will go to other Churches. This meeting was a success. We have our collections well in hand, with about \$200 on Twentieth Century Fund. We are running smoothly.

MORGAN. J. H. Chambliss, Sept. 2: I am sorry that I can not report many conversions during the summer, but our work has not been in vain. The spiritual condition of our people has been quickened, and I feel sure we can present a stronger attitude before the ungodly. I am indebted to Bros. Ruffner and Thornton for efficient help. Our people continue their kindness to us in the way of pounds and furnishing the parsonage. There is more yet to follow, and we will soon have a well-equipped parsonage. We have raised some Twentieth Century money, and hope to make a good report on all lines.

BOSQUEVILLE. C. S. Cameron, Aug. 31: We closed out at MB's Chapel with good results—nine conversions and seven accessions, and a splendid revival in the Church. This meeting was almost entirely in the hands of Rev. J. A. Rogers. Bro. L. B. Jones rendered good help, also. The preacher in charge was only three days, because of other meetings. We are now at Wesley's Chapel. Began here the 21st inst. Have had good results to date—some seven or eight conversions and recommissions. The Church is much revived. Rev. J. T. McKewen helped me here. I am thankful to God for his power in all these meetings, in which some sixty or seventy souls have found peace, and nearly as many added to the Church. This number would have been doubled but for the continued rains through June and July. We did nothing in revival work in July. Now, then, with a Church revived and with conference collections well in hand, we hope to win us a successful year on Bosqueville charge. Now for a strong pull. Amen.

BRANDON CIRCUIT. H. E. Grimes, L. D., Aug. 28: We have just closed our summer's meetings. We started our meetings on the second Sunday in July at Hammel's Branch, and after a hard fight against sin there were about twenty conversions and some recommissions. We were rained out, so we could not have any meeting on the day we had expected it to be the best day of all. Bro. Culbertson, my pastor, was with us and preached some, and Bro. Mark Ward, a local preacher from Mertens, did good preaching and fine work. Then we helped Bro. Culbertson at Brena a few days, after which time I opened at Walling, beginning on the fourth Sunday in July, and with the assistance of Bro. Ward the battle was

fought and the victory won. On the fifth Sunday at the 11 o'clock service the Lord gave us eleven conversions, and we took six into the Church. We had about thirty conversions at Walling, and we have been helping our pastor almost ever since that time. The Lord has been blessing our labors this year. It is a mistake when the local preachers decide they can not do anything. Brethren of the local ranks, our help is needed badly in the Church. Let's lay ourselves on the altar, and what we have, and go to work in earnest for the Lord, for as much as our labors are not in vain in the Lord.

PADUCAH. M. C. Dickson, Aug. 29: We have just closed a protracted service at Paducah, conducted by J. H. Gober, of Whitesboro. The results of the meeting are as follows: Over forty were converted, twenty-one joined the Methodist Church, and a great many were swept all over the town. Men and women of all ages and stations were converted. Bro. Gober preached with power, and his lips seemed, as it were, touched with a burning coal from the altar. Truly God gave him unction. Men who have not, perhaps, in years been touched by the gentle wooing of the Spirit, came trembling to an altar of prayer. Bro. Gober preached from this place followed by the prayers and good will of the people. Truly God is with us. At this writing the spire of the Methodist Church is pointing to heaven. We have the siding up, and the roof is being put on, and in a short time the bell of the first Methodist Church bell will ring out in Cottle County.

GRAHAM CIRCUIT. T. S. Barnes, Aug. 29: We are neither dead nor dying on Graham Circuit. We have held three meetings during the summer, at which we have had about thirty-five conversions and many recommissions. Our first meeting began at Center Ridge July 8, in which Bro. A. D. Porter rendered valuable service. He is a good young preacher. Bro. Barnes came out a few times and assisted us. Connor Creek was our next place to begin, so on the 1st of July we opened fire. On the 21st Bro. Barnes came out and remained over the next Sunday, doing real good preaching. A number of young men and women came trembling to the altar, and gave their hearts to God. On the 18th of August we began at Red Top. Here, where the Church has been sleeping for the past ten years, and met with us, and we were constrained to believe that the best had been saved until the last. In the first service we were made happy and cried for joy. Bro. Baker, of the Circuit, came to us on Tuesday and remained until Friday. He is a true gospel preacher, and we were all delighted to have him with us. The Church had gotten cold, but all felt the renewing influence of the Spirit of God. Many family altars were established, and all renewed their allegiance to the Church. Only eternity itself will reveal the good accomplished there.

GATESVILLE MISSION. Geo. F. Winfield, Sept. 4: Our last meeting closed Sunday night at Fort Gates. There was a great deal of sickness in the community, and it rained us out two days and one night. We had a very good meeting, however—sixteen conversions, fourteen accessions. Our presiding elder was with us at the beginning of the meeting, and held our fourth quarterly conference. He preached, as usual, and gave us a very good start in the meeting. Bro. A. W. Waddill, J. S. Williams, L. K. Malone and J. W. Montgomery were with us some, but not at the same time. They all did good work. Our report now shows the following as results of the summer's campaign: Conversions, 19; additions, 26, 11 of whom had to be baptized, and not one by immersion; infants baptized, 29; number of families establishing family altars, 29 or more; preacher's salary paid; conference collections, \$100; in subscriptions, \$120 subscribed on Twentieth Century Offering. The Lord has greatly blessed this charge, for which we are very thankful. We believe this will develop into a first-class charge in a few years.

MEXIA. T. J. Duncan, Aug. 31: We have just closed a most delightful meeting in Mexia. It was conducted twelve days. We had thirty-five conversions at the altar. There was much good done away from it. Bro. M. S. H. Hicks did noble work for four days, and Bro. A. P. Lewis, a lay preacher, was with me from beginning to close. These brethren will be tenderly remembered by the Mexia people through all the years to come. We are out on the Twentieth Century Educational Fund. Paid our annual collection in full March 1. Held a very profitable meeting in June, held by George Stunt. There were few conversions, but the work done was of the deepest and most thorough character. What a time it will be, and what a revelation, too, when the sower and the reaper shall strike hands on the other shore! And now we are going to have a home-cleaning. We must paint, paper and clean up generally, and then we will be "folks." I doubt if Methodism in Texas has such another Sunday-school as ours in a membership of 29. We have spent \$18 on the parsonage. You may tell the "other fellow" that it is cozy. We will be ready for our presiding elder in October, and the young Bishop in November.

WORTHAM. Mae M. Smith, Aug. 31: Had some good meetings on the work; some hot so good. Bro. Bailey assisted me at Rabbit Hill, and did some great preaching of the old-time sort. Results: Two accessions, two infants baptized and a house of worship built under way of construction. Dr. J. W. Adkisson, President of University Training School at Blounting Grove, assisted me at Richland, and did a most excellent work. His accomplished wife came with him to this place, and contributed much to the success of this meeting. Uncle Jack Brown, L. D., at Richland, is the stand-by of the Church and pastor, and was very efficient for good in this meeting. Results: Nine accessions to the Church. Bro. S. P. Navies, L. P., from Cotton Gin Circuit, opened the meeting at Woodland. Through his earnest work and hearty co-operation of the people, a fine work was done here.

Could Not Sleep.

TROUBLE THAT CAME TO A DORCHESTER RAILROAD CLERK.

He Was Debilitated, His Blood Thin and Watery and He Was Not Able to Sleep—How He Found Health.

Mr. C. M. Scott, of 1849 Dorchester Avenue, Boston, Mass., who is a railroad freight clerk, is a well known and prominent Republican, and a representative of his ward on the Republican City Committee.

Mr. Scott has been a sufferer from a severe form of general debility, and nervousness. He is now in robust health, and attributes this change to Dr. Williams' Pink Pills for Pale People. In reply to questions asked in a recent interview, Mr. Scott said:

"About two years ago I suffered from general debility and I doubt if there was anybody more utterly miserable than I was. I had no life or energy, and was as depressed mentally as I was worn out physically. It was not at all unusual for me to go to sleep over my work. My blood was thin and watery, but the worst of it all was the dreadful, wearying nervousness at night. When I retired at 10 o'clock instead of going to sleep I would toss and turn till well on into the morning, and when I awoke it was without any feeling of being refreshed or rested. I lost so much flesh that I got down to 122 pounds in weight, and I had no desire for food."

"Last January a friend urged me to try Dr. Williams' Pink Pills for Pale People. I had previously tried many different kinds of remedies and had consulted three physicians but the little relief they gave was very brief so I was completely discouraged. My friends, however, insisted and I tried the medicine."

"By the time the second box was begun there was such evident improvement that I continued taking them till the sixth box, when I felt that I was entirely cured. I now weigh 158 pounds. There is no sign of nervousness, I rest well and feel strong, and am able to enjoy life once more. Mrs. Scott was feeling a little run down a few weeks ago, but she immediately began taking Dr. Williams' Pink Pills for Pale People and she is experiencing the same beneficial results that I did."

C. M. Scott, Dr. Williams' Pink Pills for Pale People, are an unfailing specific for such diseases as locomotor ataxia, partial paralysis, St. Vitus' dance, vertigo, neuritis, rheumatism, nervous headache, the after effects of the grip, palpitation of the heart, pale and sallow complexions, all forms of weakness either in male or female. Sold by all dealers, or sent direct from Dr. Williams' Medicine Co., Schenectady, N. Y., 50 cents per box, or six boxes for \$2.50.



Unable to Sleep.

Thirteen accessions use of worship by the last of extreme sickness was accomplished. One joined the Church. If the given, there will be here, also at Rich. Dr. Adkisson can and preached to most of the people. One accessions infant baptized, courage. There this work. Some right direction is women of the H. doing a fine work plans by which to They hope to re- new conference to them in their making in grace.

MOUNTAIN

W. A. Gilleland been idle on 3. Have held five in July till third professions at th Hendrickson, of preaching, and I next meeting we closed fourth an Here we had th only three access by Rev. J. A. Kl B. Ingram and S. Also, Bro. J. W. preached us one the most of the meeting, and th That included fr in August. Reun greatly revived, and two accessio loved presiding of sermons, and exp ing for his ser one among the I have heard of exhorters—Kidd, gram and the ts service. Also, I preacher from th days, renewing preaching where city, besides doin Mountain Peak before third Sun timed until four ten professions. Some of the Chr Two infants were ing I did all th meeting was held house (Gard). It before fourth S closed on the 6. Some of the loca ers previously n ing and carried reached it. Wh were revived th in this meeting great difference professions and these meetings, a great many o were already men others will join

NORTH TEX

W. H. Brown, card to the Adv three months wit any revivals, bu again, and have Have had about ly, and twenty-o am so thankful vival work again

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Leslie White, a my meeting at C Had to do near Thanks to Bro. S the last three had fifteen adult professions. Our fourteen to twen We expect to be Gainesville Sund

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J. T. Bludworth last meeting on Inst. We had n slings and some r Churches wonder us, our greatest I never saw a t this one did. My -will pay all o sions, etc. In a able assistance of C. I. McWhitter, brethren. Last S the third Quarte at Jacobia. One lars was reported

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Sleep.

TO A DORAD CLERK.

Its Blood Thin Was Not Able and Health.

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er from a severe and nervousness, h, and attributes of Pink Pills for questions asked Scott said:

I suffered from what if there was veritable than I cry, and was as worn out physically for me to.

My blood was first of it all was onness at night, clock instead of to sleep I would nd turn till well to the morning, then I awoke it without any feeling being refreshed.

I lost so much flesh that I got to 122 pounds in t, and I had no for food.

Last January a urged me to try Williams' Pink Pills for Pale People.

Previously tried medicines and had but the little relief so I was confident, however, licine.

box was begun movement that I l the ninth box, dy cured. I now s no sign of nerve strength, and ore. Mrs. Scott on a few weeks again taking Dr. Pale People and e beneficial re-

M. Scott, for Pale People, or such diseases of paralysis, St. ralgia, rheuma- be after effects the heart, pale forms of weak-

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S. Principal. Kentucky Mil-

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Century.

and health- as put the

nd ORY

both in size and in America, rate in price, for results. ent Director.

L. Manager, Boston, Mass.

Thirteen accessions to the Church and a house of worship \$184 will be ready for use by the last of September. Owing to extreme sickness at Birdston, but little was accomplished in our meeting there. One joined the Church and one infant baptized. If the proper generalship be given, there will be a church house built here, also at Richland by another year. Dr. Adkisson came to us at Wortham, and preached nine great sermons, but most of the people were too busy to hear them. One accession to Church and one infant baptized. We thank God and take courage. There is much to be done on this work. Some development in the right direction is being done. Our good women of the Home Mission Society are doing a fine work. They are now laying plans by which to build a new parsonage. They hope to consummate this by the next conference year. May the Lord bless them in their noble work. We are growing in grace.

MOUNTAIN PEAK CIRCUIT.

W. A. Gilleland, Aug. 21: We have not been idle on Mountain Peak Circuit. Have held five meetings. At Bethel we held from Friday before second Sunday in July till third Sunday. Had only four professions at this meeting. Rev. J. E. Hendrickson, of Itasca, did most of the preaching, and it was well done. The next meeting was at Sardis. This included fourth and fifth Sundays in July. Here we had thirty-five professions, but only three accessions. Here I was aided by Rev. J. A. Kidd, L. E., and Bro. C. R. Ingram and S. J. Hallmark, exhorters. Also, Bro. J. W. Dickinson, of Forreston, preached an excellent sermon. But the most of the preaching was done by the writer. The next was a quarterly meeting and camp-meeting combined. That included first and second Sundays in August. Results: Some of the Church greatly revived, seventeen professions and two accessions. Bro. Bishop, our beloved presiding elder, preached four able sermons, and especially on Sunday morning, for his sermon at that hour was one among the few great sermons that I have heard. Our local preachers and exhorters—Kidd, Steward, Bearden, Ingram, and the two Hallmarks—did good service. Also, Bro. Tom Hines, local preacher from Italy, was with us several days, renewing old acquaintances and preaching whenever he had an opportunity, besides doing work in the altar. At Mountain Peak we began on Saturday before third Sunday in August, and continued until fourth Sunday. There were ten professions. Three joined by letter. Some of the Church were greatly revived. Two infants were baptized. At this meeting I did all the preaching. Our last meeting was held at Pleasant Hill school house (Grove). It began on Friday night before fourth Sunday in August, and closed on the following Tuesday night. Some of the local preachers and exhorters previously named began this meeting and carried it on until the pastor reached it. While some of the Church were revived, there were no professions in this meeting. You have noticed the great difference between the number of professions and accessions in some of these meetings. The explanation is that a great many of those who professed were already members of the Church, and others will join other Churches.

