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# 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

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Dallas, Texas, Thursday, September 20, 1900.

No. 4

## EDITORIAL.

### THE COAST COUNTRY'S AWFUL CALAMITY.

Usually the reports of great calamities are at first exaggerated, and when the real facts are brought to light the horror is lessened and the loss greatly diminished; but not so in the great calamity which recently befell Galveston and the coast country. On the contrary, as the facts are unfolded the first reports sent out pale into insignificance. The half of their awfulness was not dreamed of the first two or three days after the calamity. Even at this writing the complete estimate of the loss of life and property is not fully known, and perhaps never will be till the judgment day. The lowest calculation as to the destruction of life places the number of the dead at five thousand, and the highest calculation places it at just twice these figures. In all probability the list will not stop short of eight thousand! It may go beyond this calculation. The difficulty in arriving at an accurate list is found in the fact that hundreds of families were swept out of existence without the survival of one to tell the tale. Then, too, hundreds of strangers and visitors were in the city, many of whom went down in the disaster. Thousands of laboring people are among the lost, a great many of whom were transient in the city. So that it is impossible to obtain anything like a complete list of the dead. Then, in addition to this, hundreds of the victims were gathered, without keeping any account of them, and either buried at sea or burned in order to prevent the rage of a pestilence. Therefore, the list of the dead will never be fully known. Now think of the suffering entailed upon the living by this visitation! Nearly all of them, at least thousands of them, are without homes, without clothing, without food, and thousands of them crippled, bruised and hopelessly maimed. Look, too, at the widows and orphans thus created. These few facts make up the details of a story the like of which no pen can record and no brush portray! An island of happy and prosperous people, running in numbers away up into the thousands, by the destructive work of a few tragic hours, were pelted by the fury of a storm and engulfed by the raging of the waters until their homes were wrecked and ruined and the lives of thousands of them snuffed out and quenched like the light of a candle. The terror of those few hours and the suffering of the doomed victims will never have a place in the memory of the living. Imagination alone is able to even faintly call these experiences into sad existence. And all of this weight of human grief and sorrow is pressing upon a section of our own loved Texas. The dead were our people, and so are the mangled and homeless living. If there ever was a time in the history of this great commonwealth when our hearts ought to move towards deeds of charity and brotherly love, that time is now upon us. And, thank God, our sympathy is not lacking. From every city and town, and village, and remote country place, money and food and clothing are flowing toward this scene of desolation. All that human liberality can do is being done by the people of this State. And from all over the country

helpfulness is coming our way. Let the good work go on until, in so far as benevolence can relieve the suffering, not one hungry and clothless one is left un supplied.

### THE DAMAGE TO OUR CHURCH INTERESTS BY THE STORM.

We are not yet prepared to give anything like an adequate estimate of the damage that we have sustained in our Church interests in the ravages of the late storm at Galveston and along portions of the coast country. Perhaps it will yet be weeks before we can gather figures with which to make an accurate calculation. Our preachers throughout that section have not recovered sufficiently from the shock of the calamity to write us anything definite upon this subject. In last Sunday's Post we noticed a short statement from Presiding Elder Hotchkiss of the Houston District, touching the matter. Suffice it to say that his district comprises that part of our territory most severely visited by the storm and the waves, but not all of it. We quote from his statement in the Post as follows:

Rev. O. T. Hotchkiss, presiding elder of the Houston District, has returned from Galveston. He went down to look after the preachers and their families and to render what assistance he could. He reports St. John's church a total wreck, the parsonage un injured; St. James, damage to church and parsonage, \$1000; damage to West End church and parsonage, \$300. The preachers and their families escaped without any injury, not one of them suffering a scratch. The damage to church property of the Methodist denomination in the district will exceed \$100,000.

This statement gives us some idea of the property loss we have sustained. It may perhaps go beyond this when all of the facts are known. But from this we can gather no idea of the number of our people swept down to death by that hurricane and the waters following in its wake. It will be some time before we can learn of the extent of our dead, if indeed, we ever find the exact figures. But this is not all. The property of the survivors is doubtless either all gone or so fearfully damaged as to cripple them for all time to come financially. For months, at least, our interests are practically paralyzed. This imposes an immediate duty upon the more fortunate sections of our Church in Texas. God has wonderfully blessed us the most of this year and now it is our bounden duty to open our hands most liberally to rebuild, as far as possible these broken fortunes of our beloved Zion. In the afflicted district our people can do nothing, and if anything is done to regain in part the loss we have thus sustained, it must be done by those of us in the interior. Not only will we have to help relieve the immediate wants of the sufferers, but we will have to raise money and put it into the enterprise of rebuilding our wrecked church houses and repairing those damaged only in part. The duty is thus thrust upon us and we must face it like men and women of God. We can not afford to sit down and bewail our fate, but roll up our sleeves and go to work with an energy and a will that are strangers to defeat. From a thousand agonizing voices there is wafted to us the cry, "Come over and help us!" We can not, we must not close our ears to this cry for help from those who only have life left to them.

### A TOUCHING INCIDENT.

The touching incidents connected with the great storm in Galveston will never all be written, but if such were possible no series of books would be able to contain them. Many of them however will go into permanent record and they will stand as mementos of courage, heroism, love and tenderness. Among them is one coming all the way from New York and sent to us by Gov. Jos. D. Sayers, at Austin. The little amount sent to the suffering children, record of which is contained in the following correspondence, does not amount to much in actual cash, but it represents a thousand dollars worth of sympathy and good will. And all over our broad land just such gifts and expressions from children and grown people have gone by the multiplied hundreds to the coast sufferers. The heart of the civilized world has been opened up by this awful calamity and human helpfulness has known no bounds. But we here give place to the incident under consideration:

New York City, 469 Lenox Ave., September 12, 1900.—Governor Joseph D. Sayers, Austin, Texas: Dear Governor—We send all we have in stamps, "eight stamps in the small envelope." We are two poor little children, and we don't have to go hungry, and we have a house to live in. Please, Mr. Governor, give this to some poor little one who is hungry in Galveston. Thanking you ever so much, we are dear sir,

INEZ AND CHARLEY LOVEJOY.

Austin, Tex., Sept. 15, 1900.—Miss Inez and Master Charley Lovejoy, 469 Lenox Avenue, New York City, N. Y.: My Young Friends—I have just received your kind note of the 12th instant, with the enclosure of eight postage stamps, to be given to some poor little one who is hungry in Galveston.

No contribution, however large, has impressed me more than the one of which I now acknowledge the receipt. Instead of sending the stamps thus contributed by you, I shall keep your letter and the stamps for myself, as a souvenir of the great storm at Galveston. I will, however, in lieu of the stamps, put a like amount in the general fund so that the value of your stamps may go to some little suffering child in Galveston, and your contribution be not lost to it.

Permit me to thank you most sincerely and gratefully for the contribution and to express the hope that you both may live long and be prosperous and happy. You are beginning in the world in the right way, and I trust that in the future it may be with you to do as you have done on this occasion.

Your friend,  
(Signed) JOSEPH D. SAYERS,  
Governor of Texas.

### ANOTHER INCIDENT.

Dr. G. C. Rankin, Editor Christian Advocate, Dallas Texas:  
My Dear Sir—The following, with a contribution of \$25 for the flood sufferers, reached me from an unknown source:

"Just a 'Ray of Light' reflected from a loving heart to cheer the brave struggles—Thousands of other reflected Rays will fall upon the stricken City like a benediction of peace and strength."

Yours sincerely,  
JOSEPH D. SAYERS.

### A FEARFUL COMMENTARY UPON BAR-ROOMS.

In the horrible catastrophe which recently befell Galveston, a few of the bar-rooms escaped injury, and as soon as the wreckage could be forced from their doors they were opened for business. Among the lower classes there were those who tanked up themselves on beer and liquor and become a men-

ace to the afflicted community. But as soon as martial law was proclaimed every one of these vile and shameless dens was ordered closed, and their proprietors instructed to leave the island. There was no place for a liquor resort; and for white-aproned beer-slingers under circumstances like those. Everything noble and pure in the hearts of the survivors of the storm revolted against such institutions, and against men engaged in running them. Gambling dens and gaming proper etics still intact were treated likewise. Think of it! Death and destruction, wailing and lamentation, and the mangled bodies of the dead scattered promiscuously over the street and under the wrecks placed no check upon some of these heartless wretches engaged in the liquor traffic? As soon as they could recover themselves from the shock of the night, they were ready to make every nickel possible out of the survivors who were so unfortunate as to have an appetite for strong drink. But the manhood of the remnant of the population rose up and expelled them and their business from this scene of human suffering and calamity. The fact is, we have always known that the liquor business was without heart or conscience; but this is the first instance where we have ever known it to defy the dead, mock the living, laugh at calamity, debauch the mangled and the maimed and defy the awful visitations of Almighty God! We are glad that there was manhood enough left in the Island City, even in the midst of its ruins, to drive from its borders these dispensers of virtue, truth, and benevolence. And what a pity it is that the manhood of this great State and of this nation does not rise up and hurl from every community this nefarious business that is wrecking more human life and character than all of the storms and waves that ever swept the shores of America! It stands to-day in the presence of the deepest agony of the human heart and unblushingly grins at woe and misery. It is the unmitigated scourge of the earth, the culture whose poisoned beak is bloody with its ravages of widowhood and orphanage. But language fails us as we stand in the face of the bar-room.

### SOME PEOPLE KNOW TOO MUCH.

As the conference sessions approach it is not uncommon here and there to find a brother who assumes to know more than others about things that are yet to transpire. He makes it his business to figure out the changes that will be made and to indicate the preachers who will be stationed in the leading charges. He often goes so far as to point out the men who will be taken out of district work and the new ones who will be promoted to these vacancies. In short, he imagines that he knows the mind of the presiding Bishop far in advance, and he talks with wonderful volubility as to the way that many revolutions will occur in the distribution of the workers and the work. In our movements we frequently hear just such talk as outlined above. But it amounts to nothing in fact. No man knows anything about the changes that will occur at the conference sessions, except in the case of those brethren whose pastoral terms will have been completed. Even the Bishop himself does not know as to these matters. He has not been in

Texas since his appointment to this field, and he has had no consultation with his Cabinet. When he enters the State and meets with his advisers, then he will be brought face to face with the work to be done. And until then, all this talk is not good reasoning. So far as we are concerned, we have had no consultation or communication of any sort with him concerning these matters. We have our hands full of work limited strictly to our own business, and we have neither the time nor the inclination to waste breath upon a subject involving responsibilities with which we have no sort of connection. And we suggest that every other man in the Church has just about as much work as he can manage, which, without expressing himself too freely as to what will be done at our conference sessions. What we all need to do is to bend every energy to bring up the best report possible from the charge committed to us by the Master. If we will do this we have no surplus time for speculating about appointments and the probable work of the Bishop and his Cabinet. We need to pray much and work persistently, and leave other responsibilities where the Church has placed them. The brother who does otherwise is merely talking to kill time, and his words do not amount to a sounding brass or a tinkling cymbal.

### AMONG THE EDITORS.

The Cumberland Presbyterian Bishops Thoburn and Joyce and Dr. Bushford, all of the Methodist Episcopal Church, have appealed to that denomination for the brethren who will volunteer to consecrate themselves to aid in promoting a general revival movement throughout the Methodist Church during the coming six months of the old and the opening six months of the first year of the new century, to the end that the best six months of the first year of the twentieth century shall be aflame with revival fire.

Phosberg Advocate: A voice from the Tiber is heard. An old man, wrapped in the mantle of the past, looks out and sees the living present. It pains him to see that things are not as they were when he was young. Out of his fancied imprisonment in the Vatican, the Pope has sent a letter to the Cardinal Vicar in which he expresses his sorrow at the active propaganda of Protestantism in Italy, especially in Rome. He bewails the fact that this nuisance is allowed by law, and tells how very painful it is to him that he is not permitted to crush it out. He closes by exhorting the faithful to join in every lawful effort to check the spread of this pestilence. This shows what he would do if he dared.

The Interior: The special committee appointed at last General Assembly to consider the question of creed revision met at Saratoga recently and agreed upon sending down the following questions for consideration of the Presbyteries: (1) Do you desire a revision of our Confession of Faith? (2) Do you desire a supplemental, explanatory statement? (3) Do you desire to supplement our present Doctrinal Standards with a briefer statement of the doctrines most widely believed among us, expressing in simple language the faith of the Church in loyalty to the system of doctrine contained in Holy Scripture and held by the Reformed Churches? Or (4) Do you desire the dismissal of the whole subject, so that our Doctrinal Standards shall remain as they are, without any change whatever, whether revisional, supplemental or substitutional? And now it is the turn of the Presbyteries to deal with this vitally important question.

COMMUNICATIONS.

ROME AGAIN.

True art speaks a universal language—a language that is like "deep calling unto deep." Infinity answering to infinity, the divine soul of genius speaking in god-like tones to the divine soul in any man. No cultivation is needed to listen to a lark, no law of optics to see a sunset, no technical training to feel the throbbings of a great heart, even when its thrill comes through voiceless marble or breaks into light in the colors of life laid on the dead canvas.

The "Laocoon" is one of those marble expressions of life that holds a hundred lessons and tells a hundred stories. It is the masterpiece of the Vatican, the highest "miracle of art"—the wonderful marriage in marble of Poetry, Painting, Sculpture and Life—a coalition like that of sun and soil and dew in the glories of a pale but beautiful blossom. The story of this group is simple; the scene is easily indicated as to its outlines. Laocoon a Trojan priest (so runs the myth), attempted to dissuade the Trojans from drawing the wooden horse of the Greeks into the city. For this Minerva, who favored the Greeks, struck him with blindness, and sent two serpents to destroy him and his two sons. This is the story the sculptor tells, but in its simple details involves such majesty and might of human suffering, such woe of life, and yet such giant-like resistance, such heroism and such patience, as that your soul knits its strength and your heart beats tumultuously, joining in the struggle of the old man, joining in the suffering of the boys. I sat for a long time watching this group, the old blind man striving to break the living serpent chains that bound him and his boys together in woe that increased with each convulsive hold, added to the already torturing bonds. The marble spoke and said: "Here is that awful yet beneficent bond called solidarity—that bond that binds families, States, nations, to a common fate. We live or die together. We can not help it—innocent or guilty, we live, we die, together. God meant the chain to be of gold, leading us to heaven—sometimes 'tis like serpentine and drags us down to hell!"

I looked again, and saw that the serpents seemed to swell and grow, fattening on the blood of their victims—saw that the old man's Herculean efforts would weaken and cease, and I knew that for them no help could come except some god had heard their cry. Human impotency against evil had found a voice as strong in that stoniness as was St. Paul's when he cried out: "O wretched man that I am; who shall deliver me from the body of this death?" And then I saw that these were innocent. White purity dwelt upon their brow, and nobility sat upon their features, and only guiltless souls could struggle on as they did struggle, grandly, heroically, resisting unto blood, battling unto the last ditch. And I knew that in truth, whatever the myth meant told, God would help a struggle like that, and I felt like crying out to the marble: "Fight on, fight on, ye suffering innocents! I see a thousand cherubs on heaven's investing hills, and all eternity is waiting the word to spring to your rescue and help."

This description is no exaggeration of that speaking marble, for feelings more and mightier than these will stir the heart that can be stirred with life's pathos, secrets and suffering—"write large" in even letters of stone. Another look, and the heros gave place to the simple human, and my soul went out to one boy—the younger—who forgot all in his fearful suffering, but more than a tear was in my heart for the other boy, who, though equally suffering, increased his woe by looking on his blind old father's grief, and stretched out his hands, not asking help, but seeking in vain to give it. No deeper feeling stirs the human soul than this—sympathizing weakness, stretching out its hands to help suffering strength. No psychologist has ever analyzed or portrayed the tearful depth of the human mind like the nameless sculptor of this god-like group. A word from Hawthorne and one from Byron is not too much to add concerning this marble, to my mind the divinest creation of man's hand, ranking on human levels with God's masterpiece, the mind of man that was its sub-creator.

Says Hawthorne: "Laocoon, an immortal agony, with a strange calmness diffused through it, so that it resembles the vast rage of the sea, calm on account of its immensity; or the tumult of Niagara which does not seem to be

tumult because it keeps pouring on forever." And Byron thus looks with a poet's eye:

Turning to the Vatican, go see Laocoon's torture dignifying pain—A father's love and mortal's agony—With an immortal's patience blending; vain The struggle, vain against the coil-strain And grips, and deepening of the dragon's grasp, The old man's clench; the even-armed chain Rivets the living links—the enormous asp Enforces, pang on pang, and stifles gasp on gasp!"

After seeing this great group we went to look for the "Torso of Hercules"—marked with a double-star in the guide book and pronounced by some critics to be "nearer the divine than the Apollo Belvedere." We had seen the Apollo, and in doing so had seen a perfect man. Read those simple words again—"a perfect man"—and know that they mean such a man as came fresh from the Creator's touch—immortal, unmarred, unweakened, "made in the image of God." That's all we can say about the Apollo Belvedere. If you want more, study the word perfect—put into its content all grace, and strength, and beauty; all freshness, and power, and purity—then read the clause again, "a perfect man." It is enough.

Of course, when the "Torso of Hercules" was compared to this Apollo, I expected something great indeed. So I went to look for "it." I say "it" advisedly, for I didn't know what a "Torso" was; so I was looking for something, but didn't know what I was looking for. Consequently I walked about a mile. Still no "Torso." I had a vague picture of a big bull in my mind, but after a while dismissed it, as I remembered bull was "Tauro" or "Toro," or "thereabouts," in Spanish. Finally I asked an Englishman if he could tell me where was the "Torso of Hercules." "No; he hadn't run across that piece of haberdashery, and couldn't tell me." Torso? Torso? what is a Torso, anyhow? Must be some kind of horse. So away I went a mile or so in the other direction. Here were thousands of statues—men, women, gods, goddesses, birds, beasts, bugs, nymphs, sprites, dogs, cats, horses, and even an indication that there was entertainment provided in ancient days for Methodist preachers, said indication being marble chickens. (I regret to say their legs were white instead of orthodox.) But no Torso! At last a bright idea struck me. I looked at my catalogue, found the number of the "Torso," traced it up, and at last stood before the wonderful wonder. What do you suppose it was? Nothing but a headless, armless, legless, neckless trunk, that had been Hercules before the cyclone struck him. It reminded me of those pathetic words of Mrs. Hemans, taken from that immortal poem "Cassidy By Anchor": "The boy, O where was he?" to which, from my irreverent youth, the answer always was strongly suggested, "Busted to flinders!" I've since looked in the dictionary, and found that "Torso" means "a mutilated trunk." From which definition and the condition of the "Torso" aforementioned, I would conclude there were baggage smashers as well as giants in those days.

"John Sebastian" was the non-committal name of the monk who took us down into the Catacombs of St. Calixtus. He was a jolly Frenchman, about thirty-five years old, with a smooth-shaven face and only a ringworm of hair left on his head. He took a candle, wrapped round a stick, and giving us each one of the same sort, led us to a hole in the ground, through which we descended on earthen steps about twenty-five feet to the top story of the Catacombs. The air was very cool in the underground passages, necessitating wraps, though outside was warm as midsummer. These candles were tallow-encrusted wicks, which you would unroll from their stick as fast as they burned. Mine went out shortly after beginning our explorations, and the monk laughingly called me a "foolish virgin." As we walked down the narrow, intricate labyrinths, I was willing for him to call me anything as long as his light burned and he didn't lose me in that bewildering place. All the stories I had read about travelers being lost in that dark, and wandering on to a weary death, were brought back in vivid recollection as we turned and doubled through the maze of passages. I was a friend to that monk all the way. The arrangement of the Catacombs is simple. A passage two and one-half feet wide and about fifteen feet high is cut under the earth, and on each side, in bunk-like arrangement, are five or six tiers of graves, whose fronts are celled with stucco or marble and decorated with frescoes. Now and then a smaller niche, for the reception of a babe, or of a mutilated limb of a martyr, the remnants of a wild beast's meal, gave a suggestion

of pathos and horror to the chambers already filled with solemn memories and ghostly relics.

Here we saw the tomb of St. Cecilia, a holy woman, who, in spite of the fact that she converted her husband, her brother, and even her judges, was martyred in the persecution that took place under Marcus Aurelius. Here are also the graves of twelve martyr Popes of the second century—and of two hundred thousand other martyrs and of a million Christians. How such a number can be buried in one of the Catacombs is better understood when we tell you that there are three stories to this Catacomb, each story with six double tiers of graves, and the length of the passages is thirty-four miles. When we stood in a little chapel, of which there were many, where worshipped the harried Christians in those bloody days, our hearts went out to God in thankfulness for the blessings of our unremembered devotions to-day. If ever a Christian needs inspiration to sacrifice and devotion, let him come and stand near the door of this underground chapel. Let him watch the slow and stealthy gathering of old men and young and matrons and little children, in the awful gloom of this church in the earth—let him listen for the whispering of the countersign, "Ichthus," that tells of Pagan spies, and waiting, dogging death upon their tracks, let him listen for hurrying footsteps and harsh cries breaking in on this discovered prayer-meeting—then come back in a few days and see new graves in the walls—here the niche of a baby and there the lacerated arms of its martyred mother, that strove in vain to shield her darling; then let him come back to our day and stay home from prayer-meeting "because he's tired or busy or has 'other fish to fry.'" God pity us for the weaklings that we are, and help us give ourselves "living sacrifices, which is our reasonable service."

The frescoes on the walls are instructive and interesting. The fish is an often used symbol, as the letters of the Greek word for fish (ichthus) are also the initials of the title of Christ—"Jesus Christ the Savior, Son of God." Other symbols were a trident with a fish impaled thereon, a symbol of the cross, and a peacock, a symbol of immortality.

A fresco of the second century throws considerable light on the doctrine of the mode of baptism. It is a picture of the baptism of Christ, and represents him standing knee-deep in the Jordan, while John pours the water on his head, having dipped it up from the running stream. That picture explains all the prepositions—"in," "into," "down into," etc.—of which our Baptist friends make so much.

In the collective Catacombs there are more than five hundred miles of passages, where uncounted millions of Christians lie waiting for the morning. "Cemetery"—"sleeping places"—is the beautiful name the Latin Christians gave their burial grounds. "Sleeping places," indeed, and when the light of the resurrection breaks into these somber chambers, it shall be morning, "and there will be no more night."

"Via Appia Antica" was the name of the road on which we walked toward Rome when we came out of the Catacombs. We were on the ancient Appian Way, the very road where Paul walked and where the Roman Christians "came out to meet him with gladness" after his appeal to Caesar and his tempestuous voyage. The shadows of these old tombs fell athwart his path, the flowers nodded to him as he went by, just as they nod to us to-day; above him this same blue Italian sky looked, and yonder in the distance the same walls of the old city opened their gates to him. It was evening as I walked that sacred path; the sun was going down behind the vast dome of St. Peter's and falling on the domes and spires of three hundred and sixty-five Christian churches. For me there was written upon massive, marvelous St. Peter's the sentence of God's prophecy: "On this rock, confession of Christ—confession of Christ even unto death—I will build my Church, and the gates of hell shall not prevail against it." For Paul, too, the sun was going down; but for him there was no gilding of any spire, but the waiting of the dungeon walls of the Mamertine prison and the gory gardens of Nero, and the prophecy of the Spirit, "In every city there await bonds and stripes," and at last here, in the eternal city, death and a martyr's crown. O Paul, thou didst witness a good confession, and thy "Via Appia" and "Via Dolorosa" became for thee the Way of Glory and the Path to the Right Hand of God! That sunset sang for me a vesper service, and amid the solemn memorials of that evening walk my soul took fresh hold on the God of Paul.

I saw the King one day in Rome—the King who so soon was to hide his royal face behind the veiling marble of his tomb. I was walking down a side street, when I noticed a carriage coming in which sat a very distinguished-looking gentleman, with flashing eyes, whose brightness belied the

story of his pure white hair and white mustache. I said to myself, "I've seen that face before," and watched with interest as the gentleman lifted his silk hat and bowed and smiled to every passer-by or peanut vender who saluted him. I saw it was some gracious gentleman, but the plain black Prince Albert suit and the single army officer by his side gave me no indication of his rank. But I was not surprised when a porter, to my question "Who is that?" replied "Re"—"the King." And he was a King—the most kingly in mien and bearing of any man I ever saw, and that, too, without a single badge or trapping to add its glitter to his appearance. And the good things that are told of him are not "epitaphy," for we were told of his leaving a ceremonial function of State to hurry to the help of his plague-stricken Neapolitans, and we saw his democratic courtesy, and the tactful kindness of his face, and we saw how his people loved him. That was a cruel bullet that let out the noble blood of Humbert's heart. I felt some hope for Italy when I saw her King. That State is not all dead to nobility which produces a man that even in death holds a grand dignity and thinks with his last thought of the solitude of others, saying with the very breath that the bullet drove from his lungs, "It is nothing." Indeed, among all the regal things I saw at Rome, Humbert the First was not the least!

Greatness did not all die with Caesar nor grace with Apollo.

HUBERT D. KNICKERBOCKER.

REASONS FOR DIVIDING OUR CONFERENCE EXAMINED.

The question of dividing or not dividing our conference seems to occupy a large place in the thought of preachers and laymen. There are those who favor division, and think they have good reasons therefor. Others are opposed to division, and are sure that their reasons therefor are more than a match for those who oppose them. Now let us take a dispassionate survey of the reasons given for division. What are the reasons given by those who desire a division of the conference? Bro. Jerome Duncan says, "Why divide? We answer: Division is necessary in order that Methodism may keep pace with the steady development of the material and spiritual interests of the West, and thus be enabled to maintain and carry forward the great work which she has begun." I grant to the brother that it is the duty of our Church not only "in the West," but everywhere else, to "keep pace with the material and spiritual interests" of the same, and to "carry forward the work she has begun." It would be hard for our brother to show that our Church has in a single instance failed to meet through our conference a single spiritual need demanded by the people of "the West." To meet these spiritual needs, has she not gone in front of the material progress of the country, and our preachers have preached the gospel in school-houses, dug-outs and under trees and arbors? To do this has required and will require large expenditures of money. Now let us see. In the territory included in the proposed new conference the Northwest Texas Conference has appropriated to the charges known as missions \$5150. In the territory included in the proposed new conference there was raised last year for domestic missions \$2997—a difference of money expended in the territory of the proposed new conference and the money raised for domestic missions, money spent to "keep pace with the development of the material and spiritual interests in the West," of \$2243. The argument of the brother is that as a Church, in our operations to keep up with the development of the material and spiritual interests of the people, we can make more speed with \$2997 to assist us than we can with \$5150. According to that kind of reasoning, the less money we have the faster we can go. Then when, as a Church, we have an amount expressed by 0-\$10,000,000,000—let the material and spiritual interests of the people develop with the rapidity of the lightning's flash, but they can not outstrip the pace of the Church in the proposed new conference. Many a poor pastor has wished deep down in his soul, as he was straining every nerve in him to raise the assessments against his charge, and was meeting with rebuffs on every side, that the Church could get along without money; but alas! he could not see how she could do it. But, thanks to our Bro. Duncan, he has solved the problem (?) "Reductio ad absurdum." There is nothing to be gained by the territory included in the proposed new conference in the way of working force by dividing the conference, but much to be lost in money now necessary to operate the force in the field. So they will have to do one of two things—either cut down the working force, which cannot be done without great injury to the work, for Bro. Duncan says that the presid-

ing elder of the Vernon District is authority for the statement "that our preachers in charge are now taxed to their utmost endeavor in their efforts to meet the demands of the gospel in this county" (Greer); or force our brethren who fill the mission charges to live on about half of what they now get, which ought not to be done, in justice to our brethren. I am aware that Bro. Duncan says: "I realize that 'missionary support' has entered largely into our thinking" (and well it may) "on this matter. But our boards are fully equal to an adjustment of these matters." What boards? There will be but one if division becomes a fact, that deals with the domestic mission money of the proposed new conference. The central conference can not help them, for as soon as missionary money passes her boundaries it becomes foreign missionary money, to go into the hands of the General Board, to be distributed as they wish, in China, Japan, Mexico or elsewhere. Granting that the General Board would agree to assist the proposed new conference in her efforts to maintain her missionaries through the years to come, where is the necessity of disturbing the present arrangements, which so admirably meets all of the demands, in order to gratify a whim for a change? I know of no Mission Board in all the connection that has handled so thoroughly and satisfactorily, without debt and with as little friction the domestic mission work committed to it as has the Mission Board of our conference. Some people seem to think "Anything, Lord, for a change." Bro. Duncan must remember that there are some differences in results obtained by dividing districts, stations and circuits, and those which are secured by dividing a conference. In dividing a district, you get two presiding elders instead of one; in dividing a station or circuit, you get two pastors in place of one. Moreover, the stronger part of your conference comes to the assistance of the weaker district, station and circuit. For instance, when the Vernon District was divided and the Clarendon District came into existence, the conference came to the help of the weaker district and appropriated \$600 to the support of the new presiding elder; when First Church, Fort Worth, was divided and Mulkey Memorial became a fact, \$500 was given to help support the pastor of the new station. You can not get any such results out of dividing our conference. In the first place, you do not increase your working force; in the second place, you do not increase your capital on which you are to carry on your operations, but materially decrease it.

I am truly glad that my friend Duncan wrote the following: "But the Church must be on her guard lest, in the enthusiasm which is inherent in her system, she precipitate such division of her force as will tend to weaken and destroy, rather than strengthen and build up, our Zion. Mistakes at this point are not unknown among us." This statement makes it easy for him to get on the right side after he has stunted the history of our Church a little more closely and finds that the very end for which he is talking and working, if accomplished, would "precipitate such division of her forces as will tend to weaken and destroy, rather than strengthen and build up, our Zion." I am glad that he did not burn all the bridges behind him. Come back, the door is open. "A broken and a contrite heart" we will "not despise."

Once more: Bro. J. R. Nelson says, in substance that he favors division because a majority of those who are in the territory to be cut off desire it. If I am credibly informed, a majority of those within said section do not favor division, therefore Bro. Nelson will have to vote against division to be with the majority.

You will see that so far as have been given, the reasons are wholly inadequate to induce a conference to take so grave a step.

There is one thing sure. If we do not cease agitating the question of division, we will wake up some morning so badly carved that we will never be able to tell who we are. Now, put yourself in the position of a delegate to the General Conference from another State and on the Committee on Boundaries, well informed as to the situation in Texas, knowing that all the other conferences in Texas, save ours, complain of being too small, we complain of being too large, a memorial before you from our conference to divide us, would you vote to do so? Would you not rather say, "No, that is not the thing to do?" It is not right to create two other small conferences, and thus have in the State only weak ones. It is better to add to the others from the large one." Then, with the sharp knife of authority, the slicing process would begin. Texas Conference, you can have the Georgetown District and a part of the Waco, West Texas, you can take the Brownwood, North Texas, to make you a little fatter, you can take all of Ellis County,

East Texas, you can take... conference at Georgetown... against being disturbed boundaries at all, that the question for years my mind there is not a of sufficient weight to moment to contemplate could. The two sepa- rated to each other as much if the time ever we can divide. It is a that there are not no favor of it as there no question was up before, ber for division will c- crease as the years go it be. G

I devoutly trust that such an overwhelming conference at Georgetown against being disturbed boundaries at all, that the question for years my mind there is not a of sufficient weight to moment to contemplate could. The two sepa- rated to each other as much if the time ever we can divide. It is a that there are not no favor of it as there no question was up before, ber for division will c- crease as the years go it be. G

EPISCOPAL METHODIST ORGANIZATION.