NORTH TEXAS CONFERENCE.

BELCHER.

W. H. Brown, Sept. 2: Since my last card to the Advocate, I have spent about three months without being able to hold any revivals, but am now in the field again, and have had some good revivals. Have had about fifty professions recently, and twenty-odd joined my Church. I am so thankful to be able to be in revival work again.

GAINESVILLE MISSION.

Leslie White, Aug. 27: Have just closed my meeting at Cannaday's school-house. Had to do nearly all the preaching. Thanks to Bro. J. L. Morris, who preached the last three sermons for me. We had fifteen adult and fourteen children professions. Our membership goes from fourteen to twenty-six. Praise the Lord. We expect to begin our meeting here in Gainesville Sunday.

CAMPBELL.

J. T. Bludworth, Aug. 25: I closed the last meeting on Campbell Circuit the 22d inst. We had more than forty conversions and some reclamations, and all the churches wonderfully revived and built up. Our greatest meeting was at Jacobia. I never saw a Church work better than this one did. My work is in fair condition—will pay all our assessments for missions, etc. In our meetings we had the able assistance of Revs. W. J. Bludworth, C. I. McWhirter, C. T. Tally, and our local brethren. Last Saturday and Sunday was the third quarterly conference, and held at Jacobia. One hundred and forty dollars was reported for support of the min-

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istry, \$31 for missions, besides other things. Our presiding elder, Rev. C. R. Fladger, was at his best. He preached three great sermons, viz.: "The Possibility of Apostasy," "Regeneration, and Infant Baptism." These sermons were delivered with great power, and had a wonderful effect on the people. Our presiding elder is ready for any emergency.

LAMASCO.

A. H. Hassey, Aug. 29: We closed our meeting at Gum Springs on Tuesday night, August 27. We had five clear professions and eight accessions to our Church. One young man lay in a trance one night for nearly four hours, but was not converted. Next night he did not come to the altar. Some friends went to where he was sitting in a buggy and tried to persuade him to go to the altar. They had said but few words to him when he again fell into a trance, in which he remained nearly six hours. He came to himself shouting.

ARGYLE.

J. R. Atchley, Aug. 27: Our meeting at Garza closed Sunday, the 26th inst. Visible results: The Church greatly revived, several promised to erect family altars, forty-one conversions and forty accessions to our Church, with more to follow. We are indebted to Bro. L. P. Smith, of Lewisville, for eleven sermons and efficient work in the altar. He is a man of God, and therefore a revivalist. He won the hearts of all my people. May the Lord continue to bless his ministry. All except four or five who joined the Church were grown people. Methodism has captured Garza and surrounding vicinity. We are now in the fight at Chinn's Chapel.

BOYD.

H. H. Vaughan: I have just closed my meeting at Boyd. Rev. H. E. Smith of Chico, went and started the meeting Saturday night, as I was detained at Bridgeport. When I arrived Sunday night I found he had everything in good shape. Bro. L. S. Barton came on Monday and stayed until Saturday, preaching with great acceptability and power. The meeting continued nine days, resulting in sixteen conversions, thirteen additions and the Church greatly revived. I lifted my conference collections on Sunday, which were secured in cash and subscriptions. We are under great obligations to these brethren.

BLUE RIDGE.

J. W. Blackburn, Aug. 28: We have just closed our fourth meeting for this charge, resulting in 123 conversions and seventy accessions to our Church, with more to follow. Quite a number will join other Churches. Our meeting at this place was the greatest ever known in the town of Blue Ridge, having eighty-seven conversions and thirty three accessions to our Church. Our collections ordered by Annual Conference are all secured by cash and good subscriptions. We have built on the parsonage lot a good barn, cow-shed and poultry house, have raised over \$200 to improve Church and parsonage. Bro. Keller, a local preacher from Farmersville, and Bro. Howard, of the U. P. Church, did most of the preaching at this place, and no better help could be secured. In the estimation of the people. As a revivalist, Keller is unexcelled.

SUMNER.

J. A. Wyatt, Aug. 25: Since my last report I have held two meetings in my charge—on the 15th and 22nd inst. We had five conversions and five additions to the Church, four children baptized, the Church greatly built up in spiritual life, and my collections all secured for that place. I was assisted in this meeting by Bro. Robt. McCown, of the Methodist Protestant Church, with one sermon, and by Bro. Mountcastle with two sermons. The other at Mt. Tabor, in which there were two conversions and two additions, six children baptized, a large portion of the Church greatly strengthened, and my collections nearly all secured. Unless some great calamity comes, we will report a clear sheet at conference. This I had two sermons from Bro. McCown. Beginning with the first Sunday in July, I have preached sixty times to the present. The outlook for the Twentieth Century Fund is favorable, but not flattering.

VAN ALSTYNE STATION.

F. L. Smith, Aug. 28: Have just closed a two weeks' meeting in Van Alstyne, resulting in much good to the Church. Many old-fashioned Methodist shouts. A married ladies' prayer-meeting, a young ladies' prayer-meeting and a young men's prayer-meeting were successfully conducted during the meeting. The young ladies' prayer-meeting will still be conducted weekly, and also the married ladies' prayer-meeting. Our Church, upon the whole, spiritually occupies higher ground. One sermon was preached by the presiding elder, Rev. J. R. Wagon. Several sermons were preached by Rev. J. H. Reynolds, of Lancaster, one sermon by Rev. W. A. Thomas, of Gordonville. It was a meeting of more religious demonstration than any I have seen in a long time. We are working on the conference collections. The pastor's salary is behind, but the brethren say it is forthcoming. We are moving smoothly in Van Alstyne.

UNION AND ROSELAND.

A. I. Scales, Aug. 21: This circuit is composed of three appointments from the western part of the old Weston Circuit and one—Wesley Chapel—from the Bethel Circuit. It lies mostly in the northwest corner of Collin County, where the soil is rich and the people are prosperous. I think we have some of the best people out here I have ever known. They have treated their pastor kindly, and a number have been generous in their expressions of appreciation. We have made some progress during the year. A much-needed new church has been built at Roseland. On the fourth Sunday in July we began a protracted meeting at Wesley Chapel. Rev. C. I. Sallard was with us most of the time, and did some strong and excellent preaching. He got a deep hold upon the people, and the truth went home to many hearts. We had a gracious meeting. There were in all about thirty-five conversions and reclamations. Eighteen joined our Church, and I have

the names of three more. Last Monday we closed a delightful camp-meeting near Union. There were about thirty-five conversions and reclamations, and twenty-nine united with our Church. The Christians seemed to be greatly blessed and revived, and I think the meeting will be long and pleasantly remembered. Rev. I. S. Ashburn, our presiding elder, was with us the first Saturday night and Sunday of the meeting, and his presence and ministry were a benediction. Rev. E. H. Casey, of McKinney, was with us part of the time, and rendered us efficient service. To God be all the praise for our gracious revivals. Our general collections have been secured in cash and subscriptions, and it is my purpose soon to make earnest appeals in behalf of our Twentieth Century Thank-Offering. We have organized an Epworth League at Wesley Chapel, and I hope to organize one at Union before many weeks pass.

WEST TEXAS CONFERENCE.

MOORE.

M. T. Allen: Have held two meetings since the last of July. The one at Big Foot was a good meeting; two accessions to the Church, and many of the members revived. Was assisted by Rev. J. E. Buck, of Pleasanton. Our meeting at Tehuacana was good in some respects. Many of our Church members were in a badly backslidden condition. I think some of them will try to do better. One lady who had taken her letter out of the Church a year or more ago came back again. Rev. E. B. Halliday, of Amphion, came and preached for us three days; then Dr. J. E. Harrison, of San Antonio Female College, was with us one night. Our new church at Eric town will be completed this week. It will be nice and neat.

ROUND MOUNTAIN.

J. L. Williams, Aug. 29: The Round Mountain Circuit is doing well. We have held the annual camp-meeting at Rockwall, which was a success. Several conversions and additions to our Church. Also, we had a good meeting at Round Mountain and Johnson City. We leave the charge in good condition, and the people fairly prosperous and loyal to the Church and faithful in a measure to the blessed Master. The pastor wishes to thank the Church and people for their many kindnesses, and pray God's blessings upon them all. To the brethren of the West Texas Conference, among whom we have served for the past two years, and who have received us so kindly, we take this manner of thanking them, and when we shall finish the course at Vanderbilt, we expect to return to them, better prepared to labor for the blessed Master than ever before. God bless you, every one, my brethren. I also thank the presiding elders, who have shown me consideration and given me places in their districts to labor for the Master. To one and all, I say for a time, good-bye.

SAN MARCOS CIRCUIT.

J. T. Graham, Aug. 29: The round of protracted and camp-meetings on the San Marcos Circuit has closed, after a campaign of two full months. The Center Point meeting lasted ten days, and did much good, though no one professed religion and no accessions to the Church. At Long Branch we continued through sunshine and showers, six days, and then were rained out. The Pleasant Ridge camp-meeting was largely attended. Rev. S. B. Deall, of San Antonio, reached us on the fourth day, and did most of the preaching to the close. There was a good interest in this meeting. Several conversions and reclamations. When rained out there were four candidates for membership in the Church. The Quarterly Conference

CONTINUED ON PAGE EIGHT.

Tonight

Just before retiring, if your liver is sluggish, out of tune and you feel dull, bilious, constipated, take a dose of

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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. It 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 production plants 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 in cattle men to compare the prize. Exhibits from the famous stockmen of the Tule, Robert Kilgore, John Kennedy, Edward Lanette and others arranged for. Every available space has been taken in Machinery, Implement and Exposition Halls, and a lively interest is manifested 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 cooperation by the agent of the United States Fish Commission and by firms and individuals located at points along the Texas coast, and a beautiful Ice Palace, as constructed by Harry Lamb 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 few round this time will be authorized by the I. & G. N. Railroad and its connections, so that everybody can attend. For further particulars, apply to the nearest rail road agent or to D. J. PRICE, G. P. & T. A., Galveston, Texas.

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The Home Circle

'TIS BETTER TO LAUGH.

The sunniest skies are the fairest,
 The happiest hours are the best;
 Of all of life's blessings the rarest
 Are pictures of pleasure and rest.
 Though fate is our wishes denying,
 Let each bear his part like a man,
 Nor darken the part with our sighing
 'Tis better to laugh when we can.

Each heart has its burden of sorrow,
 Each soul has its shadows profound;
 'Tis sunshine we're yearning to borrow
 From those who may gather around.

Then let us wear faces of pleasure,
 The world will be happy to see;
 A smile is to no one a treasure—
 'Tis better to laugh when you can.
 —Selected.

THE BAKER'S COMPLAINT.

A baker once came to a preacher, who, in the course of conversation, asked him whether he was in the habit of attending religious service, as he professed to be a Christian.

The baker answered, "I was formerly a member of a congregation, but being deceived by the preacher, I have since lost confidence in all preachers, and will henceforth join no Church."

To this the pastor replied: "A certain friend of mine had the same experience with a baker. He sent to him for a fresh loaf of bread, but the baker sent him a hard, stale loaf, and since then he has lost all confidence in bakers."

"But pastor," the baker exclaimed, "they are not all that way!"

The pastor replied: "Neither are all pastors like the one of whom you speak. You have no valid reason, therefore, to stay away from Church; and you will not be able to excuse yourself before God with the story of that wicked pastor on the judgment day."

THE ADVANTAGE OF POSITION.

The late Charles Haddon Spurgeon was not one of those geniuses who suddenly become a sudden revelation to their friends. As a child he was exceedingly intelligent, and his subsequent development was continuous. His schoolmaster looked to him whenever a question had long gone unanswered.

One winter's day, however, when the weather was bitterly cold, a change seemed to come over the boy. His answers went wide of the mark. Soon he dropped to the bottom of the class and stayed there.

The teacher was puzzled; his prize pupil seemed to have lost every spark of intelligence. But as he thought, he noticed that Spurgeon, at the foot of the class, sat right in front of the stove. It took but a moment to rearrange the pupils. The head boy was given the warm seat, and Spurgeon was placed next the window. Then the questions began again.

The change was complete. From that moment Spurgeon did not hesitate for the right answer. Five minutes later he was once more at the head of the class, sitting in front of the stove.—Youth's Companion.

TWO WAYS OF DOING IT.

Here is a pleasant and true story which has lately appeared in the Youth's Companion, being there printed for the first time. The poet, Walt Whitman, was, as is well-known, dependent during most of his life upon the kindness of his friends and admirers for a support. A few years before his death, one of these friends called upon him in his little house in Camden, a suburban town of Philadelphia.

"Well, Walt," he said, "how goes it this winter? Any subscription needed for Christmas?"

"No," said Whitman, "no; I am at work now. I'm in the employ of George Childs. He pays me fifty dollars a month."

"You at work! May I ask what is your occupation?"

"Why, ride in the street-cars, I fall into talk with the drivers and conductors, and find out which of them have no overcoats, and guess at their size and notify Childs, and then he sends the overcoats. It's not hard work," said the poet, thoughtfully. "And then, you know, it helps Childs along."

David Christie Murray, the well-known author, told in print some time ago the story of the hardships of his first years in London. After carrying about his manuscripts in vain from one publishing house to another, he found himself penniless and homeless. He slept upon the Thames embankment for two nights. For two days he had not eaten food.

On the third morning he was stand-

SORES and Ulcers DRAIN THE SYSTEM, ENDANGER LIFE.

That old sore or ulcer, which has been a source of pain, worry and anxiety to you for five or ten years—maybe longer—doesn't heal because you are not using the proper treatment, but are trying to cure it with salves and washes. While these are soothing and relieve pain to some extent, no real, permanent good can come from their use, because the disease is in the blood and far beyond the reach of external applications.