"Not every one that Lord, Lord, shall enter dom of heaven, but he will of my Father who en."—Matt. 7:21

Not by prescribed form ceremony, but by their to know who are the kingdom. This is Ch and who would dare to and change his law?

This is the standard things spiritual are to

We say a man is a Ch he follows Christ, not s We say a body of Chr women are a Church, n do like some other met or do now, but because together as they see th God's children should are differences of opin strange than that there in law, politics or me not think alike, nor do nor do they reason all subject.

Paul and Peter, ins- fered. How much mot are not inspired to se may expect to see so different light, for we in the same mold.

So, unless the pretend "Succession" and "The- ries, were made in s have some secret ac- sticetic sanctum that of other Churches kn we do not deem it pre- part at least to claim, however small a part God's holy Church.

But being a membe- dist Episcopal Church disparagement to any Methodism, of which I will take my own Cl to the test by the try- Word.

We are often met other Churches, who stand our doctrine or question, and with a taunt, "Did Mr. Wesley to organize a new Ch we reply, "That depe- inquirer calls a right? Was Mr. Wesley in- tolic succession?" we ther is any other m- Bishop, priest, elder such succession exist- who regards his sch- firm it. If such an that we came thro- broken chain of ord- Church, as Church- tically, No. Such a su- ment of an imaginary fact of history in any- tendom."

But if the inquirer that right by a pure practice, and by the b with the approval of say yes, emphatically.

Mr. Wesley was a s- For the meaning of t as well as the office, v- er to Nehemiah 11: c- opos" is used in t- and is translated "e- hurst defines epis- take the care and ov- perintendent."

It is once applied 2:25), but in every o New Testament it is who have the over- Church, or some kin-

Now, if I shall b- others, to argue by establish Mr. Wesley- pacy.

Benedict's History Church, page 459, say of Christians may cot in gospel order by t- agreement, without any other body, and all power to appoint number, whether m- to commence anew t- of gospel institutions. Mr. Armitage, and



Secular News Items.

Our secular page this week is given up to accounts of the great storm horrors of the coast country, and we clip extensively from the daily press of the State, particularly from the Post and the News. Says the News:

Some idea of the extent of the destructive path of the hurricane can be got from a view of the beach front east of Tremont Street. Standing on the high ridge of debris that marks the line of devastation extending from the extreme west end of Tremont Street an unobstructed view of the awful wreckage is presented.

Drawing a line on the map of the city from the center of Tremont Street and Avenue F straight to Broadway and Thirtieth Street, where stands the partly demolished Sacred Heart Church, all the territory south and east of this line is leveled to the ground.

The ridge of wreckage of the several hundred buildings that graced this section before the storm marks this line as accurately as it staked out by a surveying instrument. Every building within the large area was razed by the wind or force of the raging waters, or both.

This territory embraces sixty-seven blocks and was a thickly populated district. Not a house withstood the storm and those that might have held together if dependent upon their own construction and foundations were buried beneath the stream of buildings and wreckage that swept like a wild sea from the east to the west, demolishing hundreds of homes and carrying the unfortunate inmates to their death either by drowning or from blows of the flying timbers and wreckage that filled the air. The strongest wind blew later in the evening, when it shifted to the southeast and attained a velocity of from 119 to 120 miles an hour. The exact velocity was not recorded, owing to the destruction of the wind gauge of the United States Weather Bureau after it had registered a 100 miles an hour blow for two minutes. This terrific southeast wind blew the sea of debris inland and piled it up in a hill ranging from ten to twenty feet high and marking the northern line of the storm's path along the southeastern edge of the island.

In one place near Tremont Street and Avenue F four roofs and remnants of four houses are jammed within a space of about twenty-five feet square. Beneath this long ridge many hundred men, women and children were buried, and cattle, horses and dogs and other animals were piled together in one confused mass. While every house in the city and suburbs suffered more or less from the hurricane and encroachment of the gulf waters, the above section suffered the most in being swept as clean as a desert. Another area extending east to Thirtieth Street and south of Broadway to the gulf suffered greatly, and few of the buildings withstood the storm, none without being damaged to a more or less extent. From Tremont Street and Avenue F<sub>2</sub> the wind came northward for about two blocks and then cut across westward to the extreme western limits of the city; in fact, swept clear on down the beach for many miles. The path of the leveled ground west from Avenue F cleared the several blocks, extending south to the beach and west to Twenty-Seventh Street. It cut diagonally southwest on a straight line within three blocks of the beach and down west on the beach many miles beyond the city limits. This does not mean that the path of the storm was confined to this stretch of territory—not by any means. There were many blocks in the center of the city almost totally demolished by the fury of the wind and sea, but the above long line of about four miles of the city proper and many miles of country lands were swept clean of buildings and all other obstructions.

A few of the piles that once supported the street railway trestle extending from Center Street to Tremont Street on the beach are all that remains to mark the curved line of right-of-way. Not a vestige of the three large bath houses of O'Keefe's Pagoda and Murdock is to be seen.

The midway, with its many old shacks and frame houses, concert halls and other resorts, was swept to the sea, and the gulf now plays twenty feet north of where the midway marked the beach line. The Olympia-by-the-Sea likewise fell an early prey to the storm, and the surf which formerly kissed the elevated floor of the Olympia now sweeps across the electric railway track about fifteen feet north of the big circular building. On Tremont Street and Avenue F<sub>2</sub> two buildings stand, or rather two structures mark where two frame buildings battled with the raging elements. The two houses were occu-

pled by Mr. Joseph Migliavaca and family and Mr. C. Nicolini and family. Both houses were stripped of every piece of furniture, wall paper, window frames and doors on the first floor and the second floors remained intact. The houses were blown from their elevated foundations and dropped down on the ground and the sea washed the interior of the first floors almost up to the ceilings. The families took refuge in a house across the street, which gave way and was leveled almost to the ground, but all the inmates escaped with their lives. These two dwellings stand like charmed structures in the center of the hurricane's track.

The Rosenberg school house suffered severely on the east side of the building. The roof of this wing fell in and carried the second floor and nearly all of the south wall with it. It was reported that a number of people sought refuge in this building and that all of them escaped without serious injury.

Galveston, Texas, Sept. 13.—The following was telegraphed to the Associated Press to-night by one of its correspondents sent here from Chicago:

Galveston is beginning slowly to recover from her stunning blow of last week, and though the city appears today to be pitifully desolated, the authorities and the commercial and industrial interests are setting their forces to work and a start has at last been made toward the resumption of business on a moderate scale. The presence of the troops has had a temporarily effect upon the criminal classes and the apprehension of a brief but desperate reign of anarchy now no longer exists. The liquor saloons have at least temporarily gone out of business and every strong-armed man who has not his own humble abode to look after is being pressed into service so that first of all the water service may be resumed, the gutters flushed and the streets lighted.

The further men dig in the ruins the greater becomes the increase in the list of those who perished as their houses tumbled about their heads. On the lower beach yesterday a searching party found a score of corpses within a slight area, going to show that the bulwark of debris that lies straight across the island conceals many more bodies than have already been accounted for. Volunteer gangs continue their work of hurried burial of the corpses they find on the shores of Galveston at the many neighboring points where fatalities attended the storm.

It will probably be many days yet, however, before all the floating bodies have found nameless graves. Along the beach they are constantly being washed up. Whether these are of those who were swept out into the gulf and drowned or are simply the return ashore of some of those cast into the sea to guard against a terrible pestilence, there is no means of knowing. In any event your correspondent in a trip across the bay yesterday counted seven bodies tossing in the waves with a score of horses and cattle, the stench from which was unbearable. In various parts of the city the smell of decomposed flesh is still stifling. Whenever such instances are found the authorities are freely disinfecting. Only to-day a baby lashed to a mattress was picked up under a residence in the very heart of the city and it was burned.

The city still presents the appearance of widespread wreck and ruin. Little has been done to clear the streets of the terrible tangle of wires and the masses of wreck, mortar, slate, stone and glass that bestrew them. Many of the sidewalks are impassable. Some of them are littered with debris. Others are still so thickly covered with slime that walking on them is out of the question. As a rule substantial frame buildings withstood better the blasts of the gale than those of brick. In other instances, however, small wooden structures, cisterns and whole sides of houses have been plumped down in streets or back yards squares away from where they originally stood. Here and there business men have already put men to work to repair damage done, but in the main the commercial interests seem too uncertain to follow the lead of those who apparently show their faith in the rapid rehabilitation of the Island City. The reappearance of the newspapers to-day, after a suspension of several days, is having a good effect and both the News and Tribune are urging prompt suenor of the suffering and then equal promptness in reconstruction.

It is difficult to say yet what the ultimate effect of the disaster is to be on the future of the city. Many people have left and some may never return. The experiences of others still here were so frightful that not all will remain if they can conveniently find occupation in other cities.

The bulk of the population is, however, only temporarily panic-stricken, and there are hosts of those who help-

ed to make Galveston great who look upon the catastrophe as involving only a temporary halt in the advancement of the city.

What is bothering business men most at present is the attitude the railroads, and especially the Southern Pacific, are to assume with respect to reconstruction. The decision of the transportation lines will do more than anything else to restore confidence. Three big ships, new arrivals, rode at anchor to-day in front of the city. They had just reached port and they found the dock and pier damage so widespread that no accommodation could be given to them. They found sheds torn away, freight cars overturned and planking ripped off.

Texarkana, Tex., Sept. 13.—Hon. Morris Sheppard, son of Congressman John L. Sheppard national sovereign banker of the Woodmen of the World, is back from Galveston, sound and well though a little broken up from the storm. He left to-night for Waco, where he will address the Woodmen Friday night. When seen by the reporter to-day he said concerning his experience:

"I had gone there to address the Woodmen Saturday night, but the weather got so bad I concluded to leave. I went to the Union Depot about 5 o'clock to catch a train that was to leave for Houston a little later. When the storm broke we all ran up stair. There were about 100 men and three ladies, and all remained in one room for thirteen hours. While the storm was at its height and the waters were wildest a number of men in one corner of the room struck up the familiar hymn 'Jesus, Lover of My Soul,' and sang with great effect, especially the lines 'While the nearer waters roll, while the tempest still is high,' etc. We all expected death momentarily, yet nearly all seemed resigned; several actually slept. The wind ripped up the iron roof of the depot building as though it were paper. A wooden plank was driven through the iron hull of the Whitehall, a large English merchantman, whose captain said that in his experience of twenty-five years he had never before known such a fearful hurricane. One lady clung to her pet pug dog through it all, and landed him safely at Houston Monday morning. When daylight finally came, an old gray-bearded man was seen near the building wading in the water to his armpits. We hailed him and requested him to get us a boat. He turned upon us and cursed us with a perfect flood of oaths, then turning around walked deliberately out into the bay and was swept away."

Austin, Tex., Sept. 13.—The fund for the relief of the Galveston sufferers now aggregates nearly \$1,000,000 and it will probably reach \$1,500,000 by to-morrow night. Most of this amount is in the hands of Gov. Sayers, who will direct the work of expending it for food, supplies and other relief measures just as it may be needed. The Governor will not give out for publication an itemized list of the contributions for several days.

New York, Sept. 13.—The subscriptions to date for the relief of the Galveston sufferers are: Merchants' Association, \$52,099; Mayor's fund, \$7090; New York Mercantile Exchange fund, \$2900; New York Cotton Exchange fund, \$5390; New York Stock Exchange, \$7000; New York Produce Exchange fund, \$6000; Chamber of Commerce fund, \$25,000; miscellaneous subscriptions, \$30,000; total, \$114,394.

Inquiries as to the loss of life and property continue to pour in. The loss of life will never be known. When I left Dallas Monday morning there were estimates as high as 2900 out, but conservatives placed it from 400 to 1000. There have already been handled on Galveston Island and along the bay shore of the mainland opposite the island about 4000 corpses. The long stretch of debris along the beach and the western portion of the island has not been heard from. The prairie of the mainland, over which the waters rush, have yet their tales to tell. I should say after investigation that a conservative estimate of the loss of life on Galveston Island would be 6500. The names of thousands of victims will never be known. They have simply passed out of existence like so many flickering candles might be extinguished in the wind. Few knew them while they lived, and their entire domestic circles having shared the same fate, none will miss them now that they are gone. In the somber midnights of the future their specters may join the hosts of those who occupied better station and taunt the winds and billows which murdered them.

As to property loss, it is hard to make an estimate. Col. Lowe's estimate of \$15,000,000 to \$20,000,000 can not possibly be too high. Every home in the city was despoiled of all the furnishing without which there can be no home. The loss of houses, clothing, furniture, household goods, jewelry, silverware, stocks of goods, horses, cows and the thousands of things which cost money must be reckoned at more than \$10,000,000. Buildings damaged, but not totally destroyed, can be restored only by the expenditure of

several millions. The loss to steamship companies, railroads, telegraph and telephone companies, ice plants, electric light plants, street railway lines, public school buildings, waterworks, factories, street damage, sewerage, aggregate many millions—I should say that \$25,000,000 would not be too high an estimate. The fact that taxable values are no greater than this figure means nothing. Galveston's taxable valuation, like that of other cities, was not half of the real wealth.

Galveston, Tex., Sept. 14.—Hon. Joseph D. Sayers, Governor: After the fullest personal investigation here we feel justified in saying to you and through you to the American people that no such disaster has ever overtaken any community or section in the history of our country. The loss of life is appalling and can never be accurately determined. It is estimated at 5000 to 6000 people. There is not a home in Galveston that has not been injured, while thousands have been destroyed. The property loss represents accumulations of sixty years and more millions than can be safely stated. Under these conditions, with 10,000 people homeless and destitute, with the entire population under a stress and strain difficult to realize, we appeal directly in the hour of our great emergency to the sympathy and aid of mankind.

"WALTER S. JONES, Mayor.  
"R. B. HAWLEY,  
"Member Congress, Galveston District.  
"McKIBBEN,  
"Commander Department of Texas."

From a correspondent in the Daily Post we glean the following:

Now, as to the loss of life. After a thorough investigation of the existing conditions I am satisfied that 5000 is about right. It is not likely that it will go over that figure. It is hardly possible that it can go under it. This, of course, is simply an individual opinion, but it is one which is shared by many who are in a position to at least make intelligent guesses.

On the other hand, men of the utmost conservatism and of considerable prominence, place the death list considerably higher. One of these is Captain S. Talliferro, of Houston, who believes that 10,000 people perished in the storm. This is the highest estimate I have heard. Captain Talliferro has seen all there is to see on which one would base a guess, but, of course, his estimate, like all others, is merely an individual opinion.

It must be considered in making estimate that, although bodies are still being taken out of the ruins by the dozen, many of these have already been reported and their number included in the estimates. The number is large enough, God knows, and it is to be hoped that those who believe 5000 will cover the loss will prove to be correct.