A sore heals promptly when the blood is in good condition, but never if it is diseased. The tendency of these old sores and ulcers is to grow worse, spreading and eating deeper into the flesh. They are a constant drain upon the system, gradually but surely ruin the health and sap the very life. A person's capacity for work or pleasure is soon lost in the great desire and search for something to cure. S. S. S. makes a rapid and permanent cure of old sores and ulcers, and is the only medicine that does, because no other can reach deep-seated blood troubles. Ordinary Sarsaparilla and potash mixtures are too weak and watery to overcome a deadly poison that has taken possession of the blood. Do not waste valuable time experimenting with them.



A Gunshot Wound. "Some years ago I was shot in the left leg, receiving what I considered only a slight wound. It developed into a running sore and gave me a great deal of pain. I was treated by many doctors, and took a number of blood remedies, but none did me any good. I had heard S. S. S. highly recommended and concluded to give it a trial. The result was truly gratifying. S. S. S. seemed to get right at the trouble, and forced the poison out of my blood; soon afterwards the sore healed up and was cured sound and well. I now have perfect use of the leg, which was swollen and very stiff for a long time. J. H. McBRAVER, Lawrenceburg, Ky."

S. S. S. is the only purely vegetable blood purifier known; it is made of roots and herbs of wonderful purifying properties, which no poison can resist. S. S. S. quickly and effectually clears the blood of all morbid, unhealthy humors, and the old, troublesome sore heals. At the same time the general health is invigorated and built up. When a little scratch or hurt fails to heal readily, you may be sure your blood is bad. S. S. S. will soon put it in order and keep it so.

Our Medical Department is in charge of experienced physicians, who have made blood diseases a life study. If you will write them about your case, they will gladly furnish all information or advice wanted, without any charge whatever. Address SWIFT SPECIFIC CO., ATLANTA, GA.



Address SWIFT SPECIFIC CO., ATLANTA, GA.

ing on London Bridge, looking gloomily into the black water, when the editor of a newspaper who knew him passed with a hasty nod. He hesitated, looked at him, and came back.

"Oh Murray!" he cried, "you are just the man I want! Can you spare me a couple of hours?"

"Yes," said Murray, dryly.

"I want an article on—on Columbus for to-morrow. Birthday article. Nothing labored—no dry dates. Something light, fanciful—you understand? Go to the office. You'll find paper and pens ready. Send it to my desk. And, oh, by the way, I may not be there in time. We'll settle in advance," thrusting a couple of sovereigns into his hand.

"I wrote the article," said Murray, "and found out long afterward that the birthday of Christopher Columbus did not come for months. From that day success came to me. That man saved my life."

BE HONEST WITH CHILDREN.

Do not put on a sort of supernatural gravity, as though you never liked sportfulness. You liked it just as much as your children do. Some of you were full of mischief you have never indicated to your children or to your grand-children, and you seldom got up in the morning until you were pulled out of bed. Do not stand before your children pretending to be specimens of immaculate goodness. Do not, because your eyesight is dim and your ankles stiff, frown upon the sportfulness which shows itself in the first lustre of the eye and in the bounding foot of robust health. Do not sit with the rheumatism, wondering how the children can go on so. Thank God that they are so light of spirit, that their laughter is so free, that their spirits are so radiant. Trouble comes soon enough to them. Dark days will come soon enough to them; and heart-breaks and desolation and bereavement will come soon enough. Do not try to forestall it. Do not try to anticipate it. When the clouds come on the sky, it is time enough to get out the reef tackle.—Talmage.

HOW HE WON THEM.

Bishop Whipple says that when he went into the West to preach, he was exceedingly anxious to reach artisans and railway operatives, of whom there were hundreds in Chicago. He called upon William McAlpine, the chief engineer of the Galena Railway, and asked his advice as to the best way of approaching the employes of the road.

"How much do you know about a steam engine?" said McAlpine.

"Nothing."

"Then," said McAlpine, "read 'Lardner's Railway Economy' until you are able to ask an engineer a question about a locomotive, and he not think you a fool."

The clergyman had the practical sense to see the justice of that advice. So he "read up," and in due season went to the roundhouse of the Galena Railway, where he found a number of engineers standing by a locomotive which the firemen were cleaning. He saw that it was a Taunton engine with inside connections, and asked, at a venture:

"Which do you like best, inside or outside connections?"

"This brought out information about steam-heaters and variable exhausts, and in half an hour he had learned

more than his book had ever taught him. When he said goodby, he added:

"Boys, where do you go to Church? I have a free Church in Metropolitan Hall, where I shall be glad to see you, and if at any time you need me, I shall be glad to go to you."

The following Sunday every man was in Church.

SETTLING A DIFFICULTY.

The late Dr. M. D. Hoge, of Richmond, Virginia, tells a good story of two Christian men who "fell out." One heard that the other was talking against him and he went to him, and said: "Will you be kind enough to tell me my faults to my face, that I may profit by your Christian candor, and try to get rid of them?" "Yes, sir," replied the other, "I will do it." They went aside, and the former said: "Before you commence telling what you think wrong in me, will you please bow down with me, and let us pray over it that my eyes may be opened to see my faults as you will tell them? You lead in the prayer." It was done, and when the prayer was over, the man who had sought the interview said: "Now proceed with what you have to complain of in me." But the other replied: "After praying over it, it looks so little that it is not worth talking about. The truth is, I feel now that in going around talking against you, I have been serving the devil myself, and have need that you pray for me and forgive me the wrong I have done you." Here and there in almost every community is a man or woman who might profit by his story.—Religious Herald.

QUEEN VICTORIA AT EIGHTEEN.

We do not relate the following anecdote because it concerns a queen, but because Queen Victoria represents the best womanhood of England, and the highest type of Christianity that royalty has exemplified in this age.

As is well known, when she was a girl of but eighteen years, she was told that she was to rule over the mighty kingdom to whose throne she was heir. There are few persons, either old or young, who would not at least have felt a momentary elation of pride at such an announcement. But there was no expression of exultation in Victoria's face, or words, or heart.

Though she had from infancy been destined to the honor, to her nature, distrustful of itself, the announcement brought a feeling of responsibility that was overpowering, and she sank on her knees, clasped her hands and faltered out:

"God help me to be good!"

Her prayer has been heeded. Help has given her, and to her purity and loyalty have been added glories and honors and powers enough to satisfy the highest earthly ambition. Later in her reign, when she was asked for an explanation of England's greatness, she said:

"It is the Bible and Christianity."

When she began to rule, England had a lower standard of court life than it knows to-day. But the personal influence of its good queen has done much to give the English court and nation the enviable place they hold to-day in European civilization.

It is worth while to remember the simple, earnest words with which the true-hearted monarch of the proudest

kingdom in the world assumed her diadem.

"God help me to be good!"—The Companion.

EVARTS AND THE FARMER.

William M. Evarts, who went to the United States Senate with the reputation of being as good a lawyer as the State of New York possessed, was always an exceedingly slender man. His face, even when he was in his prime, had a look of emaciation which suggested hunger.

One day, says Mr. George S. Hilton, in a recent volume, a solid, substantial-looking farmer from the interior of New York seated himself in the visitors' gallery of the Senate Chamber, and asked the doorkeeper, standing behind him to point out Mr. Evarts.

It was noontime, and only a few members were in the chamber. Pretty soon Senator Voorhees entered, and strode majestically to his seat.

"Is that Evarts?" exclaimed the farmer.

"No," said the doorkeeper, "that is Mr. Voorhees, of Indiana."

Another gentleman with a great deal of presence entered the Senate Chamber. The old man leaned back and clutched the door-keepers arm.

"That's him!" he whispered. "That's the great Mr. Evarts, isn't it?"

"No," was the answer, "that was General Logan."

At length Mr. Evarts came in, and the old farmer was at once informed. He looked at the distinguished lawyer long and earnestly.

"My!" exclaimed he, with an accent of commiseration, "I'll bet he boards!"

FRIENDS HELP.

St. Paul Park Incident.

"After drinking a cup and a half of coffee once a day I always felt languid and dull, having no ambition to get to my morning duties. Then in about an hour or so a weak, nervous derangement of the heart and stomach would come over me with such force I would frequently have to lie down."

"At other times I had severe headaches; stomach finally became affected and digestion so impaired that I had serious chronic dyspepsia and constipation. Mrs. H. A. Hober, for many years State President of the W. C. T. U., a personal friend, told me she had been greatly benefited by quitting coffee and using Postum Food Coffee; she was troubled for years with asthma. She said it was no cross to quit coffee when she found she could have as delicious an article as Postum Food Coffee."

"Another lady, Mrs. Mary Baker, of Red Wing, Minn., had been troubled with chronic dyspepsia for years and found immediate relief on ceasing coffee and beginning Postum Food Coffee twice a day. She was wholly cured. Mrs. Judge Stocker, of Minneapolis, told me that Postum Food Coffee was a Godsend to her, her heart trouble having been relieved after leaving off coffee and taking Postum Food Coffee."

"So many cases came to my notice that I concluded coffee was the cause of my trouble and I quit and took up Postum. I am more than pleased to say that my days of trouble have disappeared. I am well and happy." Mrs. Mary Harrington, St. Paul Park, Minn.

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IN THE STEM, DANGER LIFE.

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only a slight wound. It is highly recommended to get right at the sound and well. I now Lawrenceburg, Ky."

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THE FARMER.

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NOT BEATEN.

Why is it so many ministers speak like beaten men?" asked a young student. We may question the fact, or at least the prevalence of such a tone; but wherever it exists, it is prophetic of failure. The men who whine about their burdens, and talk depressingly about the evils of the world as though they had no God and no glad tidings, can never hearten men for struggle nor arouse the temper of heroism. The men who inspire others are the men who cultivate the buoyant mood.—Baptist Union.

NOBLE DISCONTENT.

It is not the discontent that whines, but that which works that wins our respect. That dissatisfaction of a man with himself that leads him out upon the road to better things, to self-improvement, is the only noble discontent. And all the improvement in his circumstances that does not induce self-improvement, is worse than worthless. Even when a man has gained all his heart could desire from the world, the greatest thing about him is his refusal to be satisfied with the contentment things are supposed to bring with them. There are voices to tell him that he may be better than he is, and no earnest soul can rest while that message rings in his ears.—Christian Intelligencer.

AN UNPROFITABLE OCCUPATION.

The wrong-doing of others is often so patent that one can hardly help observing and condemning it, but to be constantly on the alert to ferret out the short-comings of Church members is both little and unprofitable business. A Christian ought to have no time for it, or, if he has, he ought to be better engaged. It is his to be kindly disposed, charitable, noble and benevolent.

The discoverer and retailer of human faults and imperfections has need to be on his guard, lest delilement cling to his own skirts, and reproach be laid at his own door. The pure eye, the forbearing spirit, and the zealous soul are most desirable requisites in every congregation.—The Presbyterian.

LORD, TEACH US TO PRAY.

One of the greatest needs of the world and the Church to-day is men who know how to pray. The need is felt and acknowledged, but it is easily supplied; for prayer is a most wonderful thing and few of us know much about it. When we begin to study prayer we find it has in it something of the infiniteness of God and that in this matter the most advanced of us is but a beginner. There are mysteries in prayer that we have never explored; there is a power in prayer that we have never wielded; there are joys and sorrows in prayer that we have never tasted. Though we may have been in Christ for years, we still need to come to him as disciples came of old with the request: "Lord, teach us to pray."—Rev. G. H. C. MacGregor.

"TO EACH HIS OWN WORK."

Besides the general duties or work common to us all, each Christian has a special work to do for the Master, and for the family into which he has been received. "To each his own work"—that is, the work he is especially fitted or called to do. Our varieties of personal character and of habit and bent demand that our tasks should be varied if the same effect or end is to be reached in us all. Nor is there any doubt that the great but varied work of the Christian life should be done in all places and at all time. In our business and our recreations, in the home and the work-shop, no less than in the service of the Church, we may abide with God, and serve the Lord, Jesus Christ.

If we take Jesus for Master and Lord, we shall find some function to fulfill, some work to do in his service. There is so much ignorance, so much misery, so much sin in the world around us, that if we have any spark of our Master's love and zeal, we must endeavor to teach men, to comfort and redeem them. We dare not, and can not, stand idle and indifferent when so much work has to be done and so many are soliciting our help. And whatever our faculties or gifts, the work of the Church is so varied that we may every one of us find suitable employment in it, if we are only willing to find it.

None is so weak of will or poor in endowment but that he may do some good, though even but a little. Our Sunday-schools, our benevolent societies, our missions, home and foreign, are all calling for help and for helpers.

If we can not teach men, we may be able to teach children. If we can not even teach children, we may visit; we may relieve the poor and sick; we may speak cheerful words to them, we may carry them a few flowers, or a little fruit, or some warm clothing, or get them medical aid. If we can not speak for Christ to many, we may be able to speak for him to a few. If we can not speak to all, we can at least help to send out others who can and will speak for him. If we have little to say, and less to give, we can at least make that little more by cherishing a gracious and kindly spirit. There is not one but can do something.

There is, then, a special work for every member of the Christian household, however lowly or however high his position, however few or however many his gifts. Christ is too wise a householder to call any man into his service who can not serve. No; he gives "to each his own work." What we all want first and most of all is a keener and more steadfast desire to serve Christ. Were the desire but strong enough, we should soon find some means of gratifying it, and probably the best means. The one only thing the Christian will not do—nothing to call themselves servants, and yet not serve, to profess much zeal, and yet show none—this is the only thing they find intolerable. Better any work, however humble, than none at all. If we sincerely love Christ, and wish to be useful in his household, we may for a while be perplexed as to what kind of service it will be best for us to do, but we shall surely set ourselves to some task, if it be only to open a door, or sweep a room, or sit with a kind face in a sick-chamber, or teach a little child.

What we can do we will do, and do it with our might; and we shall come to feel that our special task has been committed to us by one no less than Christ himself. What we chiefly want is to feel that we must do something for him who has done so much for us.—Christian Work.