The property loss I believe to be heavier than has yet been estimated—that is, from \$15,000,000 to \$20,000,000. There was probably not one single individual who passed through the storm without loss. Of course, many of these losses are small, but they will make a large total. Alderman Pat Barry, who is well informed concerning such matters, says that it is his belief that practically none of the property holders of the town carried either storm insurance or storm clauses in their regular policies. Consequently, none of the enormous losses will be in any way counteracted by insurance. In addition to the heavy damage among individuals and institutions, there is at least \$2,000,000 damage to the government property, and a loss to shipping which now appears to be at least \$250,000 above my first estimate, or \$1,500,000 altogether. On the whole, \$22,500,000 seems to be a fair estimate. This may be too high. It is sincerely hoped that it is. Owners of buildings, many of whom have been seen by members of the Post's staff, say it is absolutely impossible to estimate their respective losses now. But few of them will ever venture a guess and until two or three more days have passed and the situation has become even calmer than it is now, it will be practically impossible to make anything like a close estimate. The Post men are securing figures as rapidly as possible, but it is slow and inaccurate work at the very best.

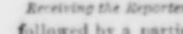
The work of burning bodies is still going on, they being hurried to the fires as soon as possible after being taken from the water. All of last night, and all of to-day, there have been numerous great fires along the shore, and in every one of them there were anywhere from three to twenty bodies. There is no longer the slightest attempt at identification. No effort is made to even ascertain whether the body is that of a white or colored person. All of them have been so long in the water under a blazing sun, that it would be exceedingly difficult to determine the identity of any body, unless by the clothing, and in most cases the bodies are entirely destitute of garments. Pull them out of the water as soon as seen and throw them in the flames as soon as taken from the water is the order, and it is most effectually carried out.

A Pawtucket Miracle.

LIFE AND STRENGTH RESTORED TO PALSIED LIMBS.

Doctors Told Mrs. Salisbury that She Would Never Recover—The Sworn Story of Her Marvellous Cure Can Be Investigated by Any One.

From the Times, Pawtucket, R. I.  
At No. 11 Follett Street, Pawtucket, R. I., within the shadows of St. Joseph's Church, lives Mrs. H. T. Salisbury who, a few years ago was a helpless invalid, suffering from a dreaded disease and without hope of recovery. A reporter who called recently and who knew the nature of her trouble was surprised when he was met at the door by a matronly-looking woman, apparently in the best of health, who stated that she was Mrs. Salisbury. Her story, as she told it, is as follows:  
"About eight years ago," she says, "I was taken with nervous prostration which was followed by a partial paralysis of the lower limbs. This was pronounced by several doctors to be paralysis of the sciatic nerve. One doctor called it locomotor ataxia. I felt a numbness and tingling in the limbs at times and would often fall down suddenly without any apparent cause. I could not direct my steps as I wanted to and was unable to stoop over to pick up anything from the floor without experiencing the most intense pain. I could not go up-stairs except on my hands and knees.



Receiving the reporter.

"The doctor's treatment kept me alive but I did not get any better. I went to Providence and took the electric treatment but became so weak that I could not continue it. The electricity seemed to afford relief for awhile but it was not permanent.

"One day my husband was reading a newspaper and saw an advertisement of Dr. Williams' Pink Pills for Pale People. He urged me to try them but I didn't want to. He sent for a box, though, and I tried them. It is a fact that I noticed an improvement from the first.

"Every doctor had told me that there was no cure for my trouble but my improvement continued and I took the pills steadily for two years. At the end of that time all the nervousness had disappeared, I did not fall as before and had regained control of my limbs. The pain left me and has never returned. The pills also built up my general health, and I gained 55 pounds in weight during the treatment.

"I have recommended Dr. Williams' Pink Pills for Pale People to many people and they have proved beneficial in every case."  
Mrs. H. T. SALISBURY.  
Subscribed and sworn to before me this 21st day of August, 1899.  
CARLOS L. ROGERS,  
Notary Public.  
At all druggists or direct from Dr. Williams' Medicine Co., Schenectady, N. Y., 50 cents per box; six boxes \$2.50.

Galveston, Tex., Sept. 15.—The business men, the property owners and those who have been with this city so long do not feel discouraged by what has happened. They realize that there is a stupendous task ahead of them, but it must be remembered that this city is the home of more millionaires than any city of its size in the country. The Seelys, the Kemmers, the Leutchings and men of that financial ability can not afford to pass up their holdings here, and they will not do so.

The business men have said that Galveston is to be rebuilt; they say they will spend the money, and that they anticipate prosperous times ahead, because of the amount of money which is to be spent. The city of Chicago, rose Phoenix-like from the great fire, and other cities have had phenomenal growth since occurrences which almost wiped them out and Galveston people contend that this city will do the same. It is but justice to Galveston to await the future action of the people who are the city, and see what progress they make. It is true there is a great deal which will never be rebuilt. The compresses may never be rebuilt here. The commission regulations are not encouraging to the investment of capital in such enterprises in this terminal city. The Kempner estate has lost heavily. Mr. Kempner figured until he reached a loss of \$610,000 and then quit. With over \$2,000,000 remaining, an estate of such magnitude will do those things which will bring the city back to its earning basis, and thus make the capital invested here worth something.

There are many houses here which are wiped out altogether; many will have to be torn down and rebuilt, and many can be made habitable by repairs. This will give work to the carpenter, painter, brick mason—in fact, to all classes of the trade, and men will be wanted for this work. They are not wanted now, because they can not be cared for. Some provision must first be made to house them and feed them. Until the railroads begin regular operation of trains, this can not be done. When they do, then there will be work for every one.

In driving through the residence portion of the town, some strange freaks of the storm are to be observed. Houses which were apparently as strongly built as possible have been demolished, while modest little cottages have been spared, notwithstanding the fact that they were apparently exposed to the full fury of the storm. Houses are lying on their sides and on their peaks

leaning against other houses in the middle of the tops of other houses. Many badly wrecked, shelter whom seem to be rem-paced and cheerful under circumstances.

Houston, Tex., Sept. 14 comes straight that State Hunt, who was here to report to the Governor of the startling figures that from the recent storm v. The Doctor was in Galv of days and made a tation.

New Orleans, La., S Clara Barton, President Cross Society, arrived morning, accompanied She went out on the et Houston. She is accom Ellen Spencer Mussey, of the order; Miss Combs, Secretary of Private Secretary to Mr Robert Adamson, in cha York World relief exped mer Superintendent of C District of Columbia Let and the National Red Cr acting jointly in the living Galveston suffers provisions has alrea Houston, and another New York to-day. A sl supplies will leave Ne veston to-day or to-morr ton will not distribute supplies through her fo but will appoint local co so.

Galveston, Tex., Sept endar said it was Sunda not reminded of it by Church bells. There wa of men and women at Church edifies in the The Sunday closing ord served on the bench, a committee meetings, rel open, men worked on th stores cleaning up debr smoke indicated that were still burning the.

But there were Church Dr. French, of Fort W pled the pulpit of the terian Church during Dr. Scott, made a bri couraging the people faith and effort. Dr. S ranch feeling of the s through which they h pointed some lessons c such as sympathy and the distressed, and of fidence in present circ spoke of the lesson and exhorted the Chu fidelity and consecrat ion was well attended by pathetic audience.

Rev. Oxley occupied James Church and pr use of affliction in build tion spirit.  
Rev. J. R. Carlier o pit of Grace Episcopal The congregation of odist Church occupi The Swedish Luth their Chapel Eighteen The chapel was badly Regular services we Mary's Cathedral, with of vespers.

The First Baptist Cl in ruins, but the con conference at the hom Rev. W. N. Harris. I that no address will the Baptist Churches b building.  
"Is God in the Storm ject of the discourse b before the Spiritual held forth in Chosee usual.

Washington, Sept. 17, Kinley has received the size of sympathy on th aster from Emperor V many.

Stettin, Sept. 17.—I United States of Ame convey to your excell

Cool the

In all Cases of Burning Hu with th

CUTICURA RE

While Cleansing t Scalp with hot ba CURA SOAP and Raw, Inflamed CUTICURA OINTM

Complete Treat

Dr. MED. DE. CUTICURA, 204/ physicians. PUTES 15, 1897

t Miracle. RESTORED TO LIMBS.

Sabbath School. The Sworn

about eight years ago she says, "I was in a nervous condition which was analyzed of the lower

ment kept me alive. I went to Provi- cetric treatment but could not continue it. To afford relief for

Dr. Williams' Pink many people and in every case.

is L. ROGERS, Notary Public, from Dr. Williams ly, N. Y., 50 cents

15.—The busi- owners and with this city so uraged by what

ies here which er; many will nd rebuilt, and itable by re-ork to the car-ason—in fact, ade, and men's work. They

leaning against other houses. They are in the middle of the streets and on top of other houses.

Houston, Tex., Sept. 16.—To-night it comes straight that State Health Officer Blunt, who was here to-day on his way from Galveston to Austin, will make a report to the Governor concerning conditions in Galveston.

New Orleans, La., Sept. 15.—Miss Clara Barton, President of the Red Cross Society, arrived in the city this morning, accompanied by her staff. She went out on the evening train to Houston.

Galveston, Tex., Sept. 16.—The calendar said it was Sunday, but one was not reminded of it by the ringing of Church bells.

Galveston, Tex., Sept. 16.—The calendar said it was Sunday, but one was not reminded of it by the ringing of Church bells.

Rev. Oxley occupied the pulpit of St. James Church and preached on the use of affliction in building up a Christian spirit.

The congregation of St. John's Methodist Church occupied Rosenberg hall.

Washington, Sept. 17.—President McKinley has received the following message of sympathy on the Galveston disaster from Emperor William of Germany:

Washington, Sept. 17.—President McKinley has received the following message of sympathy on the Galveston disaster from Emperor William of Germany:

Cool the Blood In all Cases of Itching Burning Humors with the CUTICURA RESOLVENT

While Cleansing the Skin and Scalp with hot baths of CUTICURA SOAP and healing the Raw, Inflamed Surface with CUTICURA OINTMENT.

Complete Treatment, \$1.25

sions of my deep-felt sympathy with the misfortune that has befallen the town and harbor of Galveston and many other parts of the coast, and I mourn with you and the people of the United States over the terrible loss of life and property caused by the hurricane.

"I sincerely hope that Galveston will rise again to new prosperity."

The President's reply is as follows: "Your majesty's message of condolence and sympathy is very grateful to the American Government and people.

Notes From the Field.

NORTHWEST TEXAS CONFERENCE.

T. H. Davis, Sept. 3: We have just closed our camp-meeting at Jim Ned. We had the best meeting, all told, that we have ever had at Jim Ned.

DESDIMONIA.

M. H. Hudson, Sept. 12: I have just closed my summer revivals. We had three very fine revivals, and the other three, I trust, shall tell in eternity for good.

CRANFILLS GAP.

Mrs. Mary Powell, Sept. 10: Our pastor closed a ten days' meeting at this place the first Sunday in September.

HIGGINS.

George A. Nance, Sept. 10: Our third Quarterly Conference for Higgins charge was held at Ochiltree, August 18.

meeting, and Bro. Childress, who was to come, failed to appear. Here is the report on salary: Second Creek, \$24.50; Lipscomb, \$11; Higgins, \$32.69; Connell's Chapel, \$20; Jackson's School House, \$12.50; Ochiltree, \$16.

MIDLAND STATION.

G. E. Cameron: We rejoice in the prosperity which has attended this charge the present year. We have recently closed a good revival in which there were fifteen conversions and nine accessions to our Church.

MAXDALE.

L. G. Grimes, Sept. 12: We have closed out five of our revivals. (Have two more to hold.) The Lord has been very gracious to us this year.

NORTH TEXAS CONFERENCE.

WOODBINE.

B. T. Hayes, Sept. 17: I began meeting at Prairie Grove the night of the 8th of September and closed last night. Four or five were converted and reclaimed.

PARADISE.

P. A. Edwards: We have had fine revivals at all five of my appointments. The membership greatly revived; backsliders reclaimed; every interest of the Church advanced.

PILOT GROVE CIRCUIT.

W. F. Clark: Our fourth Quarterly Conference over. Presiding elder was with us on Saturday, but owing to his recent troubles did not preach for us.

WEST TEXAS CONFERENCE.

SAN MARCOS.

M. S. Gardner, Sept. 13: Prohibition, carried in Hays County yesterday with a majority of about 350 or more. We rejoice.

CHEROKEE CIRCUIT.

J. D. Wear, Sept. 13: Bro. Worrell, preacher in charge, had assisted Bro. J. N. Broyles, preacher in charge of Milburn Circuit, in a revival meeting in order to secure Bro. Broyles' help in his meeting at lower Cherokee, commencing August 17, to continue ten days.

DECATUR.

S. Crutchfield, Sept. 14: I have closed my rounds of revival meetings. Re-

sults, as I saw them, and now see them: At Shiloh, about sixteen conversions, eleven accessions, a good revival in the Church, good attendance and behavior. They pledged every dollar of the collections, Mt. Zion; Poor attendance, poor behavior, poor revival, one-third the collections pledged.

ALVORD. J. B. Sims, Sept. 17: We have passed the third quarter and are now making the home run. We have gone through the revival season not without some good results.

WOODBINE. B. T. Hayes, Sept. 17: I began meeting at Prairie Grove the night of the 8th of September and closed last night. Four or five were converted and reclaimed.

COUNTY LINE MISSION.

C. R. Gray: Our third Quarterly Conference was held at Moss Chapel Sept. 5, 1906. Our people rushed to have the new church ready for the occasion, but could not get the painting done in time.

PARADISE.

P. A. Edwards: We have had fine revivals at all five of my appointments. The membership greatly revived; backsliders reclaimed; every interest of the Church advanced.

BEUCHER.

W. H. Brown, Sept. 17: Since my last card I have seen some fine times in the Lord's work. Have seen several scores of souls saved and many professors lifted on holy ground.

WEST TEXAS CONFERENCE.

SAN MARCOS.

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Broyles was on time, but Bro. Worrell was unable to attend the meeting any of the time on account of a very sick child, yet Bro. Broyles battled earnestly against sin and his cohorts for ten days.

EAST TEXAS CONFERENCE.

NEW YORK CIRCUIT.

P. R. White, September 7: We have made our round of protracted meetings for this year. To say that we have had a good time will not fully express it.

NEW BOSTON.

G. B. Hughes: I finished my round of protracted meetings with about fifty-five additions, sixty conversions and reclamations.

MALAKOFF.

Jesse Lee, Sept. 11: On the evening of March 9, 1906, we arrived on Malakoff Circuit as junior preacher under G. V. Ridley, P. C.

PARADISE.

P. A. Edwards: We have had fine revivals at all five of my appointments. The membership greatly revived; backsliders reclaimed; every interest of the Church advanced.

WEST TEXAS CONFERENCE.

SAN MARCOS.

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PISO'S CURE FOR CONSUMPTION

### Our Young Folks

#### LEAF ROLLING.

The writer recalls the frequently expressed wonder of those who meet with leaves rolled up to form the case of an insect as to how such leaf-rolling could have been done. Try it with your fingers, and it is a nice task; how then should a small insect prepare such a neatly-formed case? It is a remarkable mechanical achievement, hardly less so than the spreading of a spider's web. The growth of the leaf also enters as a factor. At first threads are spun by the insect, and attached to the edges of the young, tender leaf from side to side. These are drawn tight, passing over the body of the larva. More threads are added and the drawing up of all is increased, while leaf-growth goes on, until at last the leaf is drawn in around the body and converted into a complete roll. The admiring glances of the little caterpillars added at each end are commented at the joints. It becomes a strong and complete home for the chrysalis.—Vick's Magazine.

#### ROYALTY ASLEEP.

In Russia the greatest precautionary hedge about the safety of the Czars, and, in spite of them, he is hourly subjected to a well-founded fear of assassination. Our own President goes about freely to the wonder of most Europeans, the only exception being that, in attending any ceremony in other cities, the President and Vice-President travel in different trains, so that, in case of accident, one of them will be unharmed.