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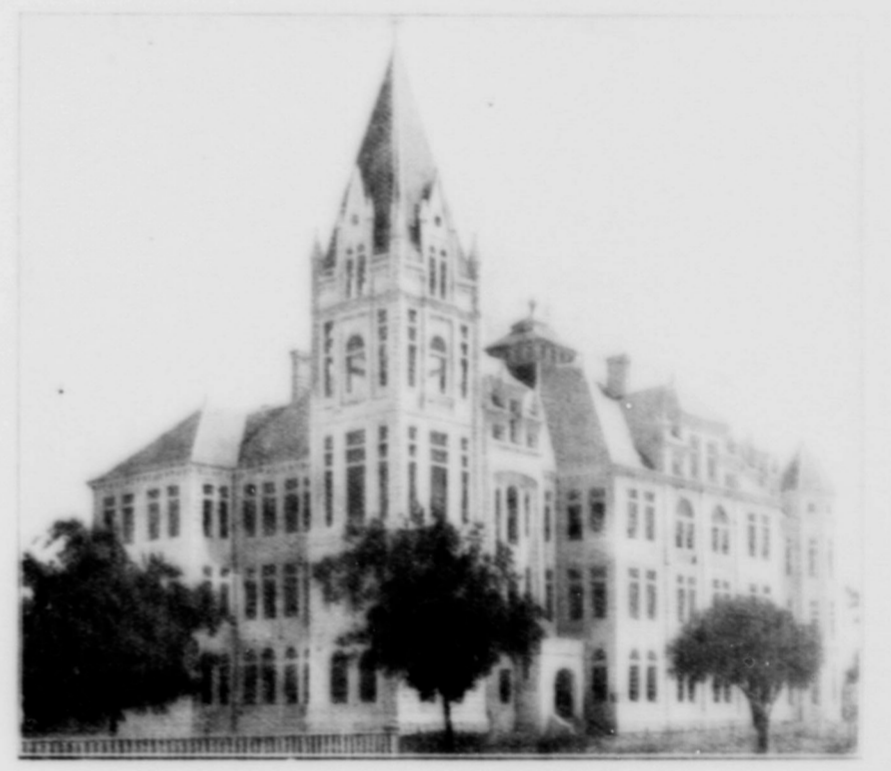
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L. BLAYLOCK, Publisher

Office of Publication—Corner Ervay and Jackson Streets.

Published Every Thursday at Dallas, Texas.

Entered at the Postoffice at Dallas, Texas, as Second-Class Mail Matter.

G. C. RANKIN, D. D., Editor

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The Joint Board of Publication will meet in First Methodist Church, Dallas, Texas, Wednesday, October 3, 1900, at 9 o'clock.

Faith in the true God is the basis of faith in mankind. Because of this fact, Christian nations have no trouble in their dealings with each other.

Deep conviction is the source of religious character. This comes as the result of a sense of unworthiness, a renunciation of self and the acceptance of pardon.

The mere movement of water produces but little friction within itself. But the sand held in the water is the element that grinds down the mountain and cuts through the stratum of the rock.

FUND FOR INDIA SUFFERERS. Table with names and amounts: Mrs. H. V. Thompson, Austin, Texas \$1.00; Wm. Schell, Hillsboro, Texas 2.00; Total \$3.00; Previously reported 1,485.65; \$1,488.65

EDITORIAL BIRD-SHOT.

A shot fired into the air kills nothing.

A life of righteousness is a silent rebuke to wrong-doing.

If some men abuse you, it is a compliment to your character.

Many people die of worry, but very few die of excessive mental labor.

If a man steals your chickens he is a thief, but if he kills you he is a monomaniac.

Whenever a man becomes too pious to live in the Church or to associate with good people, he will do to watch.

Law deals with the words and acts of mankind, but Jesus Christ deals with their hearts and consciences.

When poodle-dogs take the place of well-trained children in the home, there is something unhealthy in domestic morals.

Neither infidelity nor fanaticism is the normal condition of the mind, but a robust faith in God is the foundation of character.

TEXAS PERSONALS.

We are sorry to learn of the sudden death of the little daughter of Rev. and Mrs. J. W. Odom. It occurred at Blooming Grove, Aug. 30.

The Board of Stewards of the Richmond charge have unanimously requested the return of Rev. S. W. Thomas for the fourth year to their Church.

Dr. John M. Moore, pastor of Travis Park Church, San Antonio, has just returned from a trip to Mexico. He is now enjoying good health and will round up a good year's work.

Rev. C. A. Meier, a local preacher in the Courts Memorial Church at Weatherford, was in to see us the past week. He has recently been appointed depot agent for the Santa Fe at Sachse.

We recently had a visit from Rev. W. A. Shelton, who has been for some time in New Mexico. He was on his way to Collin County to visit his home folk. Bro. Shelton is a local preacher in our Church.

We are in receipt of an invitation to the marriage of Miss Mary McKinnon, daughter of Rev. and Mrs. H. D. McKinnon, of Nashville, Ark., to Prof. Robt. H. McSwain, of Georgetown. The event took place August 29, 1900.

Rev. R. B. Bonner, of Courts Memorial, Weatherford, Texas, was in Dallas this week. He cheered the Advocate office with a visit. Bro. Bonner is one of the agents who believe that the Advocate is a great aid to the pastors. He shows his faith by his works.

In a personal note from Rev. J. R. Wages to us he adds the following: "Please allow myself and family to thank all of our friends and brethren for their words of sympathy in the midst of our great bereavement. We pray God's blessings to rest upon them all."

Rev. J. L. Yeats, of Ad Hall, Texas, wishes us to say that he recently had the misfortune to lose his horse, and as he is already oppressed financially on account of affliction in his family and throughout his charge, this loss falls upon him very heavily. Would it not be a generous thing if his brethren of the Texas Conference remember him in his present need and extend him a helping hand? He is worthy and the remembrance will lift a burden off of him at this time.

METHODIST NEWS.

The Methodist Church of Canada shows a gain of 2641 members during the past year.

Rev. A. Carman, D. D., General Superintendent of the Methodist Church of Canada, recently returned from his trip to Europe and Palestine. Dr. Carman was given a royal but deserved welcome at the English Wesleyan Conference. The Methodist Times, of London, speaking of his sermon in connection with the conference, says: "Men

of many types, meeting on Monday morning, agreed that it was the greatest sermon any of them had heard for many years."

Bishop Hendrix sailed from England the 25th of last month, and is by this time at home in Kansas City. He has had an interesting visit to the birthplace of Methodism.

Rev. W. E. Arnold, editor for the past three or four years of a paper known as Pentecostal Herald, has tendered his resignation and will resume pastoral work at the approaching session of the Kentucky Conference.

The Southern Methodist Recorder says: "Bishop Candler preached at the Wesley Grove camp-meeting to twelve thousand people the most powerful sermon ever heard at the camp-ground. It was the subject of general comment all day."

Dr. W. R. Lambuth says: "The program for the Sunday-school Rally Day for Foreign Missions will be ready about September 1. They will be sent free of charge upon application. We trust that as many schools as possible will observe this day."

The General Conference statistician of the Canada Methodist Church reports that the total membership, according to the returns made to the several Annual Conferences of 1900, is 284,901, an increase for the year of 2641, which, added to 1723, the increase for 1899, gives 4364 as the net increase for the first half of the present quadrennium.

Says the Missionary Review of the World: "For fifteen years Dr. Goucher has been supporting more than one hundred primary village schools in India, at an aggregate cost of more than \$100,000. The Goucher schools have educated pastors, presiding elders, pastor-teachers, local preachers and day-school teachers, through whose influence, as the reports of the presiding elder distinctly show, in the fifteen years since they began, twenty-seven thousand converts have been added to the Church."

SHERMAN NOTES.

I had the pleasure of spending last Tuesday in Sherman, and while there attended the opening of North Texas Female College. The buildings and grounds had been put in first-class condition, and everything was in readiness for the opening exercises. One hundred and thirty-odd girls were on hand, from all parts of the country, with a goodly attendance of local patronage. And every train was bringing them in from every direction. This is the largest number by far that has ever been present at the opening exercises. Nearly all of these were new pupils, as the old students make it a point to come in a little later. The college never had such an auspicious beginning, and by the first of next week the roll will doubtless show the fullest attendance ever known at this justly famous school. The North Texas Conference has reason to feel greatly encouraged at the success of the school.

Bishop Key is in fine health, and is beginning to look forward to his fall and winter work with active interest. He is contemplating a little trip to the City of Mexico at an early date, to look into the condition of the work in that mission field. He will not hold that conference till January, but in the meantime he wants to note the condition and progress of things in that region. His first conference will be the Indian Mission, and that will come off the last of next month. We never saw the Bishop in finer spirits, and it is a delight to meet him and come under the influence of his spiritual counsel.

We found Rev. J. M. Binkley in the city, and we dined with him and his family. He makes a fine report of his work on the Gainesville District. A number of church buildings have been erected, the finances are well up, and the various charges have had more than seven hundred conversions. He is closing out the fourth year of his term, and with the present round of quarterly meetings completed, he will be ready for the session of the Conference at Denton. No man in the North Texas Conference has done harder and more faithful work than Bro. Binkley.

Rev. I. W. Clark is rounding things to in good shape in his charge. Some time ago he had a fine meeting, and during the year he has had one hundred and twenty-five accessions. His people are greatly pleased with him. Bishop Key says that Bro. Clark is doing some excellent preaching.

I met Rev. J. R. Wages, of the Sherman District. He and his family have

had their great sorrow in the recent death of his grown son. As we have already said, it occurred in an accident on the Houston Central a few weeks ago. But God's grace is sustaining them in their trial. Bro. Wages is finishing up his four-year term on his district. He is energetic and aggressive in his work, and he has rendered the Church valuable service.

We met Bro. P. C. Archer, of Denton. He was down with his daughter at the college opening. He makes a good report of his work in the border city, and has his church filled at every service.

On the way to Sherman I met Bro. Gus Thomasson and his wife, of the Epworth Era. Mrs. Thomasson's mother was very ill at Van Alstyne, and they were on their way to the old home to see her.

SAN ANTONIO FEMALE COLLEGE.

The seventh session of the San Antonio Female College opened this morning, with exercises in the College Chapel. A large number of patrons and friends of the school were present. Rev. A. E. Rector, who has just returned from a trip abroad, conducted the religious exercises. The number of pupils in attendance is largely in excess of any previous opening. All indications point to a most prosperous year. STERLING FISHER. San Antonio, Texas, Sept. 4.

CORONAL INSTITUTE.

Coronal Institute, San Marcos, opened September 2, 1900, with more than 200 students. More girls in the boarding department than on opening day last year. W. J. JOYCE.

ALEXANDER INSTITUTE.

We opened to-day about 25 per cent better than usual, notwithstanding sickness throughout the country. E. R. WILLIAMS. Jacksonville, Texas, Sept. 4.

WEST TEXAS CONFERENCE.

(CONTINUED FROM PAGE FIVE) ference at Harris' Chapel, on the first Sunday in this month, was protracted over the following Sunday. Congregations were large throughout. Elder Morris and Rev. M. S. Gardner did most of the preaching. These brethren are veritable sons of thunder. This meeting endured three rains. There were several conversions and four accessions to the Church. On the 17th of this month we began a camp-meeting here at Staples, under a large tabernacle on the parsonage lot, which lasted ten days. Bro. Deall arrived on the fourth day, and did most of the preaching to the close of the meeting. This dear brother preaches a line purely original, but is wonderfully efficient in reaching the hearts of the people. Quite a number were converted and reclaimed in this meeting. Fifteen were received into the Church. This was a great meeting in its results. Bros. Morris and Gardner both preached happily in this meeting. Bros. W. J. Joyce and W. H. Killough have added me in the round of meetings. Rev. W. A. Scott has stood with me faithfully. San Marcos Circuit has a body of Christian workers whose loyalty to the Church and appreciation of the ministry is simply beautiful.

BANDERA AND MEDINA.

M. K. Fred, Sept. 3: We have just passed the last watering place on the way to conference. Our presiding elder was on hand, as is characteristic of him on occasions like this, and preached four splendid sermons, to our delight. The finances are considerably behind. The salary is far behind, but our stewards think they will pay out, or nearly so. We hope to be able to report at least 75 per cent of the conference collections paid at conference. We have secured more than the amount called for on the Twentieth Century Thank-Offering. It has been pleasant with us this year. We have been among good people. We have held three protracted meetings, all of which resulted in revivals. Bro. J. T. H. Miller, of Center Point, assisted us in a meeting a part of the time at Bandera. With this exception the preacher in charge did the preaching in this and the other two meetings. At Honda Canyon our meeting was a glorious success. I have never seen greater demonstrations of the power of God. The meeting increased in interest from beginning to finish. The folks were made happy, and again we heard folks shout praises to the Most High. There were many conversions, and we closed the meeting with a score of penitents at the altar. We have a membership of twenty-four at this place, all of which I have received this year, and nearly all on a profession of faith, and there are others that will join between this and conference. We set in in the beginning of the year to make this the best year of our life. Up to date and so far it has been. The Lord has been good to us and blessed our efforts, and we are thankful.

TEXAS CONFERENCE.

LEAGUE CITY. J. I. Russell, Aug. 27: Our circuit camp-meeting, held at Dickinson August 14-15, is past. We had a wet time—rain every day. Yet we only failed to hold two services. Our local congregation was faithful in attending. Every service was a success, and blessing came to us. Our Epworth Leagues were active and untiring in their services. Much rain prevented people from other points on the work



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J. M. SKELT vote and influence Precinct No. 1, tion November 6.

from coming. our people, and joined our Church W. D. Braddie Hitchhiker, our I. M. Bryce, a preaching their for the service appointed for of the Spirit w

R. W. Adams passed through vival work at road town. 100 cent of the 2000 our population railroad service. K. & T. Railway for the road located by and passenger, and San Marcos men have their have a Railroad 200 members. I A that say "Katy General a two weeks". This crew com locomotive for driver Jack V. Vest, matched test on Main S town and there were. Attention children. Mother thing I have had the altar a crew. Strong found near on the world's B mighty shaking bones. The last tea with to the people fell in I camp talked to re-people meetings and as a result blessed. I read here as a result found other Ch them is holding. If we keep us to be but a short t be one of the B Conference. W worth of material for of January begins work to have already star and table us at the whitening of all the glory for

EAST TEX

TVI S. N. Allen, of our meetings. We have had a Lord has been. Teter Circuit. A conversions and people. They have Epworth Leagues. I can't say that be the conference are benefited on people. Three of have passed. On they him; he m say people are t present to comi somebody has to make room for him. Lookout! We state the fact to have good rest

ARLERS

W. W. Goldhu moved our meet any July 3, ran t eral reclamations. Three joined the gan at Mt. Zion. Each of a reviv camp-meeting, and hundreds; ha the people moved are only a few can't have such to have. They are Mt. Zion Sister 3 2 20 at Mt. Zi- thought me a nice the collection, an I am wearing a which I am as n be and as thank Sister Griffin is in Israel. Her fa and women in t

Sunday-School Department.