In Spain great precautions are observed in guarding the sleep of the sovereign. Harper's Young People tells us:

"His slumbers are watched throughout the night by the Montanos de Espinosa, a body of men who, for four hundred years have enjoyed the exclusive privilege of guarding their royal master or mistress from sunset to sunrise. They are bound by tradition to be natives of the town of Espinosa, and to have served with honor in the army. They lock the palace gates with much ceremony and solemnity at midnight, and open them again at seven o'clock in the morning. Their fidelity to the person of the sovereign is well tried, and does not admit any question."—Selected.

#### TWO WAYS OF ENJOYING A TREAT.

Ronald and Rollo had been spending their holiday with Aunt Esther. She lived almost out into the country. Ronald and Rollo often walked out there on Sundays. When they started for home that afternoon Aunt Esther gave them each a bag filled with frost-cakes. Aunt Esther was a dainty old lady with a pleasant smile for everybody. Ronald and Rollo thought that there never was another auntie so nice as Aunt Esther, and they always had happy times when they visited her. Ronald said that Aunt Esther's barn was just the place for boys to play in, and Rollo said that he preferred boys who had never tasted Aunt Esther's cooking, especially her cup-cakes. When she made them good-bye that afternoon, Aunt Esther said:

"I have given you more cakes to-day than you need, but I thought that perhaps you might enjoy them better if you had the opportunity to let some other boys enjoy them with you."

"O auntie!" said Ronald. "There is no danger but that I can enjoy all of mine."

Aunt Esther smiled, but all that she said was:

"There is more than one way of enjoying our treasures."

The boys went home by different streets. Rollo was going down by the rubber factory to do an errand for mamma. Somehow, it was usually Rollo who did the errands. Ronald wished to go home by a shorter way. As Rollo went down the street he saw Jimmie Curran walking painfully along on his crutches. Jimmie was the son of the woman who did washings for Rollo's mother. Jimmie had been hurt on the railroad track and it was said that he would never walk again like other boys. Rollo pitted him; and as he saw him that afternoon he wished that he could do something to make him happy. Then he thought of Aunt Esther's cup-cakes, and he took out one and gave it to Jimmie.

"Oh, thank-ee," said Jimmie, and his frocked face was so beaming with smiles that Rollo was glad that he had shared his treasures.

"I am glad that I gave one to Jimmie," said he. "I have five left now."

But he had not gone far when he met an old woman selling lead-pencils. She was old and she was thinly clad. Rollo wished that he had some money to buy something of her, for he felt sure that she had little to eat that day.

"Why!" said he, suddenly. "There the Aunt Esther's cup-cakes! How good one would taste to the old lady if she is hungry!"

"Thank you, dearie!" said the poor old creature, as Rollo handed her one.

"It has been many a dreary day since a body has done me such a kindness."

And Rollo was not sorry that he had again shared his treasures.

"I have four left," said he. "Four will do for me." But he had not reached the end of the street when he met a little beggar girl. She held out her hand to him and there were tears in her eyes.

"She must be very hungry," said Rollo. "or she would not be crying." And he opened his bag and took out another of Aunt Esther's cup-cakes.

"Oh, what a good boy!" said the little girl.

"There goes another of my treasures," sighed Rollo. "But the little girl looked so happy that I do not feel bad about it. Three are left for me yet."

But he had hardly turned the street corner when he met a little boy crying because he had lost a nickel. Rollo stopped to comfort him and the little boy said:

"It was a birthday present from my uncle. I was going to buy me a little cake with it."

"Surely," thought Rollo, "it would be too bad for the child to go without his birthday eating." And so he handed him one of Aunt Esther's cup-cakes. The little boy laughed for joy, and Rollo said:

"I am glad that I could make him so happy. Two are left for me now."

But just then a hungry dog came along and began to sniff at Rollo's bag. It kept following Rollo, and it whined so noisily that at last Rollo opened the bag again and gave it a cup-cake. The dog licked Rollo's hand to show gratitude.

"I have only one left," said Rollo. "but I should hate to remember that I did not feed a hungry dog."

Rollo sat down under a tree to rest and he ate the one last cup-cake himself. He thought that he had never tasted anything so good and his pleasure was made greater by the thought of how the other cup-cakes had given pleasure.

When he reached home, he found Ronald in the piazza, looking cross and uncomfortable.

"How have you enjoyed your cup-cakes?" asked Rollo.

"I liked them very much," said Ronald. "But they tasted so good that I ate them all at once and there were so many of them they gave me a headache. How have you enjoyed yours?"

Rollo told him how he had enjoyed them with others and Ronald said:

"How foolish to give them all away! I had chances enough to give mine away, but I chose to enjoy them myself."

But that night, while Ronald tossed and tossed with a headache, Rollo slept peacefully and dreamed of a bearded old woman, some happy children and the gratitude of a hungry boy. Which boy got the most enjoyment out of his treasures?—Adeline M. Tirrell, in Christian Register.

#### TAD LINCOLN'S RIDE.

I had enlisted in 1861 at Rochester, N. Y., and was firing on a New York Central engine when I quit to be a soldier for Uncle Sam. My enlistment papers showing what my occupation had been, I was soon detailed to run an engine on a little road reaching from Washington down into Virginia, which was being operated by the government as far down as the boys in blue commanded the situation. At that time I made a round-trip each day, leaving Washington at 10 a. m., and arriving in Washington on my return at 4 p. m.

One morning while I sat in the cab of my engine reading a newspaper to pass the hour or more which would bring us to our starting-time, I became conscious, without paying any particular attention to them, that a gentleman and a youth were examining my engine, walking slowly around it. At length my attention was attracted by a question the boy put to the man.

"Papa, can't we get up on it? Ask the gentleman, please!"

Before he could comply with the boy's request I had aside my paper, and invited the two to step up. When they did so, I noticed that the gentleman was quite tall. He had to remove his high silk hat, and then stand in a slightly stooping position while in the cab. I noticed from his answers to the questions which the boy plied him, and his explanations of different parts of the machine, that he knew something of the principle upon which locomotives are built.

"Oh, papa! I do wish I could take a ride on it."

"Not now, my son. Maybe some day we may have a chance, then I shall be glad to let you ride on one of these great machines in which you take such an interest."

I said: "If you and your son will have a seat over there on the fireman's box, I will be glad to give the young man a little ride. I want to pump her up, anyway."

He thanked me as he and the boy seated themselves. I set the lever, opened the throttle slightly, and we moved slowly down the yard, and out

# Blood Troubles: Cancer, Scrofula, Old Sores, Rheumatism, Contagious Blood Poison, Chronic Ulcers.

As the blood contains all the elements necessary to sustain life, it is important that it be kept free of all impurities, or it becomes a source of disease. Some poisons enter the blood from without, through the skin by absorption, or inoculation; others from within, as when waste products accumulate in the system and ferment, allowing disease germs to develop and be taken into the circulation. While all blood troubles have one common origin, each has some peculiarity to distinguish it from the other. Contagious Blood Poison, Scrofula, Cancer, Rheumatism, Eczema, and other blood diseases can be distinguished by a certain sore, ulcer, eruption or inflammation appearing on the skin. Every blood disease shows sooner or later on the outside and on the weakest part of the body, or where it finds the least resistance. Many mistake the sore or outward sign for the real disease, and attempt a cure by the use of salves, liniments and other external applications. Valuable time is lost and no permanent benefit derived from such treatment.

**BLOOD TROUBLES REQUIRE BLOOD REMEDIES;** the poison must be completely and permanently eradicated—the blood reinforced, purified and cleansed, or the disease goes deeper and saps the very life. Mercury, potash and arsenic, the treatment usually prescribed in this class of diseases, are violent poisons, even when taken in small doses—never cure, but do much harm by adding another poison to the already overburdened, diseased blood.

S. S. S., Nature's own remedy, made of roots and herbs, attacks the disease in the blood, antitoxins and forces out all impurities, makes weak, thin blood rich, strong and healthy, and at the same time builds up the general health. S. S. S. is the only purely vegetable blood purifier known, and the only one that can reach deep-seated blood troubles. A record of 50 years of successful cures proves it to be a reliable, unfailing specific for all blood and skin diseases.

## SSS

**Free Medical Treatment.**—Our Medical Department is in charge of skilled physicians, who have made blood and skin diseases a life study, so if you have Contagious Blood Poison, Cancer, Scrofula, Rheumatism, Eczema, an Old Sore or Ulcer, fully for advice about your case. All correspondence is conducted in strictest confidence. We make no charge for this service. Book on blood and skin diseases free. SWIFT SPECIFIC CO., Atlanta, Ga.

to the Washington end of the long bridge across the Potomac. The gentleman explained to the boy all of my acts in controlling the machine and its movements in a manner which showed he knew the locomotive very well.

"Oh, papa! I do wish I could take a long ride on this engine, out in the country, where it goes fast. It must be grand to be carried away by such a big strong horse!"

As the engine slowly backed once more into the sheds, the gentleman again thanked me, and as I caught the wistful look in the boy's face, I was prompted to say:

"My run is only three hours out and three hours back, sir. I leave here at ten a. m., and return at 4:30 p. m. If you are willing to trust the boy to me, I will take him for the trip here in front of me on my seat. The road is safe. We do not go into the enemy's country. I think I can safely promise to deliver the young man to you at this spot at 4:30 this afternoon."

"Papa, papa, do let me go; it will be so nice, and I know that this gentleman will see that no harm comes to me. Do let me go, papa, and don't tell mamma until I get back. I want to surprise her by telling her all about the trip."

The gentleman could not withstand his son's pleading. He let him go. Words fail to tell the delight of that boy as we sped over the hills and valleys of Virginia. From the questions he asked, I soon discovered he was a western boy from the prairie land.

As the engine puffed and groaned up a long grade on the return trip, suddenly the boy, who sat between my knees, looked up into my face, and said:

"I have got the very best papa that ever lived. Do you know my papa?"

"No, my boy, I do not; but there was something so familiar to me in his appearance that ever since you climbed into this cab I have been trying to think where I have seen your father before. What is his name, anyway?"

"Why, he is Abraham Lincoln," replied my fellow traveler.

For a moment I reeled on my seat in surprise, but it soon flashed on me that the tall man who had placed the child in my charge could be no other man than the President, whom I had only seen as pictured in the newspapers.

You may be sure I made a doubly careful run into Washington when I found that Tad Lincoln, son of the President, was the little guest I had in my cab.

Another man—I suppose a White-House servant—met the train on its arrival, and took the boy away.

The next and last time I saw Abraham Lincoln after he had trusted me with his boy for six hours' ride in Virginia, was when he lay in state in Washington before the sad funeral cortege started to the prairies of Illinois to lay the martyred President to rest at Springfield—J. H. Martin, in New York Sun.

#### THE UNKINDEST CUT.

George Innes, the landscape painter, was the hero of many an interesting tale, but of none more interesting than this:

Mr. Innes one day dropped into the studio of his son, who was also named George, and himself a painter of distinction. The younger man had just finished a sheep picture on which he somewhat plumed himself. "Ah," said the father, "that's a clever thing. George: it's a good thing! Why, that's a picture to be proud of. You've done yourself credit."

"I'm glad you like it, father."

"Of course, I like it. But—er—don't you think the sky is a little too low in tone? Here, let me take your pal-

ette a minute." And, seizing the palette and brushes, he went vigorously to work, painting out the sky and ting it again. He stood off and looked at it again. "No, that will hardly do. You haven't light enough on the ground, either. Just dab on some snow. There, that's better. Oh, but you have made those trees too hard. You should have painted them more broadly, putting in light. He stood off and looked that way. And that road; it isn't gray enough. And really, that sheep doesn't add anything to it. In fact it rather interferes with the rest of the canvas. Suppose we paint it out? Eh? There!" he exclaimed, after half an hour of rapid work. "How do you like it?"

By this time the picture had been absolutely changed. Young Innes looked at it ruefully. "I confess," said he, "that I don't like it at all."

"Then what in the name of common sense did you paint it for?" demanded the father.

#### A CAT AND A COON.

One of the strangest cases of animal friendship I ever laid eyes on," said a Baronne Street business man, "may be seen at a big machine-shop out on Bayou St. John.

"A few weeks ago the engineer caught a good-sized coon prowling about the loft. How the beast got there nobody knows, and at first he showed fight and plenty of it. However, the engineer is one of those men who seem to have a mysterious natural power over wild animals, and in a few days his prisoner was eating out of his hand, coming to his call, and going around loose, as tame as a dog."

"That would be sufficiently wonderful of itself, but it was nothing to the friendship that soon developed between the newcomer and Tom, the pet cat of the establishment. Tom is a monstrous black-and-white feline, and such a talented scraper that he has frequently whipped full-grown dogs. The first time he met the coon there was a little row, which impartial spectators declare was a draw. At any rate, it must have given the pair a mutual respect for one another, for they immediately agreed to a protocol, and have since entered into a full treaty of peace, including an offensive and defensive alliance against all other cats or coons found on the premises. At present they sleep curled up in one furry ball, eat from the same dish, and play together like a couple of kittens."

"One of the coon's favorite tricks is to throw his paws around the cat's neck and make the latter drag him around the yard. It is a strange sight, and I could hardly believe my eyes when I first saw them. I pity any quadruped that attempts to tackle that combination."—New Orleans Times-Democrat.

#### ONLY ONE FAULT.

I was riding through a bowery country town in Vermont when I chanced to notice a concourse of people in the churchyard, evidently encircling an open grave.

It was a warm day, and I had ridden ten miles, so I drew the rein under some trees which arched the road, to allow the horse to cool and rest.

Presently a villager came toward me, and I said:

"There is a funeral to-day in your town?"

"Yes—Stephen. He was one of the largest-hearted men I ever knew. We all owed something to Stephen."

Then he added in a tone of regret:

"He had only one fault."

The light fell in pencil rays through the trees. I sat in silence, enjoying the refreshing coolness.

The man resumed the subject:

"He had great abilities, Stephen

had. We sent him to the Legislature three times. They thought of nominating him for Governor."

"But," he added, sadly, "Stephen had one fault."

I made no answer. I was tired, and watched the people slowly disperse.

"A very generous man, Stephen was. Always visited the sick—he was feeling—when any one was in trouble. The old folks all liked him. Even the children used to follow him in the streets."

"A good man, indeed," I said indifferently.

"Yes; he only had one fault."

"What was that?" I asked.

"Only intemperance."

"Did it harm him?"

"Yes, somewhat. He didn't seem to have any power to resist it at last. He got behindhand, and had to mortgage his farm, and finally had to sell it. His wife died on account of the reverse—kind of crushed, disappointed. Then his children, not having the right bringing up, turned out badly. His intemperance seemed to mortify them, and take away their spirit. He had to leave politics. I wouldn't do, you see. Then we had to set him aside from the Church, and at last his habits brought on paralysis, and we had to take him to the poor-house. He died there; only forty-five. There were none of his children at the funeral. Poor man, he had only one fault."

"Only one fault!"

"The ship had only one leak, but it went down."

"Only one fault!"

"The temple had only one decaying pillar, but it fell!"

"Only one fault!" Home gone, wife lost, family ruined, honor forfeited, social and religious privileges abandoned, broken health, poverty, paralysis and the poor-house!

One fault—only one!—Youth's Companion.

Tramp—Called ter see, lady, if I could do sum work for ye.

Kind Lady—What can you do?

Tramp—I'm a sort of dentist, mum. I want ter advertise, so I'll put a set of teeth into a good pie for nothing.—Town and Country Journal.

#### TRAINED NURSE.

Remarks about Nourishing Food.

"A physician's wife, Mrs. Dr. Landon, gave me a packet of Grape-Nuts about a year ago, with the remark that she was sure I would find the food very beneficial, both for my own use and for my patients. I was particularly attracted to the food, as at that time the weather was very hot and I appreciated the fact that the Grape-Nuts required no cooking."

"The food was deliciously crisp, and most inviting to the appetite. After making use of it twice a day for three or four weeks, I discovered that it was a most wonderful invigorator. I used to suffer greatly from exhaustion, headaches and depression of spirits. My work had been very trying at times and indigestion had set in."

"Now I am always well and ready for any amount of work, have an abundance of active energy and cheerfulness and mental poise. I have proved to my entire satisfaction that this change has been brought about by Grape-Nuts food."

"The fact that it is predigested is a very desirable feature. I have had many remarkable results, in feeding Grape-Nuts to my patients, and I cannot speak too highly of the food. My friends constantly comment on the change in my appearance. I have gained nine pounds since beginning the use of this food." Eleanor Miller, Trained Medical and Surgical Nurse, 515 Jeff. St., Bay City, Mich.

"Perfect in every part. On him I give my best wishes."

"I am glad that I gave one to Jimmie," said he. "I have five left now."

"But he had not gone far when he met an old woman selling lead-pencils. She was old and she was thinly clad. Rollo wished that he had some money to buy something of her, for he felt sure that she had little to eat that day."

"Why!" said he, suddenly. "There the Aunt Esther's cup-cakes! How good one would taste to the old lady if she is hungry!"

"Thank you, dearie!" said the poor old creature, as Rollo handed her one.

### The Home

#### THE UNSEEN

I crossed the ocean steamship, which weighed 20,000 tons, and pushed wind and waves at twenty knots an hour, the propelling force: I deep down in the gilt helped constantly with illustrates the spiritual strength, healthy, gro his strength is measure supply of divine grace force and progress of a tian prove that his lif sus Christ. Happy a neighbors who can see and know by your o that your inner life is Christ.—T. L. Cuyler.

#### THE WAY OF

Be patient. Keep sw or worry. Do your se sults with God. Believ in the fulfillment of b the march of his pro laws are immutable an deviating regularly. ship with God, and eve be a stronger, better, I man. Do not let your er by needless worry, in, the Son of God, wh gave himself for you, to-morrow you will cot der a heaven of sapph bor of calm, with chin welcome from the spi the city of God, while ments millions will done!" while God h "Enter thou into the l —George B. Vosburgh

#### God's LAST AI

God has done all I man to reason. The co vult have been made k ness, his power, and l been declared; yet th lion are not grounded, holds the citadel of ou as though God had m But mercy rejects a and God's ultimatum, but the Cross. Where est, love conquers. "I ciled to God by the d "I couldn't break my has been the answer man to a life of sin. to see the Son of God to hear him cry, "M why hast thou forsak my heart. I couldn't at Calvary. There I a Son of God; there I s upon the divinest pity fruit of disobedience, multitude turned swa Christ's prayer, and the mercy of God. Usher, in Christian.

#### FOUND WA

"Thou art weighed and found wanting"; God weighs men. uses are of governme are stamped and sea true by the highest, sad truth that when "come short." We tried by the standard If the golden rule b which weighed, we a our Lord's example b are "wanting." If e be the balance, still written against us by these standards Jesus we will find o from holding his ha unly keep him at a imitate him would a his work.

All "wanting," the need of one to makiciency. One—not but to be all-perf have in our blessed essence of salvation.

One stands between I Perfect in every pa On him I give my best wishes."

"I am glad that I gave one to Jimmie," said he. "I have five left now."

"But he had not gone far when he met an old woman selling lead-pencils. She was old and she was thinly clad. Rollo wished that he had some money to buy something of her, for he felt sure that she had little to eat that day."

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"Thank you, dearie!" said the poor old creature, as Rollo handed her one.

#### WHY DO WE

A strange reluctance when they try to ta and its relation to G by the converted and sons. Very often t heart is running o nirth and whose sp wit and humor, has selflessness the feel satisfied, that she wa ter, purer and high the Christian woman with her would as would give her a hi conversation to the religion. The other the kind. She has e finable dread that

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Scrofula,  
Old Sores,  
Eczema,  
Tuberculosis,  
Poison,  
Ulcers.**

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**The Home Circle**

**THE UNSEEN POWER.**

I crossed the ocean on a powerful steamship, which weighed more than 20,000 tons, and pushed her way against wind and waves at the rate of over twenty knots an hour. I could not see the propelling force; that was hidden deep down in the glowing furnaces helped constantly with fresh coal. That illustrates the spiritual life of every strong, healthy, growing Christian; his strength is measured by the inward supply of divine grace. The spiritual force and progress of a growing Christian prove that his life is hid with Jesus Christ. Happy are you if your neighbors who can see you every day and know by your outward conduct that your inner life is fed by an unseen Christ.—T. L. Cuyler.

**THE WAY OF LIFE.**

Be patient. Keep sweet. Do not fret or worry. Do your best and leave results with God. Believe firmly in God, in the fulfillment of his purposes and the march of his providences. God's laws are immutable and work with unrelenting regularity. Walk in fellowship with God, and every year you will be a stronger, better, happier, sweeter man. Do not mar your peace or power by needless worry. Live by faith in the Son of God, who loves you and gave himself for you. On some bright to-morrow you will come to anchor under a heaven of sapphire and in a harbor of calm, with chimes ringing their welcome from the spires that sentinel the city of God, while from the battlements millions will shout, "Well done!" while God himself will say, "Enter thou into the joy of the Lord."—George B. Vostburgh, D. D.

**GOD'S LAST ARGUMENT.**

God has done all he can to bring man to reason. The consequences of revolt have been made known. His holiness, his power, and his wisdom have been declared; yet the arms of rebellion are not grounded, and enmity still holds the citadel of our being. We act as though God had not spoken. But mercy rejoices against judgment, and God's ultimatum is not the sword but the Cross. Where all else had failed, love conquers. "We were reconciled to God by the death of his Son." "I couldn't break my mother's heart" has been the answer of many a young man to a life of sin. "I couldn't bear to see the Son of God crucified for me, to hear him cry, 'My God, my God, why hast thou forsaken me?'" It broke my heart. I could not stand unmoved at Calvary. There I saw sin slay the Son of God; there I saw hatred trample upon the divinest pity; there I saw the fruit of disobedience; and, when the multitude turned away, I remembered Christ's prayer, and cast myself upon the mercy of God.—Howard T. N. Ussher, in Christian.

**FOUND WANTING.**

"Thou art weighed in the balances and found wanting" (Dan. 5:27). God weighs men. The balances he uses are of government standard. They are stamped and sealed as right and true by the highest authority. It is a sad truth that when thus weighed all "come short." We are "wanting" if tried by the standard of the Decalogue. If the golden rule be the balance in which weighed, we are "wanting." If our Lord's example be the balance, we are "wanting." If our Lord's words be written against us. If we try ourselves by these standards, how far from like-Jesus we will find ourselves! How far from holding his hand! We continually keep him at arm's length. To imitate him would absorb our all in his work.

All "wanting," therefore, we feel the need of one to make up for our deficiency. One—not to patch us out, but to be all-perfect for us. This we have in our blessed Lord. This is the essence of salvation by him.

One stands between me and my God. Perfect in every part; On him for safety I rely. To him I give my heart.

—Sophia L. Schenck

**WHY DO WE HESITATE?**

A strange reluctance comes over many when they try to talk about the soul and its relation to God. It is felt alike by the converted and unconverted persons. Very often the gay girl whose heart is running over with fun and mirth and whose speech sparkles with wit and humor, has deep in her consciousness the feeling that she is unsatisfied, that she wants something better, purer and higher. She wishes that the Christian woman who is talking with her would ask her a question, would give her a hint, would lead the conversation to the subject of personal religion. The other has no thought of the kind. She has even a faint, undefinable dread that any effort on her

part would be received coldly, or made occasion of ridicule.

So the opportunity passes. The souls have been within speaking distance, but have failed to communicate with each other. Each goes on its way. The friend of Christ who might have won a soul to him, has been silent, afraid, ashamed. What wonder if to that too-faithless friend there comes the sad experience that the beloved has withdrawn himself and is gone; that, seeking the Spirit, find him not, and calling, there returns no answer! Can there be perfect serenity and the full sense of communion with God to one who refuses or neglects so important a duty?—Margaret E. Sangster.

**THE BLESSINGS OF CHURCH MEMBERSHIP.**

Uniting with the Church does not make one a Christian. It is possible to take this step and not know Christ. Yet it would seem that those who have truly accepted Christ should take their place in the Church, which is the body of Christ. This is implied in what our Lord said about the duty of confessing him before men. The fact that our Church contains some members who are not consistent in their conduct and character does not make it less our duty to unite with it. No human organization is perfect. The faults of others will not excuse us for our failure to honor Christ.

There are two sides to Church membership—what the Church is to us, and what we are to the Church. One reason we unite with the Church is for the benefit we may receive from it. If our act be sincere, it brings us into open fellowship with Christ. Already in our own heart we have accepted him as our Savior, surrendering our life to him. Now in the presence of the world, we avow him as our Redeemer and our Lord. It is a sweet and holy joy that fills the heart of the young disciple when he has come out and taken his place beside Christ. There is something wanting in the blessing of secret discipleship, however sincere it may be.

Another benefit comes from the exercise of worship in which Church members engage. We may have been accustomed to participate in these all our life, yet they have a new meaning for us after we have confessed ourselves Christians and united with the Church. They become more real to us. We go to God's house with our burdens, our perplexities, our struggles, our duties and our cares—we go with these needs to get help.

Another benefit of Church membership is found in its fellowships. The ideal Christian Church is like a family, its members bound together in love. If one suffers, all suffer. If one rejoices, all rejoice. The strong help the weak. The rich share their plenty with the poor. Not only is the communion of Christians in worship and at the Lord's table sweet, satisfying, inspiring, uplifting, but there is a fellowship which widens out and takes in the whole life. Thousands of Christian people owe all their closest and most helpful friendships to their Church. In trouble and in sorrow, those who come to them with sympathy, help or comfort are their Church friends. The blessings of Christian fellowship are inestimable.—Dr. J. R. Miller.

**MINISTERS' MISTAKES.**

1. It is a mistake to hold your predecessor responsible for all the kinks and frictions you find in the congregation. The devil finds other agents through which to disturb the peace of Zion besides the minister.

2. It is a mistake to believe all that your predecessor's enemies may say about him. For not infrequently they are the greatest sinners.

3. It is a mistake to presume, because your predecessor did not remain, that he could not remain, and that if you want to have your own scalp, you must make yourself strong with his enemies.

4. It is a mistake to get jealous when your people speak in praise of your predecessor, for if they appreciated his services they will surely appreciate yours if you are faithful.

5. It is a mistake to resign and hunt a new field as soon as a little trouble occurs in the Church, or a few unreasonable people are offended. For the gospel is an offence to the carnal heart, and you should be alarmed if every person praised you. Your enemies may be the wolves that would destroy the flock, from which "the hireling fleeth." The true shepherd should remain to defend the flock.

6. It is a mistake, when a majority or large minority, turn against him and his usefulness is ended, to class them all as wolves, and persist in staying until the Church is rent in twain. This always looks suspicious, and savors of "the wolf in sheep's clothing."

7. It is a mistake to try to heal every trouble that may occur in the Church immediately. Most troubles are like mud on your clothes—if you try to rub it off while it is fresh, you will spoil the garment; let it alone till it dries, and it will come off easily.

8. It is a mistake to be a standing

candidate for every vacant pulpit, and resort to unseemly methods to receive a call. It is a reflection on the people you serve, and a discredit of the divine call, which you professed to heed when you entered the field. The royal road to promotion is earnest, faithful, self-sacrificing service where we are.

9. It is a mistake to write up all the good things you do or others say about you, and send them to the Church papers. "Self-praise smells." If you are truly noble, unsought glory will come and abide.

10. It is a mistake, on entering a new charge, to commence at once to reconstruct the Church. You are working in the dark. Better wait till you have learned to know the people you have to work with, and have gained their confidence, then take the weakest point first. If you succeed with that, you will be stronger to take up the next point. Slow growths endure the longest.

11. It is a mistake to toady to the rich or influential members, for it is the sure way to win the contempt of those to whom you toady as well as of those you ignore. Be a man. Nothing wins like manliness.

12. It is a mistake not to train your people to give liberally to all the enterprises of the Church at home or abroad, because some people complain of too many calls, or they are back on their salary. For, as a rule, the very people who complain will respect you more if you demand that the finances of the Church be kept in a healthy condition, and you secure for them good repute throughout the Church. Besides, some people are chronic complainers. They could not be happy if they did not stir up the dust somewhere. If you give no occasion to complain at the calls for money, they will soon complain that you are doing nothing.

13. It is a mistake to keep on preaching when the people want you to quit. You waste the wine if you keep on pouring when the bottle is full. Better save it for another time, and let it improve with age. Avoid monotonous points. Avoid monotonous points! J. M. R. in Herald and Presbyter.

**RELIGIOUS SONGS IN THE ARMY.**

It was Archibald Forbes, we believe, who described, in thrilling way, the singing at night of Luther's hymns by the German soldiers during the war with France. Another war correspondent, writing for the Chicago Record, who went with our soldiers from Tampa to Santiago, thus speaks of the "songs in the night" on board the transports. "If you want several hundred or a thousand men to sing one song that song must be either a hymn, a Sunday school song, or the 'Swanee River.'" "Almost every man in the fleet can sing the first verse of 'America.'" Nearly all can sing the first verse and chorus of 'Swanee River.'" But when the leading singer starts up 'Rock of Ages,' 'Hold the fort,' 'Just as I am, without one plea,' or 'Jesus loves even me,' the chances are that every man on the ship will lift up his voice, and sing the song with vigor, fervor, and delight."

In connection with this, The Congregationalist quotes from correspondence of the Boston Transcript the statement that on Sunday morning, July 2, when the two armies lay behind their guns and intrenchments, ready to spring at each other, the bells of the cathedral in Santiago rang out over the beautiful valley, and walking along our trenches, one saw soldiers, one hand upon a rifle, and the other holding open a Bible or prayer-book.

**GETTING ACQUAINTED WITH JESUS.**

It was said of a lovely woman not long ago: "I like to hear her pray. She prays and talks as if she were very well acquainted with Jesus."

How do we get acquainted with Jesus? In precisely the same way that we become acquainted with any other friend. You remember that after the introduction to that stranger whom you wished to know you read all you could find written about him, especially what he had said. You talked with people who knew him. You sought his society and talked to him, and listened to him.

Presently you knew that you had become really acquainted, and felt real love in your heart toward him. You entered into intimate friendship with him. In the same way we become acquainted with Jesus. Do you want to know him? Read his life. A young man, bitter and unbelieving, had his life transformed by a careful reading of the life of Christ. Read of him as a friend. Talk with people who know him. Tell him what you hope and what you doubt.

**Your Liver**

Will be roused to its natural duties and your biliousness, headache and constipation be cured if you take

**Hood's Pills**

Sold by all druggists. 25 cents.

and what you need, just as you would tell your nearest earthly friend.

Take time to get acquainted with Jesus. A tourist whose life-long desire had been to see Raphael's masterpiece, at last stood in the Dresden gallery before that wonderful child and his beautiful mother. She said:

"I want this so photographed on my soul that I shall see it always," and she took time to see it. She sat quietly before that vision again and again, that she might carry it forever. Is not this the secret of acquaintance with Jesus? Do we too often see him as we see a landscape from the car window of our whirling train?