THIRD QUARTER, LESSON II, SEPTEMBER 9.

THE GOOD SAMARITAN. Luke 10:25-37.

The Golden Text: "Love thy neighbor as thyself."—Lev. 19:18.

From the International Evangel we take the following comments upon the lesson:

This is the first reference to a "lawyer" in the gospel history. In the parallel account in Mark 12:28 he is called a "scribe," from which we infer that scribe and lawyer were either the same, or in any case, their functions were sometimes united. The latter is the more probable. The lawyer was a teacher, an expounder of the Law of Moses. But at that time they were occupied more with the "traditions of the elders" than with the Law. They had practically made the Law void through those traditions (Matt. 15:3, 6.) They were occupied with questions of ceremonialism and casuistry, multiplying precepts touching the minutest details of life, but neglecting the weightier matter of righteousness. But they had become very subtle in hair-splitting distinctions and word-juggling sophistry, and they had great confidence in their skill in verbal fencing. It is said that this lawyer "stood up, and tempted him." The word tempted, as here used, means "tried, tested," and is an intensified form of the word, meaning strictly, "putting him fully to the test." It indicates that he intended a most vigorous logical attack upon Jesus. We have the record of several such attacks upon Christ by the rabbis. Consider the incidents recorded in the following references: Matt. 16:1; 19:3; 22:16-18; 22:35; John 8:1-6. Of the same character also is Matt. 12:10 and Luke 11:53, 54.

Christ's method of meeting these attacks is worthy of the most careful study. The first thing to be observed is that he did not enter into any intellectual wrangle with those who sought to draw him into debate. He transferred the discussion from the court of the intellect to the bar of the conscience. They came to him asking, "Is it lawful?" He replied by asking, "Is it right?" These two questions reveal the different view-points from which the Jewish teachers and Jesus looked upon questions of conduct. They were occupied with the question: "What is written in the book of Moses and the Books of the elders?" while he was concerned only with the question, "What is written in the book of the human soul?" Replying thus, his answers were conclusive. Had he contended with the lawyers on their own grounds no conclusions would have been reached. But when, brushing aside as utterly irrelevant their artificial and superficial quibbles, he brought them directly face to face with the principles of right, their own hearts rendered decision, and they perceived that the argument was ended before it had really commenced. There is but one answer to the question: "Is it lawful to do good on the Sabbath?" No controversy was possible over the proposition, "Render therefore unto Caesar the things which are Caesar's, and unto God the things which are God's." They fancied they had an incontestable case when they brought the sinful woman, and with finger on the Law said, "Moses teaches that such shall be stoned; but what sayest thou?" But they went out in shamed amazement, not one daring to lift his hand, when Jesus said, "Let him that is without sin among you cast the first stone." It was the genius of Jesus as a teacher that he could put his finger on the primary elements of the moral nature, and cause the voice of divine authority to speak out of the depths of every man's heart.

The lawyer of this lesson asked a great question—there is no greater—but he asked it in an utterly insincere spirit. He was not at all seeking to know the way of eternal life, but was seeking to draw Jesus into a discussion in which he hoped to discredit him in the sight of the listeners. It was in a very different spirit from his that the convicted people who listened to Peter on the day of Pentecost, asked: "Men and brethren, what shall we do?" and very differently did the Philippian jailer demand of Paul and Silas, "Sirs, what must I do to be saved?" Not long after (Luke 18:18) one of the rulers asked Jesus the same question by the lawyer; but evidently he asked it sincerely; and while the answer of Jesus was in the first instance the same as to the lawyer, yet he opened to him the way of life, and

it is said that looking upon him he loved him (Mark 10:21). Even the scribe, according to Mark's account (12:28-34,) who came asking the question, "which is the first commandment of all?" If not at first a serious seeker after truth, at least frankly accepted the reply which Jesus gave him; and of him Jesus said, "Thou art not far from the kingdom of God." But the lawyer of this lesson was not honest; and so while Jesus answered him truly, it was to no purpose. Intent not upon arriving at the knowledge of the truth but upon displaying his skill in a word contest, feeling that Jesus had answered incontestably, and yet anxious to justify himself, he seized upon a word in the Lord's reply which offered the possibility of quibbling and juggling, and asked, "What is my neighbor?" Again Jesus declined to enter the mazes of rabbinical sophistries, and in the parable of the Good Samaritan carried the question to the tribunal of the heart, and forced the lawyer, in spite of his quibbling and insincere spirit, and in spite of his deep-rooted prejudices and race hatred, himself to acknowledge that even a Samaritan was his neighbor.

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

A Roundlap Ginner 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 Ginner's 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 anyone 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.

Epworth League Department.

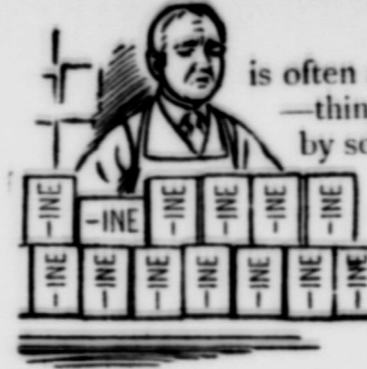
Topic for September 9. Our Simple Duty.—Luke 17:7-10.

Upon this lesson the Canadian Era says: A STERN BUT NECESSARY LESSON.

The view which this comparatively unfamiliar parable presents of human life and obligation, may not be a welcome one to many. The Christian is compared to a slave—one who has been hard at work all day in his master's fields. When he returns to the house at sundown, new duties and toils await him. Instead of being permitted to rest, or invited to recruit himself after the fatigue of the day, he has to prepare his master's supper, and to wait on him. Even when he has discharged these duties, he gets no special commendation; he has done only what he was under obligation to do. "He is still an 'unprofitable servant.'" And mark the meaning of "unprofitable"—derived from two Greek words, and means, having done nothing beyond what was due. At first, the parable seems hard and ungracious, but the more carefully we consider it, the more true to the actual facts of human life do we find it. Has not nature its sternness as well as its more gentle aspects—its frosts as well as its flowers, its storms as well as its calms? And human life, is that always smooth and easy? Are there not many to whom it appears a mere succession of ill-rewarded toils, a mere dull round of labor, cheered by no approval, by no applause? And if the Great Teacher were to depict human life fairly, and give help adequate to its strain, was it not right that he should depict its sternness as well as its mild demands?

THE MANLINESS OF DUTY.

If we are men, and not babes in Christ, the word duty will hardly be



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less dear to us than the word love. If we are brave, continues Cox, we shall hold the title "dutiful servant," to be hardly less honorable than that of "loving and obedient." We shall rejoice that the path of heaven is steep and hard to climb, since only by a severe and bracing discipline can we rise to our full stature, and come to our full strength. We need to be roused and stirred by the clarion call of duty, as well as soothed and comforted by the tender breathings of love. And in this parable, the call comes loud and clear, becoming louder as we listen and reflect. Do your duty, and when you have done it, however laborious and painful it may be, remember that you have only done your duty. If you are tempted to a sort of self-pity for the hardships you have borne, or to a self-admiration for the achievements you have wrought, let this be your safe-guard—that you have done no more than your duty. The very moment we grow complacent over our work, our work spoils in our hands. We begin to think of ourselves instead of our work, of the wonders we have achieved instead of the toils which yet lie before us, and of how we may best discharge them. So soon as we begin to complain of our lot and task, to murmur as though our burden were too heavy, or as though we were called to bear it in our own strength, we unfit ourselves for it; our nerves and courage give way, and we become incapable of doing even the little we are competent to do.

THE JOY OF DUTY.

How bracing is the sense of duty discharged. It is one of the moral luxuries of life, and it is part of the reward of which the parable does not speak. Does not Christ himself teach us to say, "We have done that which it was our duty to do." All that our Lord demands of us that with such capacities and opportunities as we have, we shall do our best, at lowest try to do it. Honesty of intention, purity and sincerity of motive, the diligence and cheerfulness with which we address ourselves to his service—these things count for more with him, than the mere amount of work we accomplish. Jesus would have us think, as he himself thinks, that we have done our duty when we have sincerely and earnestly endeavored to do it. True, he bids us add to the statement, "we have done our duty," the confession, "we are unprofitable servants," that is, we have done nothing beyond what we ought to do. And no doubt the humility of this last sentence is a wholesome antidote to the pride which might be engendered by the first. Even when a Christian has done his most as well as his best, he is inclined to lament that he could not do more if he had a truly Christian spirit, and gratefully acknowledges that he could not have done as much, that he could have done nothing really good, without the grace and help of God. This spirit of humility should be present with us in all our performance of duty.

To the Pastors and League Workers of Texas:

There may be among your acquaintances some young lady or gentleman who expects to attend our State University next year. If such an one is in any way connected with the Methodist Church, either personally or through his family, will you not take the trouble to send his name to the address given below?

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may follow as the result of this one act. Ecclesiastes 11:1, 6. MARY E. DECHERD, Second Vice-President Hotchkiss Memorial Epworth League, 2312 August St., Austin, Texas.

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COLUMBIA BOOK CONCERN, 100, 102, 104, 106 and 108 VINE STREET, Department B, ST. LOUIS, MO., U. S. A.

WORLDLY AMUSEMENTS—DANCING.

So far as the knowledge of the writer extends, there is not an evangelical Church in the world that countenances dancing. On the contrary, it is universally condemned as antagonistic to the genius of our holy religion and inconsistent with our vow of consecration to God taken at the altar of the Church. Even the Roman Catholics, with all their laxity of life and abominable idolatry, have, in the person of their Bishops and Archbishops, spoken against the dance because of its corrupting tendency. It appears that whatever is specifically and positively prohibited by all the evangelical Churches, and others as well, must from the very nature of the case be evil. To put this question at rest and to furnish information to those who may not have it at hand, we beg to lay before the reader some of these deliverances. Archbishop J. H. W. Elder, Conductor to the Archbishop of Cincinnati, issued a circular letter to the clergy of his diocese which contained the following: "There must be no round dancing at any time, and no dancing of any kind after dark." A council composed of Bishops and Archbishops of the Catholic Church of America met in Baltimore, October, 1865, and issued a pastoral letter to their people, from which we make the following extract: "In this connection we consider it to be our duty to warn our people against those amusements which may easily become to them an occasion of sin, and especially against the fashionable dances, which, as at present carried on, are revolting to every feeling of delicacy and propriety, and are fraught with the greatest danger to morals." These will suffice for the Roman Church. These statements are so clear that comment is unnecessary. The Presbyterian Church is not less pronounced, as the following deliverances will evince. In 1869 the General Assembly of the Presbyterian Church adopted the following resolution: "That whilst the pleasures of the ball-room and the theater are primarily intended by the 'dancing and stage plays,' forbidden in the answer to the 139th question in the Larger Catechism, the spirit of the prohibition extends to all kindred amusements which are calculated to awaken thoughts and

feelings inconsistent with the seventh commandment, as explained by the Savior in Matt. 5:27, 28."

In October, 1869, the Synod of Missouri adopted the following resolutions: "1. Resolved, That the practice of dancing, of giving or attending private or public dancing parties, or theatrical exhibitions, and of educating their children in the art of dancing, by professing Christians, is clearly forbidden by the spirit of the gospel, and condemned by our Confession of Faith, and by the decision of our highest Church judicatories, and in violation of the covenant obligation entered into by every one who connects himself with the Church of Christ; and that such conduct is an offense which due regard to the purity as well as the peace of the Church will not permit her courts to overlook or disregard. 2. Synod does therefore recommend and enjoin that the sessions of all the Churches within our bodies treat these sins as other recognized sins are to be treated, and by proper instruction, admonition and reproof, endeavor, in the spirit of Christian gentleness and fidelity, to remove all such practices from our Churches, and that when milder measures fail they proceed, by the exercise of discipline, to correct the evil, or to separate those who persist in these sinful practices from the body of Christ, that the cause of Christ be not hindered, and that we may thus cooperate with him, in presenting to himself a glorious Church not having spot or wrinkle, or any such thing, but that it may be holy and without blemish."

Not less pronouncedly has the Cumberland Presbyterian Church dealt with this question. This Church expressed itself on the 16th of May, 1895, at Meridian, Miss., as follows: "A memorial from the Texas Synod has been referred to us, asking that a specific law be incorporated in the rules of Discipline, forbidding dancing, theater-going and card-playing. The committee think the matter complained of need not be expressed in a specific law, inasmuch as section third of the Church covenant of the Confession of Faith, properly interpreted, includes such things, and since we believe them to be evil and only evil, we recommend that this General Assembly declare its disapproval of such practices, and urge the ministers and Church sessions

to instruct and exhort the members to refrain from participating in these evils, which are altogether unprofitable and inconsistent with Christian character; and, whenever necessary, that discipline be exercised according to the constitution of the Church." The third section of the Covenant of Faith referred to above reads as follows: "Will you earnestly strive to avoid the follies and vices of the world, to increase in knowledge and to grow in grace, and to live henceforth for Christ?" This is the same as the clause in our covenant binding us to "renounce the devil with all his works, the vain pomp and glory of the world, and the carnal desires of the flesh."