It is not to be wondered at that such looking brings no acquaintance, and but slight appreciation. You should hear this tourist talk of the picture.

It fairly makes your heart glow. She says:

"After a little the other figures in the picture faded away, and I saw nothing—noting but the divine child, floating in light looking down into the coming years, blessing childhood forever and blessing motherhood forever—still with that wonder in his face that heaven had come down to earth."

If it had paid to spend time before a painter's imperfect picture of the Christ Child, will it not pay infinitely more to spend time before the more perfect picture of the Christ as a man, as a teacher, as a friend, as a Savior, so lovingly written under the guidance of the Holy Spirit by those who knew him best? Take time to get acquainted with Jesus—Jennie M. Bingham, in The Episcopal Herald.

**PRACTICAL** painters say that when they come to repaint a house which has been painted with ready-mixed paint or combination White Lead (so-called), it costs more to prepare the surface than to apply the paint. The moral is to use only Pure White Lead, because it is not only more durable, but is always in good condition for repainting. These brands are genuine.

**FREE** For colors use National Lead Company's Pure White Lead Tinting Colors. Any shade desired is readily obtained. Pamphlet giving full information and showing samples of Colors, also pamphlet entitled "Use of White Lead in Painting," forwarded upon application.

National Lead Co., 100 William Street, New York.

Established 1877. Cable Address "GILBERT." Use Southard's Code. Incorporated 1880.

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All Trains connect at New Orleans for New York, Washington, D. C., Atlanta, Memphis, Cincinnati, St. Louis and Chicago.  
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completely and permanently the very life. Mercury, even when taken in small ed blood. attacks the disease in ak, thin blood rich, strong path. S. S. S. is the only that can reach deep-seated

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

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Table with subscription rates: ONE YEAR \$2.00, SIX MONTHS \$1.00, THREE MONTHS \$0.50, TO PREACHERS (Half Price) 1.00

CHANGE OF DATE WEST TEXAS CONFERENCE.

By request the time of the West Texas Conference is changed from November 1 to October 22. W. A. CANDLER, Atlanta, Ga.

TEXAS ANNUAL CONFERENCE.

Held by Bishop W. A. Candler. West Texas, Hamilton, Tex., Oct. 24; Northwest Tex., Georgetown, Tex., Nov. 11; North Texas, Denton, Nov. 22; East Texas, Pittsburg, Tex., Nov. 29; Texas, Rockdale, Tex., Dec. 5.

JOINT BOARD OF PUBLICATION.

The Joint Board of Publication will meet in First Methodist Church, Dallas, Texas, Wednesday, October 2, 1900, at 9 a. m. B. HARRIS, President; R. C. ARMSTRONG, Secretary.

JOINT COMMISSION GERMAN WORK.

The Joint Commission for the German work in Texas will meet at the Advocate office, Dallas, Texas, at 9 a. m. Tuesday, October 2, 1900. J. B. SEARS, Vice-President of Joint Commission Calvert, Texas.

In the Advocates of Sept. 13 the captions of two articles on page 11 were transposed, to-wit: "Provincial Theology" and "The Higher Criticism." The reader will readily detect that the latter caption belonged over the article written by Rev. B. W. Allen, the former should have appeared over the article written by Rev. J. F. Hicks.

EDITORIAL BIRD-SHOT.

- The family is the unit of society. A childless home is an abnormal establishment. Platonic friendship is an infrequent dream. A genuine revival is something more than a hangy pow-wow. Calamities reveal a median through which sympathy finds an outlet. The man who makes up his mind on ex-parte evidence and then refuses to change is more stubborn than wise. The woman who runs all of the gates of fashionable society is a poor wife and a travesty on motherhood. The public ball-room is the popular highway along which many unsuspecting girls are dancing unconsciously to ruin. Over-indulgence and a lack of discipline have spoiled more boys than all other forces and influences combined. A great many people look upon life as a game, and their only aim is to win, regardless of the methods necessary to that end. Wise fathers and mothers pray long and often for their children, and then proceed to give efficiency to their prayers by the judicious use of a well-seasoned rod.

FUND FOR INDIA SUFFERERS.

Table with names and amounts: Whittier, \$1.00; Mrs. Davis, \$1.00; Mrs. Hill, \$1.00; etc.

AN APPEAL TO OUR METHODIST CHURCHES.

So far, the bulk of the contributions for our people to help the coast sufferers has gone into the general fund raised in each respective community and from thence sent to the general relief committee in the stricken districts. This was well enough, as the immediate help was a necessity. But the time has now come when Methodists throughout the State need to take steps toward raising a fund to help the afflicted of our Church and aid them in repairing and rebuilding our church property. The Catholics are doing this all over the country and so are the other denominations. Now, then, from this time forward let every pastor present this matter of helping our own people to his congregation forthwith, and as fast as collections are made forward the same to Louis Blaylock, publisher of the Advocate, and the amounts will be acknowledged and forwarded to our preachers in the localities where most needed. If any congregation wants to give special direction to the amount raised, then Mr. Blaylock will follow your direction to the letter. But let us at once begin to look this question squarely in the face. We will be compelled to repair and rebuild our injured houses of worship throughout those sections visited by the storm. The people there can do nothing in the way of helping themselves. The responsibility devolves upon us who are exempt from calamity. Therefore let collections be taken and the amounts sent as directed above, and we will thus be in position to render the relief now absolutely necessary. Let no pastor delay this matter, as the work is pressing and must be done.

STORM SUFFERERS' FUND.

Table with names and amounts: W. T. Bennett, Dallas, Tex., \$2.00; Mrs. Anna Christalberg, Dallas, Tex., 1.00; Mrs. G. E. Hammett, Dallas, Tex., 1.00; etc.

THE BRETHREN ARE RESPONDING.

Madras, Texas, Sept. 17.—L. Blaylock, Dallas, Texas.—Dear Brother: Find enclosed exchange to the amount of \$28.50 contributed by Whitlock Church on my charge. Our prayers go with it. Yours truly, W. H. WRIGHT, Preacher in Charge Whitlock and McKenzie, Paris District, North Texas Conference.

collected this from Bethel Grove, one of my appointments. Please appropriate it as you think best. Yours truly, J. B. ADAIR, P. C., Merit Charge, Greenville District, North Texas Conference.

Ranger, Texas, Sept. 17.—L. Blaylock, Dallas, Texas.—Dear Brother: I forward you \$10.50 for the Galveston sufferers. Distribute as you think best. This money is given by the Mt. Zion Church, Ranger Mission. I. B. TOOLEY, P. C.

Itasca, Texas, Sept. 17.—L. Blaylock, Dallas, Texas.—Dear Brother: Enclosed find \$25 for the sufferers at Galveston. This is sent from Watts Chapel, East Cleburne Circuit, Yours, C. ROWLAND, P. C.

Granger, Texas, Sept. 17.—L. Blaylock, Dallas, Texas.—Dear Brother: Enclosed find \$10.50 for Galveston sufferers, a gift from friends at Somerset Church. Your brother, SAML. R. SAWYERS.

L. Blaylock, Dallas, Texas.—Dear Brother: I send you \$23.10 by express to be used for the storm sufferers to the best advantage decided by you. It was raised by the Elm Branch Church at Bardwell, Texas. REV. R. J. TOOLEY, Pastor, Per Hardee Harrison.

Buda, Texas, Sept. 17.—L. Blaylock, Dallas, Texas.—Dear Brother: Please find enclosed money order for \$18.25 for the Galveston sufferers from Buda M. E. Church, South, and friends. In His name, WM. H. NEWKIRK, P. C.

Prairieville, Texas, Sept. 15.—L. Blaylock, Dallas, Texas.—Dear Brother: Enclosed please find check for \$50 for Galveston sufferers. Respectfully, JOE R. GILLESPIE.

FROM THE STORM DISTRICT.

HOUSTON DISTRICT. You have already given your readers some account of the fearful storm that has swept this coast country, but no pen can describe its horrors, no tongue tell its awful ruin. There is much that will never be known, and much that is known that can not be told. My district has felt its full force, and there is not a charge in it that has not suffered. Some past recovery. It will take wise management and leadership to guide the affairs successfully; but the preachers, with heroic spirit and strong faith and untiring zeal, are determined that no interest shall suffer on their account. We are profoundly grateful that the preachers and their families passed through the storm safely, even though there were some narrow escapes and much loss of household and personal effects. We have lost nine churches and seven more damaged, and one parsonage and three more damaged. This is not all, for there are a number of places that I have not had reports from. One hundred thousand dollars will not cover the loss that our Church has sustained in this district alone. There have been a loss of at least 100 in membership. Many of our people and some of the preachers are entirely destitute and must have help, and while the people will in the main get help through the relief committees, our preachers may not, and some of them will not care to get help that way. Any money sent me will be wisely directed. O. T. HOTCHKISS, Houston, Texas.

Please make a call through the Advocate for money from our Methodist brethren. Bradfield, Chambers and myself will be a committee for its distribution. If given for church repair, also will see that it goes in to best advantage. Do your best for us, Baptists and Presbyterians are making calls. Dead not less than 5000. C. J. OXLEY, Galveston, Texas.

AN APPEAL.

I wish to make an appeal. It is now near one week since our great storm which devastated our country as well as Galveston. We have from this railroad point 800 people, not one of whom escaped more or less damage; many of them had houses, barns, out-houses, crops and stock swept away. For these, as Chairman of Relief Committee for League City, I appeal to the readers of the Advocate for help. I have received telegrams from Chicago, New York and other points promising us help, but it has not come, not one cent nor a morsel of food. Our people are suffering. More than twenty came to us to-day who had not a meal at home. The trouble is this: Galveston in her great distress has overshadowed us. Now, could not

some friends direct something to us at League City? Surely you can trust us without sending all to Houston to be tied up with red tape while our people starve. I am Chairman; Mr. Wm. A. Sanders, Secretary; M. M. Cox, editor of our paper; Mr. G. W. Butler and Mr. Geo. Geitzers are on the committee. We need supplies, money and feed for our horses. A contribution from any one will be duly acknowledged and carefully distributed. J. L. RUSSELL, P. C. M. E. C., S. League City, Texas.

The Methodist preachers of Houston in conference, after thoroughly canvassing the matter, have decided to ask that money be sent to Rev. O. T. Hotchkiss, presiding elder, Houston, for distribution. His acquaintance with the condition of our suffering people and preachers will enable him to make wise use of all funds committed to him. Three or four hundred dollars are badly needed to meet emergencies outside of Galveston in the smaller towns of the Houston District. E. W. SOLOMON, President.

JOHN E. GREEN, Secretary.

ALVIN IN TEARS TUESDAY.

I'll send you a little authentic news from Alvin: The town is completely demolished, but only twelve were killed. It is miraculous how people escaped death. Our church, parsonage and pastor's study were demolished. The pastor's family were not injured. Hundreds were out in the storm all night; the morning found many of them without a rag to their name. The people are in a deplorable condition—homeless, without clothes, penniless—but they are standing it bravely. J. W. BERGIN, P. C.

GALVESTON.

Brother Oxley has written of the safety of our own preachers and their families. The dimensions of our appalling disaster are being realized from day to day. Our story has not yet been written. Three hundred and seventy-four blocks were swept by the storm, each block having on an average ten houses. These houses were pounded into kindling wood and piled up as a great seawall between the remaining part of the town and the sea. Our dead number 5000 in our city limits. Fully 7000 must have perished on the island. Sixteen thousand people were fed yesterday from our food depots. St. John's Church is a total ruin. St. John's parsonage stood. Forty of St. John's constituency are dead, one hundred of her constituency dead. We held a touching service yesterday at Rosenberg Hall, Y. M. C. A. Building. Two accostions on profession of faith. Our three parsonages are partially unroofed. Many glasses broken out of the windows. St. James and West End Churches are badly damaged. Two thousand dollars will make the necessary repairs. This must be done at once, else a rain would bring even greater loss. Our people are stricken sore. Can not the Methodists of Texas help us in this immediate work? Send contributions to C. J. Oxley. W. D. BRADFIELD.

WE MUST HELP THEM—A SUGGESTION.

For two years the territory embraced in the Texas Conference has been visited by the scourge. We all remember the overflow of the Brazos and the consequent suffering of last year. Then this year the Colorado overflowed, doing much damage to the country along its course, besides the awful calamity which befell the city of Austin. And now all the coast country is in ruins. Church buildings and parsonages are swept away, and the people are not able to build, neither will they be until they can rebuild their homes and get on their feet again. Everybody says we must help them, and we must; but unless some system is adopted for the direction of our benefactions, many places are going to be overlooked that should be helped. Some local appeals will meet with a generous response, while others will not. To avoid such unequal distribution, I suggest the following plan: Let every preacher in the other four Texas conferences take a special collection for domestic missions, and forward same to the Treasurer of the Board of Missions of the Texas Conference. In taking the collection, let the people know that the money is going to help rebuild the churches and support the preachers in the flooded district. In addition to this, I would suggest that the Boards of Missions and Church Extension of the North and Northwest Texas Conferences appropriate 20 per cent of their respective funds this year to the same cause. This last ought to put at least \$25000 into the hands of those needy brethren, which, together with the special collection from all the conferences, would

make a sum that would be something like adequate to the emergency.

And we can afford it. North and Northwest Texas is rolling in prosperity. Just as calamity is visiting other sections, our own is being peculiarly blessed. Their misfortune is God's call upon us to show our love and sympathy for them, and we can not think of being niggardly. Owing to the abundant crops, we can appropriate this 20 per cent as indicated, and then be in better condition than we were at the beginning of this year.

The advantage of this plan is that it would put all the money for our Church in that stricken country in the hands of one board, which is in touch with every part of the territory, and could make a wise and equitable distribution of it. The Board of Missions in that conference could turn over as much of the fund to their Board of Church Extension as they might deem proper, to be used in the building of churches, using the rest to help support the preachers in the destitute sections.

This is simply a suggestion. If the editor or any one else has anything better to suggest, let them do so, but the above strikes me as being the thing we should do. R. C. HICKS, Roston, Texas.

TEXAS CONFERENCE PREACHERS.

Dear Brethren: While thinking of and helping the sufferers don't forget the case of Bro. S. W. Warner, of whose needs I wrote you. This calamity but adds to his necessities and there are none perhaps more needy, so don't fail to send some help at once. If any of you have any domestic missionary money on hand, or if you can get any, send to me just as soon as possible. Our fourth quarter's drafts are due and the preachers who serve these missions, especially in this district, are in great need of their money. A time and call like this will show the practical side and utility of our religion. Shall it be found wanting? O. T. HOTCHKISS, Houston, Texas.

A STORM EXPERIENCE.

This scribe was at Virginia Point on my way to Hitchcock to our appointment. I had five hours to stay for a train, so I called on one of our members. About 1 o'clock the storm began to break over in her yard. I took the mother and two small children to the depot. (The father was at League City at work with his men on the railroad.) Thence we went to the boarding cars of the bridge gang. Two trains came in which could not cross the bay. The engineer and conductor on one promised to pull us out, but after two or three hours perceiving they started, but alas! it was too late. The wires were all down and the depot was giving way. We succeeded in getting three-quarters of a mile, when the floating ties and timbers from the Southern Pacific track obstructed our progress, and finally stopped us altogether. About 5 p. m. our train went to pieces. Our car filled up with water. We first got on top of a bed; then our car toppled over to an angle of 45 degrees, the water to our attempts. I broke the blinds out of the window; got one foot in the window and my shoulders braced against the roof of the car. I lifted the mother and children to a position with me on the same window. Here we held on till the little ones were drowned in our arms. Five persons drowned in the same car. Just here both ends of the car gave way and we were swept from our position. When we reached the outflowing end we succeeded in getting hold of the roof and climbed up on top. We got the mother, who had lost her babes, and other ladies upon the car. The water continued to rise until it would wash over us in waves a foot high or more, but it was not long before it began to fall. Here we hung in the maelstrom and pelting rain, which continued until day. We were rescued about 11 a. m. Sunday morning. At 4 p. m. we started out for the relief train, which was some five miles, through water from knee to waist deep. We reached it exhausted and faint, but were soon moving for home, arriving in League City at 7 p. m., the worse for the wear, but thankful to our Father for his protection. J. L. RUSSELL.