The Episcopal Church has also spoken quite definitely upon the subject, as appears from the subjoined. The ministers of the Valley of Virginia, fourteen in number, saw proper to issue to their respective congregations an address, from which we quote: "And where is this process of warning to begin? Evidently with those highest in office of the Church; else what are they there for? But our Bishops have faithfully discharged their duty herein, both in council and from church to church. In his address to the council of 1872, Bishop Johns says: 'The most offensive inconsistencies specified consist in indulging in that lascivious mode of promiscuous dancing called the round dance—a demoralizing dissipation, disgusting to the delicacy of refined taste, and shocking to the sensibilities of the renewed mind. This scandal is not to be tolerated in the Church of Christ.'" To this the council responded by an affirmative resolution declaring it the duty of ministers faithfully to execute the canons bearing upon the subject, and discountenance and restrain the practice alluded to.

As the Baptist Church has no legislative body to act for the Church at large, I shall give the attitude of that Church to the question as expressed by individuals. From Major Penn's treatise, styled "The Upas Tree," I take the following: "If I am wrong, I rejoice to know that I am in the best company on earth, for the whole religious world, with a few exceptions, regards dancing as an enemy to good morals, and as destructive to all spirituality, because it is productive of so much evil and no good." From a

tractate issued by the American Baptist Publishing Society the following is quoted: "In addition to all this, it should not be lost sight of that the best and most reliable public sentiment in the Church, in all its branches, pronounces distinctly against the practice of social dancing."

It is unnecessary to quote from our Discipline upon this subject. From all this it is to be seen very clearly that the Methodists stand not alone in their opposition to this disgraceful evil, but fully abreast with other Churches. R. C. ARMSTRONG, Fort Worth, Texas.

MONUMENT TO OLD SETTLERS.

At a meeting of the old settlers at Aubrey recently, I, in a talk made by myself, suggested the propriety of building a monument to the honor of the old settlers of Denton County. The suggestion was heartily endorsed. I am glad Bro. Allen has called attention to the subject through the columns of the Advocate, and hope the time is not distant when a suitable shaft will be erected to the honor of John B. Denton and his co-laborers. Bro. Allen is laboring under a mistake about the place where John B. Denton was murdered by Indians. The place where the brave Denton fell was on Village Creek, west of the West Fork of the Trinity, and not but a few miles from Johnson's Station, in Tarrant County, some twelve or fourteen miles east of Fort Worth. As to the place of his burial, those who were with him are not agreed. It is most likely he was buried on Fossil Creek, a few miles below Birdville. Col. James Bourland told me, now more than forty years since, that it was his impression that they brought him as far as Denton Creek, and there buried him. Henry Stout, who died not long since in Hunt County, an experienced woodsman and frontiersman, said he was buried on Fossil Creek, in Tarrant County. John B. Denton has two sons, Methodist preachers. His youngest boy is his namesake—John B. Denton, Jr. Bro. M. W. Shearer did not marry John B. Denton's granddaughter, but a grand-niece. J. W. CHALK, Pilot Point, Texas.

Denominations are but view-points.

WOMAN'S DEPARTMENT.

To the Auxiliaries of the W. H. M. Society of the North Texas Conference:

Dear Sisters—Please see that your Corresponding Secretary sends in her report by September 1, or at least not later than September 15. My report to the General Secretary can not be sent promptly, nor will it be complete, without the report from your auxiliary.

Then, too, see that your Treasurer's report is sent promptly, and that an earnest effort has been made to collect all the dues, as well as the incidental fees. Help by making prompt and full payment yourself. Several needy parsonages are waiting for the aid that you can give them in this way. The pastors write me that they are very anxious for money granted them, so that they may get the parsonages in a good condition for winter.

Don't forget to send the current expense fund for the Dallas Mission Home. It is very inconvenient in a small family not to have sufficient funds for daily needs; how much more so when there are forty or fifty girls to care for, and nothing with which to buy. Let us not compel our maîtres to face such a situation because we fail to pay a small pittance.

Now is the only opportunity for us to make our Twentieth Century Offering. It would seem as if we Texas Methodists have more reason to be thankful than have the Methodists of any other State. On all sides our temporal blessings are more than we can count, while our spiritual blessings are just what we have made them. If we should make offerings in proportion to our blessings, what a sum there would be for Christian education! Have you done your best? Has your auxiliary done its duty?

Let me urge that you enroll your pastor's name on the educational endowment fund. He has almost closed a year of faithful work, not only for the Lord, but for your Church especially. He would appreciate the attention shown in this way, because it would materially advance the cause for which he has been laboring.

It will not be long until our annual meeting, and then the work will have been finished and the opportunity lost. Let each one ask herself whether or not she has done what she could.

MRS. H. A. EVANS, Cor. Sec. W. H. M. S. N. T. Conf.

Mrs. I. M. N. Stevens was greatly honored at the World's Convention in Edinburgh by being elected Vice-President-Lady of the World W. C. T. U. This was fitting, inasmuch as he was the successor of Miss Willard as President of the largest National Union. The United States has a larger membership than England, Canada and Australia combined, and the delegates, recognizing the superior executive ability of Mrs. Stevens, were unanimous in conferring upon her this high honor. We all realize that the ability of our chosen leader is recognized by the women of other nations, thus conferring the wisdom of Miss Willard in designating her as her choice as her immediate successor. She is strong and true, and has the confidence of all the women.

FANNY L. ARMSTRONG.

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Seguin, Texas, Sept. 27.—I have taken Hall's Great Discovery and it has cured me completely of Kidney and Bladder Trouble.

F. SUCHART, Treasurer Guadalupe County.

Table with 2 columns: Location and Date. Includes San Augustine District-Fourth Round, Tenaha cir. at Geary, Sept. 22, 23, 24, 25, 26, 27, 28, 29, 30, 31; Homer cir. at Burke, Oct. 6, 7, 8, 9, 10, 11, 12, 13, 14, 15, 16, 17, 18, 19, 20, 21, 22, 23, 24, 25, 26, 27, 28, 29, 30, 31; Center cir. at New Prospect, Oct. 12, 13, 14, 15, 16, 17, 18, 19, 20, 21, 22, 23, 24, 25, 26, 27, 28, 29, 30, 31; Melrose cir. at Fairview, Oct. 29, 30, 31; Nacogdoches sta., Oct. 21, 22, 23, 24, 25, 26, 27, 28, 29, 30, 31; Minden cir., Oct. 27, 28, 29, 30, 31.

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FROM PLANTER TO CONSUMER.

One of the hardest problems that the lover of a good cup of soffee has to contend with is not so much what kind of coffee to buy but the fact that when they do get a coffee that they like, how can they assure themselves that their next purchase of coffee will be equally as good a drink; and it is no wonder that the poor house-keeper is in this dilemma, as 99 times out of 100 she gets sold to her as a good coffee an experimental mixture, which probably half a dozen people have taken a hand in, and all of whom were men thoroughly ignorant of the drinking properties of the coffees they were mixing together, and all they knew about it was that they were mixing two or more coffees. After this mixture has been sold out, and an order comes in for the same coffee again, they try another mixture that may look like the first one they made, but is undoubtedly as different in the drink as day is from night. It is as ridiculous for a man who does not thoroughly understand the drinking properties of coffees to try and combine them as it would be for a blacksmith to attempt to fill a doctor's prescription.

The largest exclusive roasters of coffee, who import all their own coffees and have their men buying right from the planters, is the house of W. F. McLaughlin & Co., Chicago, proprietors of the celebrated brand of McLaughlin's XXXX Coffee, whose advertisement appears in this issue of this paper. There is no opportunity for this coffee to be adulterated after leaving the manufacturer's hands as it is sold only in 1-lb packages under McLaughlin & Co.'s seal. Their thorough understanding of the coffee business and their facilities for buying direct from the planter—thereby passing over the heads of the Importer, Broker or Wholesale Grocer—enables them to come to you direct from the plantation, thus saving the middleman's profit, giving you at the lowest price the very best coffee for its drinking qualities, and guaranteed to be absolutely uniform; and it makes no difference whether you buy their coffee to-day or years from now, you will get exactly the same drink if you buy McLaughlin's XXXX Coffee.

INVOCATION.

By J. L. Murray.

Come, thou unseen sweet Spirit, come, And let thy holy light be given; In majesty revolve the dumb, And teach my soul the speech of heaven.

A holy sense of peace and rest Bestow upon my hungry heart; O hide thy graces in my breast, And all thy fullness there impart.

These feet that tread the paths of earth, These hands that bear the curves of toil, O consecrate by holy birth, And bring them with thy richest spoil.

Let every melting power of mine Conform to what thou makest me; O in thy wondrous self refine, And make me what I ought to be.

My soul from every stain renew, Ere sin and sorrow bring dismay; O blessed Spirit, still pursue, And lead me into perfect day.

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The Publishing Houses of the M. E. Church are supplying their people with programs for a service for elderly people, the proceeds to be devoted to the fund for conference claimants. This strikes us as a splendid idea and helpful in getting up this fund. Such a service would no doubt be interesting and inspiring. We will cheerfully furnish further information to any one desiring it.

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The New Orleans Advocate, in a recent issue, contained this comment on the "Making of a Man," by James W. Lee: "When this book first appeared several years ago it attracted wide attention, and elicited very favorable comment from thinking men. It is in reality a bright, able and highly instructive volume, and is calculated to

deeply impress the reader with the nobility of man's nature, the grandeur of his destiny, and with the providential provision that has been made for every human want and aspiration, whether pertaining to the physical, social, intellectual, moral, esthetic, or spiritual nature. The author is a man of large intelligence, philosophic mind, and keen penetration, and evidences thorough mastery of his subject. He believes strongly in man's immortality and spiritual worth, and dwells upon the importance as well as the means of making the most of our

selves. In this book materialistic theories are antagonized and punctured, and man's divine origin is set forth in clear and convincing light. It is a book to stimulate thought, inspire hope, and fortify faith. The author, in revising it, has availed himself of recent developments in philosophic thought, and in other ways has enhanced its interest and value. We heartily commend it to all who are interested in the study of man, the crowning glory of creation." This book will be sent, postpaid, to the House on receipt of \$1.25.

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REMARKS:

*The quarterlies begin with January, April, July and October. As far as possible, let all subscriptions begin with the quarter, and run to the end of the year.

OBITUARIES.

The space allowed obituaries is twenty to twenty-five lines or about 170 or 180 words. The privilege is reserved of condensing all obituary notices. Parties desiring such notices to appear in full as written should remit money to cover expenses space to-wit: at the rate of ONE CENT PER WORD. Money should accompany all orders.

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

POETRY CAN IN NO CASE BE INSERTED.

Extra copies of paper containing obituaries can be procured if ordered when manuscript is sent. Price, five cents per copy.

REV. ROBERT O. EUSTACE.

A good man has fallen. Robert Eustace, the son of William S. and Anna E. Eustace, was born May 15, 1857, in Sabine County, Mo.; was converted at Nevada, Mo., 1873, and joined the Methodist Church, South; was licensed to preach July 21, 1883, and joined the Southwest Missouri Conference same year; was ordained deacon by Bishop Key, September 28, 1886, and elder by Bishop Galloway, September 27, 1892. He served faithfully the several churches to which he was sent until 1893, in which year his health failed, and in order to regain his health he transferred to Texas, and did mission work in Fort Worth eight months, and in November, 1895, joined the Northwest Texas Conference, and was assigned to Canadian church, where he served two years, and from there to Tulsa and Silverton, and from there to Amarillo City, where he did two years' faithful service, and from there to Floydville charge, on the lower plains, where he probably preached a time or two, but finally that terrible disease, consumption, claimed him as its victim. After he saw that he could battle against his physical embarrassment no longer, he gave up his charge, and he and his devoted wife moved to Canyon City, near his wife's relatives, where he lingered for some months waiting the final call, which came May 29, 1899, and he was at rest. Bro. Eustace was married to Miss Vina Mitchell, at Canyon City, November 14, 1887. They were happily married, and doubtless there was not a bar between them during their union. The good Lord took their only child last year. Bro. Eustace and the writer assisted each other in meetings for about four years, and I am sure that I never knew a more saintly man. I do not recall in my association one word or act that I could criticize in him. You could count on souls being saved when he held a meeting. I feel personally grieved over the loss of a friend—yes, a friend indeed, and one in whom you could trust. I would like to go to his final resting place in the cemetery at Amarillo and lay a flower on the grave of my comrade of the cross. The Church has lost a faithful, humble preacher, in whom surely there was no guile. I wish all of us brethren who stand on Zion's walls cared as little about getting into soft places as did Robert Eustace. Surely his reward will be rich. His never went into the pulpit unprepared. His sermons showed thought and system. He had a habit of making a new sermon every week, consequently was never without an appropriate sermon wherever he was called on to preach. He had a fair education, and when he was the kind of a preacher who improved with the years. May God sustain his grief-stricken wife, and may we, as Western preachers, follow his rich example.

J. T. BLOODWORTH.

VESEY.—Judge John Vesey, son of Capt. John W. Vesey, was born in Aberdeen, Miss., November 25, 1855. In 1869 he came to Texas with his parents, who settled in Red River County, near Chappinville. When Dr. J. W. F. Mackenzie gave up teaching, in 1871, Capt. Vesey took charge of McKenzie College. Young John was a student in this school till 1875, at which time he entered the Vanderbilt University, being the first matriculate of that institution, and was among the first of its graduates, taking his degree in 1878. He returned to Texas. His father having died, he took charge of McKenzie College in the fall of 1878, but at the end of one year he went to Paris, where he taught two years. April 14, 1871, in the Methodist Church at Terrell, he was happily united in marriage to Miss Addie S. Allen, daughter of Rev. A. C. Allen, of the North Texas Conference. In the fall of 1881 he moved to Terrell, and taught school one year, at the end of which he entered, as a partner, the law firm of Allen & Vesey. At the general election in 1888 he was elected County Judge of Kaufman County, which office he held for eight years, and had the Democratic nomination for the fifth term. Judge Vesey professed religion and joined the Methodist Episcopal Church, South, when a boy; was ever faithful and true to her vows, and was one of the most liberal supporters of her institutions, according to his ability, I ever knew. He has been a steward in the Church for a number of years, and was always a faithful friend of his pastor and a safe adviser in the councils of the Church. He was the first President of the Texas State League Conference, organized at Dallas in 1892. During the three years he was at the Vanderbilt University he boarded at the home of Dr. T. O. Summers. He was a hard student and a model Christian gentleman, respected by all and loved by his friends. In the school-room he was an efficient teacher, arousing the student's intellect to an earnest quest after truth and an aspiration for that that is noble in man. As a Judge he was wise and prudent, administering justice without partiality. With untiring energy he looked after the interest of the county committed to his office. He was broad in his views, aggressive in his purposes, and progressive in his administration. Under his management the material interests of the county were greatly advanced, without increasing taxes upon the people. The high esteem in which he was held by the people of the county was attested by their repeatedly electing him to the same office. About the first of August, 1899, he had a very severe attack of jaundice, caused by gall-stones, from which he never entirely recovered. After a confinement of two months, he got up and attended to business until a week before his death.

Realizing that his old trouble was returning, at the advice of his physicians he went to Fort Worth for an operation, which was performed Wednesday, August 3. He rallied from the operation and seemed to be doing well until Friday night, when he began rapidly to grow worse, and died Saturday morning, August 11, 1900. Thus passed away one of earth's true noblemen. He was a loving friend, an indulgent father, a devoted husband. We were class-mates. I have known him intimately for twenty-five years, and if I ever knew a finer character I am not aware of it. He leaves a sorrow-stricken wife and three little boys to mourn their loss, two sweet little girls having preceded him to the better world. Weeping ones, he is not lost, but just gone on before. Let us Sunday evening, August 12, amid a vast throng of sympathizing and weeping friends, we lay his body to rest in the Terrell Cemetery, to await the resurrection morn.

O. S. THOMAS.

VANPELT.—Little Fred Vanpelt, son of J. L. and E. R. Vanpelt, was born September 17, 1899, and died March 6, 1900, of inflammation of the brain. The little sufferer had been sick for several days with whooping cough, but this soon gave way, and then the fatal disease came up, which soon took him to our Father's home. Little Freddie was the first-born of his parents, and when the first-born makes its appearance in a family, the hearts of both parents are all aglow with delight, resolutions are formed and reformed as to what course should be pursued to make a success in its development from infancy to womanhood or manhood. Oh, how they tenderly care for it! The loving eye of the mother watches over it by day and by night, and in such an hour as they think not the little flower begins to wither, then fades, and finally dies. Oh, how sad are the hearts of both father and mother! Hopes that once were had, the resolutions that once were formed, have shattered and gone, and parents are so heart-broken they bow their heads in grief and despair. But, parents, Freddie is not gone; he has only been transplanted from earth to the garden of God. Look up; he is now safe from all harm. No more can disease fasten its fangs upon him and torture, for he is in God's house. You can not call Freddie back to you, but you can go to him. May you so live that some sweet day you will meet your little one around the throne of God.

A. METHVIN.

GATTEYS.—Rev. Wm. G. Gatteys was born in Jackson County, Ala., August 2, 1825, and died in the triumphs of a Christian's faith at his home in Clareville, Bee County, Texas, on his seventy-fifth birthday. He was converted at the age of nine years; was licensed to preach fifty years ago in Silsbee County, Miss. He was ordained elder by Bishop Payne at Rion, Miss., in 1871, and Bishop Parker ordained him elder at Cleburne, Nov. 1882. Bro. Gatteys spent his long life in the service of God, and his reward is on high. He loved to preach the gospel, and delighted in the services of God's house; was very active as a local preacher until his health failed. For nearly twenty years he has lived in Bee and Live Oak Counties. During most of that time he has been fully identified with all the interests of the Church in Oakville Circuit. We shall miss him very much. A good man has gone to his reward. His wife preceded him by twenty-three years. They were born nine children. Four still survive. May God's richest blessings rest upon the sorrowing loved ones. Be faithful and meet him in heaven.

F. L. McGEHEE, P. C.

PICKENS.—Mrs. Margaret E. Pickens (nee Douglas) was born in Holmes County, Miss., January 3, 1831, and died in Navarro County, Texas, at the home of her daughter, Mrs. Bettie Slaughter, July 11, 1900. She professed religion and joined the M. E. Church, South, in Shelbyville, Tenn., while on a visit to relatives; was married to Joseph B. Pickens in December, 1860, at the residence of her father, James H. Douglas, of Mississippi. In 1859, she, with her husband and three little girls, moved to Texas. She has been a widow for seventeen years, her husband having died in 1883. She was a kind and noble lady, a devoted mother, and a truly Christian character, loved and respected by all who knew her. Her life was one channel of consistency. She dearly loved her church, was faithful to her vows, attending upon the ordinances of the Church and supporting its institutions. Aunt Mag is no more on earth, but bereaved ones, weep not, for she has winged her way with the angel band to the city of God, where you may find her, crowned and worshipping the King of kings and Lord of lords.

E. C. MARTIN.

HUDDLE.—Isaac Zachariah Huddle was born in Wythe County, Va., June 22, 1831; came with his parents to Texas in 1855, and settled in Lamar County. He was married to Miss Nancy Brackley in 1876 or 1877. To them were born two children, both of whom still live, though his wife has been dead for several years. He was converted under the ministry of Rev. S. Crutchfield in August, 1868, and joined the M. E. Church, South, in which he lived faithfully till death, which occurred August 29, 1899, at the home of his brother, Wm. Huddle, six miles west of Paris. He had been greatly afflicted with paralysis for many years, but his short religious life was characterized with all the activity of which he was capable.

J. A. WYATT.

STATE OF OHIO, CITY OF TOLEDO, 1st DISTRICT, LEXINGTON COUNTY.

Frank J. Cheney makes oath that he is senior partner of the firm of F. J. Cheney & Co., doing business in the City of Toledo, County and State aforesaid, and that said firm will pay the sum of ONE HUNDRED DOLLARS for each and every case of Catarrh that cannot be cured by the use of Hall's Catarrh Cure.

FRANK J. CHENEY. Sworn to before me and subscribed in my presence, this 6th day of December, A. D. 1896.

A. W. GLEASON, Notary Public.

Hall's Catarrh Cure is taken internally, and acts directly on the blood and mucous surfaces of the system. Send for testimonials, free.

F. J. CHENEY & CO., Toledo, O. Sold by Druggists. Hall's Family Pills are the best.

AVARY.—Mrs. Telitha Jane Avary was born in Shelby County, Ala., November 13, 1828, and died at the home of her son-in-law, W. I. Morrison, in Fannin County, Texas, July 1, 1900. Her maiden name was Thames. She was married to Wm. W. Avary in Alabama when she was about twenty years old. She moved from Alabama to Tennessee about 1875, and from Tennessee to Texas in 1885, and lived in Fannin County until her death. Her husband preceded her to the eternal world nearly two years. She was sick several months before her death, but bore her sufferings with a large degree of patience. She seemed very anxious for the time to come to join her husband and loved ones in heaven, but was resigned to the will of God. She became religious when fifteen years old, and joined the Methodist Church, of which she remained a consistent member until death. She leaves several children and friends to mourn their loss, but they are trying to follow in the footsteps of her Savior and to expect to meet her again, where parting is no more.

A. H. HUSSEY.

DONIGLAS.—Sister Douglas (nee Daughtrey) was born in Lamar County, Texas, 1867, and fell on sleep June 27, 1900. Sister Douglas was converted in 1893, and joined the Methodist Episcopal Church, South, in which she lived a consistent life. I never knew a more devoted person. We miss her so much at her church, but we bow in humble submission to the divine will. She was married to W. R. Douglas January 27, 1887. Five children blessed their union. Two of them preceded her to that city made without hands. She is gone, but her deeds still live to bless humanity. The loss is great to the family, to her little town, and to her pastor. She was a loving wife, an affectionate mother, a devoted Christian. Their once bright and cheerful home is no more to Bro. Douglas and his three little boys—David, Walter and James—since mamma, sweet, loving mamma, has gone to live with the redeemed. May the grace of God be sufficient for the bereaved ones, and when life is over here, meet mother in heaven.

R. L. McINTYRE.

PARKER.—Bro. Alonzo Parker was born in Screven County, Ga., September 9, 1855; moved to Texas with his parents when a boy; was married to Miss Roxie Wilhofer in 1880, who died in 1885, leaving three helpless children. In June, 1887, he was married again to Miss Mollie Vandenberg. To them three children were born. He professed religion and joined the Baptist Church in early life. In 1886 he was received into the Methodist Church by their pastor, then his pastor, in which he lived a consistent member until his death, which occurred at his home June 2, 1900. Bro. Parker was a good man, beloved by his neighbors and appreciated by his pastor, a strong supporter of his Church, and will be sadly missed by his Church and neighborhood, as well as by his bereaved family. She was the mother of N. Parker, of Beckville, who still lives to mourn his loss. His family have sustained a great loss and the writer a friend whom he loved and whom he had a right to love. May God's blessings rest upon his bereaved family.

G. R. HUGHES.

SMITH.—Mrs. Mahala Smith (nee Allison) was born September 21, 1858, in North Carolina, and died at her home April 27, 1900, near Brady, McCulloch County, Texas. She was married to Mr. Joseph Smith June 3, 1878. She was the most loving and devoted wife and mother I ever saw. She was a devoted Christian, always ready to do her Christian duty as far as was in her power. She was gentle, kind and motherly to all children. She was the most patient and even-tempered woman I ever saw. She leaves her husband and eight children to mourn their loss, but thank God, their loss is her eternal gain. Children, she can not come back to us, but if we will heed her training we can go to her. "Blessed are the dead which die in the Lord." The Lord knoweth and doeth all things well. He has promised to care for the orphan. May we all meet Sister Smith in heaven. A friend that loved her.

SARAH BYNUM.

STEED.—Bro. I. H. Steed was born in North Carolina in 1821, and after a long life spent in the service of God, he sweetly fell asleep in Jesus at his home in Post Oak, Texas, June 16, 1900. Bro. Steed came to the place when this was comparatively a new country, and has been identified as a leading factor in the moral and spiritual development of the country. For sixty-five years he was a member of the Church. Fifty years of that time he served as a steward. His long life of faithful service to God brought him rare attainments in the divine life. Rich in experience, pleasant in spirit and wise in counsel, it was always a benediction to be with him. He leaves a wife, five sons, a number of relatives and a host of friends to mourn his death. May God bless the bereaved ones, and especially do we ask God's richest blessings on Sister Steed, for through this year has the angel of death carried from her home one that she loved. Her comfort is that they are just waiting for her in glory.

M. L. HAMILTON.

STANFORD.—Uncle Jack Stanford was born February 29, 1827, and died July 29, 1900, at Liberty Hill, Texas. He was converted when a boy, and remained in the battle all these weary years, and died at his post. He suffered much and long. I visited him often, and his delight was to talk of the Bible and God, and get happy and shout. Rev. G. S. Wyatt and I visited him a short while before death and held a prayer service, and he got so happy. He was ready and anxious to die. After I held religious services at the grave, he was buried by the Freemasons.

SAM C. VAUGHAN, P. C.

HOOD.—Mamie Bell Hood was born in Breckenridge August 4, 1882, and died June 19, 1900. She was the oldest daughter of J. M. and E. A. Hood. She was converted about one year ago, and lived a consistent Christian life until death. She was ready, and so expressed herself before the end came. She was a kind, loving daughter, affectionate sister and kind friend. She was always ready to serve others. She leaves a father, mother and sisters and brothers to mourn their loss. May they all meet her in heaven.

L. E. HIGHTOWER, P. C.

SEALE.—Fay Seale. This beautiful little girl baby was born at Walnut Springs, Texas, March 28, 1896, and died in Wynnewood, I. T., August 11, 1900. She died of typhoid fever. The struggle was long and fierce, and often we thought she had the victory. The young parents are much grieved, but their hearts are at rest as to her eternal destiny.

A. J. WORLEY.

ZACH.—Mr. A. D. Zach was born October 7, 1835, and died January 25, 1900. He professed religion when about fifty years old, and joined the M. E. Church, South. He was an affectionate husband and father. He leaves a wife and seven children to mourn his departure from this world, but they take comfort in the fact that he was prepared to go. He said to me just a few days before his death that he was at peace with God.

T. N. WEAKS.

KAUFMAN.—Florence B. Kaufman was born April 29, 1878, was accidentally shot by a twelve-year-old brother, as he was trying to take a cartridge from his gun, August 18, 1900. She lived a few hours and died. She was converted and joined the Methodist Church at the age of thirteen years. When the summons came, she said to her loved ones: "I am sorry to leave you, but I am not afraid to die." This died a good Christian girl.

SAM C. VAUGHAN.

PARKER.—Little Brinson Parker, daughter of N. and Rennie Parker, was born November 19, 1888, and died May 19, 1900. Another flower has been transplanted from earth to heaven. God often robes us of a flower here to enrich his garden in heaven. Little Brinson was truly a precious blossom, plucked from the bosom of her parents here, but we know she is now adorning God's throne in heaven. It is useless to say to the family "weep not," for she was dearly beloved by all of the family, and is sorely missed. We can only say, meet her in that better world, where parting is no more.

G. R. HUGHES.

WHEN I TURN TO THEE.

Jesus, Savior, when the world, With its weight of misery, Rolls upon my weary soul, Rest come, as I turn to thee.

Jesus, Savior, when the mists, Rising from life's doubtful sea, Hang like midnight o'er my way, Light comes, when I turn to thee.

Jesus, Helper of the weak, Lay thy loving hand on me, Weak and helpless, yet, O Lord, Strength comes, when I turn to thee.

Jesus, Lord, Redeemer, King, Thou who art always to be, Thou hast conquered death for all, And life comes when we turn to thee.

R. E. GOODRICH.

MARRIAGES.

Parr-Green.—In their buggy, as a matter of choice, near Wacelder, Texas, Sunday, July 29, 1900, at 1:30 p. m., Mr. I. G. Parr and Miss Lou Green, Rev. J. W. Sims officiating.

Blalock-Sparks.—On August 19, 1900, at the residence of the bride, in Montague, Mr. G. D. Blalock and Mrs. M. A. Sparks, Rev. Atticus Webb officiating.

Moore-Wells.—At the minister's home, near San Saba, Texas, August 22, 1900, Mr. Jas. T. Moore and Miss Lizzie Wells, Rev. T. P. Dimmitt officiating.

Lankford-Perry.—Near Ben Wheeler, Van Zandt County, Texas, August 23, 1900, at 8:30 p. m., Mr. A. E. Lankford and Miss Viola Perry, Rev. Frank Everett officiating.

Mayben-McLean.—At our home, August 23, 1900, by Rev. Daniel Morgan, Mr. L. E. Mayben and Miss Mary O. McLean, all near Lometa, Texas.

Jones-Zively.—At the Methodist Church, Lampasas, Texas, August 25, 1900, by Rev. J. H. Braswell, Mr. Edwin M. Jones, of Coleman, Texas, and Miss Mattie E. Zively, of Lampasas.

MOTHER

Thy step, once swift and light, mother, Hath feeble grown and slow; From work well done thou restest now, Within life's sunset glow, While they for whom thou hast given thine all Of love and labor blest, Can only pray God's blessings may Upon thy dear head rest.

Thy burdens here of grief, mother, Afflictions hard to bear, Are shifting clouds that can not hide A loving Savior's care; By waters still, to postures green, A sure Hand leadeth thee, For through the mist of pain and tears, Thine eye of faith may see.

MRS. SAMUELLA HUDSON.

Eating and Sleeping.

Food supplies the substance for repairing the wastes of the body, and gives strength. Sleep affords the opportunity for these repairs to be made. Both are necessary to health. If you can't eat and sleep, take Hood's Sarsaparilla. It creates a good appetite and tones the digestive organs, and it gives the sweet, restful sleep of childhood. Be sure to get Hood's.

Biliousness is cured by Hood's Pills, 25c.

Calvert District—Fourth Round.

Table with 2 columns: Location and Date/Time. Includes Freestone, Fairfield, Kosse, Jewett, Buffalo and O., Centerville, Leon, Rogers Prairie, Franklin cr., Mt. Vernon, Franklin sta., Hearne and W., Durango, Petteway, Lott, Rosebud, etc.



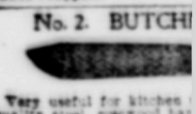
Complete pro no more. It is alive.

No. 1. RA



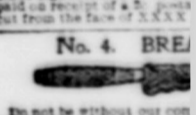
This razor we know from 10 years to be the best. It is made by the best workmen and is the most perfect razor ever made.

No. 2. BUTCH



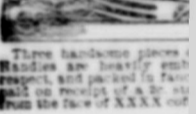
Very useful for knives. It is made by the best workmen and is the most perfect knife ever made.

No. 3. CARV



Keeps and fork, genuine. Made of the best steel and is the most perfect carving knife ever made.

No. 4. BRE



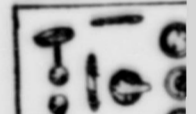
Do not be without our own. It is made by the best workmen and is the most perfect brush ever made.

No. 5. Child's Kn



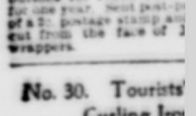
These handsome pieces of hardware are made of the best steel and are the most perfect child's knives ever made.

No. 28. TRIPPLICATE ME



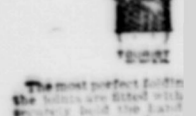
Each of these pieces is made of the best steel and is the most perfect mechanical device ever made.

No. 29. Dewey Combinat



Both sides and gear. Each of these pieces is made of the best steel and is the most perfect combinator device ever made.

No. 30. Tourist's Curling Iron



The most perfect curling iron. It is made by the best workmen and is the most perfect curling iron ever made.

Freemason and R

Freemason and R. Includes locations like Freestone, Fairfield, Kosse, Jewett, Buffalo and O., Centerville, Leon, Rogers Prairie, Franklin cr., Mt. Vernon, Franklin sta., Hearne and W., Durango, Petteway, Lott, Rosebud, etc.

DR. PRICES' CREAM BAKING POWDER

Used in Millions of Homes—40 Years the standard. A Pure Cream of Tartar Powder, Superior to every other known. Makes delicious cake and pastry, light, flaky biscuit, griddle cakes—palatable and wholesome.

PRICE BAKING POWDER CO., CHICAGO.

NOTE.—Avoid baking powders made from alum. They look like pure powders, and may raise the cakes, but alum is a poison and no one can eat food mixed with it without injury to health.

A LOCAL PREACHERS' CONVENTION IN TEXAS.

We suggest Dallas as the place, because of its superior railroad advantages, and the time during the State Fair and Dallas Exposition, because of the low rates of fare.

All other classes of men have their co-operative associations, but the local preacher stands alone, one to himself. Why not have an Annual Conference, composed of all the local preachers of Southern Methodism in Texas, to meet in some central, accessible place once a year, for the purpose of enhancing our usefulness and extending our "sphere of influence" for good?

We have advised with the presiding elder of this district and the pastors of two of the leading Methodist Churches of this city, and they all heartily approve the suggestion.

We have interviewed the President of the Fair Association, and he has most cordially offered to assign us a day and give us the right of way of the auditorium for the session.

W. C. YOUNG,
A Local Preacher,
Dallas, Texas.

To Remove Excitability
Take Hensford's Acid Phosphate.

A few drops added to half a glass of water, relieves the feeling of nervousness so common in men of business. A pleasant and wholesome tonic.

FROM CHINA.

Central China is still peaceable as to any outbreaks, with the exception of the lamentable massacre in the Province of Chihkiang some three hundred miles away to the southwest, where some ten or more missionaries were cruelly butchered last week. Their murderers were not Boxers, but Vegetarians, some of the same clan that committed that horrible massacre in

Poochow Province in 1896, as you will remember.

News received this week from Shan Si Province, in the distant northwest, informs us that some forty missionaries were massacred there a few weeks ago. Others will, no doubt, be killed, as there are still large numbers of missionaries who are on their way to the coast, and who will find it almost impossible to evade their enemies. These things cause our blood to run cold. We are prepared to hear the worst now. May God in mercy soon make bare his mighty arm in behalf of his people!

Shanghai is quiet and considered safe. There are nineteen men-of-war in this harbor and vicinity, besides our gallant volunteer corps, of which I am a member. Many are going to Japan. We shall remain here for the present. It is believed that vigorous and successful action by our troops in the north will have a salutary effect on the situation in these parts.

J. L. HENDRY,
Shanghai, China, Aug. 4.

STARR PIANO GIVEN AWAY

Absolutely free at Texas State Fair. Guesses free. For particulars write the Great Jesse French Piano & Organ Co., Dallas, Texas.

There are few if any who have not, or will not be afflicted with skin diseases in some form. Hunt's Cure is an infallible cure for all forms of cutaneous troubles. Quickly relieves and cures all itching sensations, call the trouble what you may. Easy to apply and for external use only. Guaranteed.

TENTS TO RENT.

Persons desiring tents for Gospel Meetings should address
IRA O. WYSE, Greenville, Texas.

The man who is never weary in well-doing does nothing well.

TO THE PASTORS OF THE FORT WORTH DISTRICT.

If there was ever a year when every pastoral charge can and ought to make a full report to the Annual Conference, it is this A. D. 1900. The Lord has abundantly blessed us temporally and spiritually. All classes of our people are measurably easy and prosperous. With all the multiplied resources within our reach, clearing the decks is not a question of ability, but a question of willingness. With a view to helping each other come out on all lines, you are requested to meet at Missouri Avenue Church, Fort Worth, October 2, at 9 a. m. Let each preacher come prepared to report where he is on general collections, preacher's salary and Twentieth Century collection. No preacher can go to conference, having done his duty, till he has presented the Twentieth Century claim to every congregation in his charge, and as far as possible to every individual member.
B. R. DOLTON, P. E.

LOCAL PREACHERS OF VERNON DISTRICT, PLEASE TAKE NOTICE

The following resolution was adopted at the Vernon District Conference, but the Secretary failed to send it in season. Resolved, That this District Conference regards the presence and reports of local preachers as essential to that information which will enable us to act intelligently in general of business. We therefore urge a full attendance of our local preachers at succeeding sessions of the Vernon District Conference.
T. S. BARDUS, Secretary.

HOUSTON DISTRICT EPWORTH LEAGUE CONFERENCE

The above conference will be held at Dickinson on the 10th and 11th days of this month (September). The opening session will be preached by Rev. W. D. Bradford on the evening of the 10th. Each League of the district will have the privilege of sending one delegate, also one for each Junior League. Names should be sent in at once to Miss Mamie Anderson or Miss Edna Johnson at Dickinson. It is hoped that we will have a most profitable and pleasant conference. An excellent program has been arranged. Let the preachers who are going to attend also send to their names.

INFORMATION WANTED.

I want to know what towns, communities and counties in Texas have voted prohibition, and I know of no better way of ascertaining the facts than to ask the preachers throughout the State to furnish them. Will every preacher, therefore, in local option precincts write me a card giving me the state of affairs?

Be sure to tell the county that has voted as a county. Give me all the information that you may think useful to the cause of prohibition, how the sentiment is in the community, prospects for the future, etc. Please do not think some other man will do so for you, and at once. Address me at Austin, Texas.
JEROME HARALSON.

A PERFECT HARMONY.

I have just finished reading Rev. J. J. Fisher's new book entitled "Gospel Harmony." It is not a composition, but a compilation; not a commentary, but a people's harmony, successfully blending the gospel by each of the four evangelists into one continuous story.

It is printed in four different styles of type, so that the reader may readily discern which of the evangelists he is reading after. It will doubtless prove very helpful to every one who reads it, and especially to young ministers. The Sermon on the Mount thus blended and harmonized is worth the price of the book.
Pastor M. E. CURRY, S. W. C. S.,
Livingston, Texas.

NOTE.

We will dedicate our new church at Genoa on the Dickinson charge on the 11th Sunday in September. Rev. O. T. Haghighi, of Houston, will preach the dedication sermon. All former pastors are invited to be with us.
J. L. RUSSELL, P. C.

The old age and infirmity of Leo XIII make it extremely probable that it may be necessary to select his successor within the near future. Who this successor may be is discussed in an article by a Protestant pastor of Rome, the Rev. E. Meyer, under the title, "Leo XIII and the Next Pope," in the September Magazine Number of The Outlook. A fine portrait of the Pope and many never before printed portraits of the most prominent Cardinals add to the interest of the article. (The Outlook Company, New York.)

The Homiletic Review for September bears clear testimony to the fact the editors have not been overcome by the vacation influences that have put so many churches and other Christian agencies into a comatose state. Its pages breathe with life and alertness in the treatment of current and burning questions, especially the supreme ones that are emphasized by the closing of the century. Joseph Parker, the peerless London preacher, writes with his usual incisiveness of "Heretism as the Enemy of the Preacher's Message." The article on "The Two Orthodoxes," by Rev. C. S. A. Dwyer, of the New York Observer, who is becoming widely known as a scrupulous and vigorous practical preacher and writer, deserves a careful reading.

A giant sin may fire through a very small loop-hole.

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UNANSWERED LETTERS.

August 26—P. I. Smith, sub. J. H. Clendinning, sub. J. M. Swetson, sub. J. W. Rains, sub. J. T. Graham, sub. August 27—R. W. Warner, sub. J. Sam Davis, sub. W. F. Bryan, sub. A. J. Anderson, sub. J. M. Barcus, sub. September 1—A. S. Whitehurst, change. Jas. Campbell, sub. J. T. Bloodworth, has attention. G. C. Hardy, has attention. September 2—D. H. Webster, sub. A. W. Wilson, sub. I. W. Clark, sub. R. A. Felt, thanks. W. B. Wilson, sub. E. R. Walling, O. K. September 3—W. T. Harris, sub. E. V. C. S., has attention. September 4—J. A. Black, sub. H. B. Smith, sub. D. W. Gardner, trial sub.

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\$18 to \$35 WEEKLY MEN and WOMEN, and Expenses, at Home or Travelling. No work of any kind, made \$18.00 per week. Albert Hill, of S. J. \$28 first month. Mr. Mauer, of Texas, \$125 first 2 hours. Carrie Williams, clerk, \$14 in 4 weeks. Mrs. Hitecock, \$25. Double bookkeeping, Lila Kennedy, \$14 a whole year. **LET US START YOU—No experience needed. Our agents made over \$17,000.00 last month capturing the enormous demand for our famous Quaker Quack Ointment, and appointing agents, Wholesale Sales. Every body here—business men, families and churches. No scheme, fraud or fake methods. **WRITE TODAY** for Our Proposition, New Plan etc. **FREE.** Address, World Mfg. Co., 17 World Bldg., Cincinnati, O. (We recommend above firm as reliable.—Editor.)**

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Vol. XLVII.

AN APPALLING CALAMITY

On last Saturday night the most appalling calamity that ever visited a portion of Texas fell upon Galveston and the coast country. A gale blowing at the rate of ninety miles an hour blew in from the Gulf and met by another from the land, the city striking the waters of the Gulf and the two completely deluged the whole community until the islands were covered with a raging sea several feet deep. The severe wind toppled unroofed every building with compass of its fury. The water of the Gulf rushed beyond all bounds with such rapidity that all the buildings near the beach were washed away. The adjoining buildings until their construction was complete. Near the churches, school buildings, hospitals, asylums and large houses went down before the force of the tempest. The gas plants, electric light houses were demolishing the city in total darkness. Tremont hotel, the News building a few others are the only ones seem to have escaped. In these islands of homeless and frightened people rushed for safety till day dawned a cessation of the storm brought hope. The railway depots show general destruction and all bridges across the bay are invited to their ruins. Telegraph and telegraph wires were swept away and no communication could be had with the world for hours and hours to tale of death and desolation. The details of the calamity are not fully known. But all eyes are turned to the Gulf. The death is everywhere visible. The victims will run up to a multiplied hundreds. They are on the water and buried in wreckage until coffins can not be found in sufficient numbers to bury them. As a matter of necessity they are being carried out to sea and watery graves. Public health officers are taking this course under the circumstances. But this is not all. The smaller islands along the coast have suffered a similar portion. The winds swept Houston, and up into the Interior immense damage to property. There is weeping and sorrow all over Texas, and scarcely a town in the State but that the people have relatives or friends involved in destruction. In this office, our agent has an aunt lost, and three sisters whom he can hear nothing. Our linotype operators has a wife among the dead, and so it is with hundreds of families far removed from Galveston. No such sorrow has been known among us in modern times.