ALONE WITH THE DEAD.

A Boston paper has the following little incident: A traveler passing through the city fell ill, and died suddenly at one of the hotels. A woman to whom he was very near and dear was left alone to take the poor body to its distant home. She says: "The hearse drove rapidly to the station, and I followed in a hired hack. The streets were crowded and busy. The street cars rushed along. Multitudes



If you send such articles, articles, if you send money, No. 231 Silver Wire, 1000 - Cap, 607 - Cap, 607 - Cap, 656 - Cap. Send for more catalogs. W. M. KENNEDY, No. 231 Fourth Avenue, New York. ANNOUNCEMENT. JNO. W. Justice of the Peace Election No. J. M. SKELTON, vote and influence for Precinct No. 1, Dallas County, Nov. 5, 1900.

of eager, happy. Not one bestow humble little cot. "What did it in was left alone in stranger to all living but my dear look at me again, ter and hard.

"Suddenly an wagon halted his bears, and rain pased. It was in almost every try but this, but my eyes. I had kind again. I had that man."

A SUNDAY AT COCHRAN CHAPEL.

Cochran Chapel, locate seven miles from building is a complete wooden structure place of worship, gone by Uncle Bu that spot one of church houses in County. In 1866, famous General year was held, Bud ent at this place at trict Conference reaction. He rem the finest preaching heard in this or but since then th grown a great de strong country Ch in one of the fin farming people to They are well-to-d times. This has abundant year in the like, and they number of the loc county live there, neighborhood is a gant roads over v traveled. Last S bright day, not in temperature. Th an intelligent, v lently behaved co a good spiritual s expected, as a fin was just closing u the preaching had faithful pastor, Br W. M. P. Rippey Brown, of Belch also rendered na the meeting was ceeful ever held i the close of the se quest of the pasto ment as to the r ton sufferers, and \$45 gladly and ch service we had the dinner and spend with the family Cochran. He liv home surrounded passing value. He great abundance a dispenses hospital hand. We had of numerous homes, ted us on this occ kindness of but tl to say, we have not in a long time. W



that would be something to the emergency. An effort is being made to roll in prosperity in visiting other own is being peculiarly in misfortune is God's call show our love and sympathy, and we can not think idly. Owing to the ops, we can appropriate as indicated, and then condition than we were at of this year.

age of this plan is that it the money for our Church on country in the hands which is in touch with the territory, and could and equitable distribu- Board of Missions in nee could turn over as fund to their Board of asion as they might deem used in the building of the rest to help sup- in the destitute se-

one suggestion. If the one else has anything rest, let them do so, but let me as being the thing

R. C. HICKS.



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ANNOUNCEMENTS.

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

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

of eager, happy people hurried past. Not one bestowed a glance at the humble little cortege.

"What did it matter to them that I was left alone in the world? I was a stranger to all living men with nothing but my dead, who would never look at me again. My heart grew bitter and hard.

"Suddenly an Irishman driving a wagon halted his team at sight of the hearse, and raised his hat until it passed. It was a little act, common in almost every other civilized country but this, but it brought tears to my eyes. It made me one with my kind again. I hope God will bless that man."

A SUNDAY AT COCHRAN CHAPEL.

Cochran Chapel is a beautiful country place, located in this county, seven miles from Dallas. The church building is a commodious and well kept wooden structure, an attractive place of worship. In the years long gone by Uncle Buck Hughes built near that spot one of the first Methodist church houses ever erected in Dallas County. In 1866, some time after the famous General Conference of that year was held, Bishop Marvin was present at this place at one of the first District Conferences ever held in the connection. He remained there and did the finest preaching for a week ever heard in this or any other country. But since then the organization has grown a great deal, and now it is a strong country Church. It is situated in one of the finest communities of farming people to be found in Texas. They are well-to-do and abreast of the times. This has been with them an abundant year in cotton, wheat and the like, and they are prosperous. A number of the leading citizens of the county live there. Lending out to the neighborhood is one of the most elegant roads over which we have ever traveled. Last Sunday was a clear, bright day, not lacking in a very high temperature. The house was filled with an intelligent, well-dressed and excellently behaved congregation. We had a good spiritual service, but this was expected, as a fine revival meeting was just closing up. Up to this time the preaching had been done by the faithful pastor, Brother Govette, Rev. W. M. P. Ripper and Rev. W. H. Brown, of Belcher. Perhaps others also rendered assistance. They say the meeting was one of the most successful ever held in the building. At the close of the service, and at the request of the pastor, we made a statement as to the needs of the Galveston sufferers, and the people paid in \$45 gladly and cheerfully. After the service we had the pleasure of taking dinner and spending the afternoon with the family of Brother James Cochran. He lives in a beautiful home surrounded by a farm of surpassing value. He has everything in great abundance around him and he dispenses hospitality with an open hand. We had other invitations to numerous homes, but time permitted us on this occasion to enjoy the kindness of but this one. Suffice it to say, we have not enjoyed a day more in a long time. We are sorry to an-

ounce that Sister Govette, the wife of the pastor, was quite ill, so that he could not be with us at the morning service. We trust that she is improved by this time.

TEXAS PERSONALS.

Rev. J. B. Adair, of Merit, was in the city this week and spent a few pleasant moments with us in the office.

Rev. R. B. Evans, of Frost, was in the city last week and did not overlook the Advocate force. He speaks well of his work and its outlook.

In a card from Rev. O. P. Kiker he says: "I want to thank you for advocating a spring conference." We hear many favorable expressions upon this subject.

In a note from Rev. J. B. Cochran, of the Brenham District, he says: "The storm did us great damage, but all of us are going to do our best. We lost six churches and sustained other damage."

Rev. E. A. Bailey, the veteran presiding elder of the Corsicana District, came to the city last week and made the Advocate a pleasant visit. He was up to attend the State Prohibition Convention.

It is with sadness that we announce the death of the good wife of Rev. G. C. Hardy, of the East Texas Conference. The sad event occurred at the home of their son, Rev. W. F. Hardy, last Saturday.

Mrs. J. W. Davis, of Kington, has issued invitations to the marriage of her daughter, Miss Viola Williams, to Rev. W. A. Shelton, which will take place September 25, at 4:30 p. m., at the family residence.

Rev. W. F. Clark was in the office last Tuesday, and left evidences of his appreciation of the Advocate. Of course we enjoyed his visit. He is a good friend of the paper, and shows his faith by his work.

We are in receipt of an invitation to attend the marriage of the daughter of Rev. and Mrs. M. K. Little, Miss Berna, to Rev. J. D. Young, which happy event will occur in the Polytechnic College Chapel October 2, at 8 p. m.

Rev. I. W. Carlton, of Ferris, made the Advocate a delightful visit the other day and left a good lump of cash for the paper. We are always glad to see the brethren, and when they bring the cash along with them the office force rejoice.

The State Prohibition Convention which met in this city last week nominated our old friend, Judge W. K. Hoeman, as its candidate for Governor. That he is worthy of the honor goes without saying, and if it were possible to elect him, he would give the State a good administration.

Rev. Richard Lane, a superannuate member of the North Texas Conference, died at the home of Bro. Lon Morris, in Pittsburg, last Saturday. His remains were buried at Jefferson, where he had spent much of his life. He was one of the best and truest of men, and his end was one of great peace.

Rev. F. O. Miller, of the Terrell District, passed through the city last Saturday. He speaks in high terms of the work throughout his charge. To date he and his preachers have had nearly seven hundred conversions and accessions, and he thinks financially, his district will lead the conference.

In a note from Rev. O. T. Hotchkiss, he says: "If I had one hundred dollars I could use it where it would do the most good." While this was being read in the office other letters were opened in which the hundred dollars were on hand, and a check for the amount was promptly mailed to Bro. Hotchkiss.

We are pleased to have had a visit from Rev. E. D. Mounzon, his good wife and niece, of Fort Worth, this week. The latter is a pupil in Patton Seminary, and the two former were over on business and looked in upon the Advocate family. We expect to be with Bro. Mounzon and his good people next Sunday morning.

In a letter to us from Rev. V. A. Godbey he says: "A spring conference for the East Texas Conference would be a gain over every part of the ground, and I hope to see the time when we will hold it in the middle of April or May. I hope the preachers will take this matter up and press it

right along and settle on holding all of the Texas conferences so as to give more time to all. The East Texas Conference has raised to date, as far as reports have been made to me, \$13,700 on the Twentieth Century fund."

Bishop Candler, at the request of the brethren, has set the date of the West Texas Conference back one day. It will meet the 21st day of October instead of the first of November. The brethren down there wanted the opportunity to vote in the State and National elections, and in order to accommodate them the Bishop makes this change.

The editor of this paper and his wife will celebrate the twenty-fifth anniversary of their marriage on the 27th of this month. We would like to send a written invitation to all of our Texas friends to rejoice with us on that occasion, but this is impossible, such is their great numbers, but if they will accept this notice as an invitation, then they are all invited. They can be with us in spirit, if not in person.

At Cochran's Chapel last Sunday at the close of the service we mentioned the great suffering at Galveston, and the people, without further solicitation, pulled out their purses and put down forty-five dollars to be sent to our preachers in the stricken district. And this is a country Church, and not a large one, either, except in soul. Wherever the preachers have given the opportunity they do the giving gladly.

From a paper published down in Mexico we clip the following item about one of our presiding elders in that region: "A new presiding elder arrived at the Methodist parsonage Sunday last, Rev. J. B. Cox and wife are much pleased with the new elder, as well they might be. He is their son and weighs ten and one-half pounds. Small as he is, he has already asserted his right as a ruling elder, so the News is informed."

A DISGRACEFUL CONFESSION.

The Baptist-Herald of August 23 publishes the following:

"Dr. M. C. Peters, of New York, who has recently come to the Baptists, makes some intense remarks concerning infant baptism. He says:

"About two years ago, one of my Episcopalian parishioners asked me to 'baptize' her baby, and requested that I use the Episcopal service. When I got to that part in the Book of Common Prayer which reads 'Seeing now, dearly beloved brethren, that this child is regenerate and grafted into the body of Christ's Church,' I began to sweat. I stood condemned a hypocrite and liar. I knew different; every sensible man does. I was handed a splendid fee for the performance of the 'rite,' as is the custom. I went home feeling that the whole thing was a farce, a fraud perpetrated upon an innocent babe."

We are willing to concede to every man the perfect right, for good and sufficient reasons, to change his views on any subject. If on investigation he honestly believes he is wrong, he ought to change. He would stultify his conscience if he did not. Upon this point there can be no controversy. But this Dr. Peters of New York, who has recently come to the Baptists, so far as his statement goes, has never changed his views, but has simply uncovered his true character. The grammatical construction of this statement shows that, at the time he baptized the child in question, he "knew different," and that he acted under false pretense, and therefore he correctly tells us, "I stood condemned a hypocrite and liar."

We want to say at this point that the vile epithets used by Dr. Peters against himself are such as we would not think of using against any man who had not first applied them to himself. But we concede to every man the right to tell his own experience in his own way. He ought to know his own inwardness.

If these statements had been made in the spirit of repentance for having acted the "hypocrite and liar," they might have excited the sympathy of all right-thinking people.

Again, if the Doctor had told us that he baptized the child under early impressions, which he found on investigation to be incorrect, then he could have been excused upon the ground of human imperfection. But he tells us in so many words, "I knew different; every sensible man does," showing that he, on purpose, knowingly and willingly, practiced "a farce and fraud on an innocent babe," and that he "was handed a splendid fee for the performance."

Now, when these vile confessions were shamelessly flaunted in the face of the public, evidently for the purpose of bringing the Bible doctrine of infant Church membership into disrepute, we felt free to analyze them and

show that they are sufficient to bring their author into contempt in the mind of every impartial reader.

Really, instead of these shameful statements damaging infant baptism, as they were intended to do, they simply show the moral rottenness of the man who made them.

The Doctor tells us, "About two years ago, one of my Episcopalian parishioners asked me to baptize her baby, and requested that I use the Episcopal service. When I got to that part in the Book of Common Prayer which reads 'Seeing now, dearly beloved brethren, that this child is regenerate and grafted into the body of Christ's Church,' I began to sweat." But did you, like an honest man, stop and tell the good woman that "the whole thing was a farce and fraud perpetrated on an innocent babe?" Oh, no! But you say, "I stood condemned a hypocrite and liar. I knew different; every sensible man does." And then, to his own shame, adds, "I was handed a splendid fee for the performance of the rite, as is the custom." Now we ask, who could have any confidence in a man who tells us he got "a splendid fee" for acting the "hypocrite and liar?" To prove the "splendid fee" was the price of his honor, he tells us such was the "custom." For aught I know, it may have been the custom of this man to charge and receive a fee for the baptism of children who say he was a "hypocrite and liar." This scribble truthfully say he has baptized hundreds of children in the last fifty years, and has in no case charged or received a "splendid fee" for the performance, nor has he in all that time known of any preacher who did.

This Dr. Peters, I suppose, has now gone out of the "splendid fee" business. He has joined the Baptists, who baptize without fee or reward. It seems, however, that the Doctor continued with the Pedos for "about two years" after he, in this particular case, "perpetrated a farce and fraud on an innocent babe." How many "splendid fees" he got during those two years for acting the "hypocrite and liar" he does not inform us.

Pedobaptist as I am, I must admit that the baptism of that poor child by such a man as the Doctor says himself he was, was indeed "a farce and fraud perpetrated on an innocent babe." God never calls such a man as he confesses himself to be to baptize infants or adults.

Query: Was Dr. Peters made a D. D. while he was a Pedobaptist, and while he says "I stood condemned a liar and hypocrite?" If so, why did the Baptists re-license and re-ordain and not re-decorate him? Could not our Baptist brethren swallow a Pedo preacher as easily as they could a Pedo doctor of divinity? If the Doctor ever repented of these vile sins of which he confesses he was guilty, he does not state it.

In conclusion, permit me to say we do not think the Baptists got much when the Doctor joined them. We are certain the Episcopallians were glad when he Petered out. It was a good riddance, if half he confesses is true.

Judas Iscariot a long time ago quit the Church of Christ and joined the Pharisees, and then betrayed his Lord and Master, and "was handed a splendid fee for the performance, as is the custom." He then went to his own place. History will repeat itself.

W. H. HUGHES.

ATTENTION, BRETHREN OF THE NORTH. WEST TEXAS CONFERENCE.

Dr. J. D. Hammond, Secretary of Education, is calling for reports on the Twentieth Century Fund. A prompt reply is absolutely necessary for his report to the General Board. I must have these reports soon to make my report to the Annual Conference. I shall give a full report of each charge covering these points:

1. Total amount subscribed and paid.
2. What amount specially directed and to what object.
3. To whom money, notes, etc., have been sent.

The last New Century Education credits our conference with only \$12,459.50 to date, whereas I am sure about three times this amount should go to our credit. We cannot make a satisfactory report unless each pastor gives the proper data.

H. A. BOURLAND, Sec'y.

Off the Track.

This means disaster and death when applied to a fast express train. It is equally serious when it refers to people whose blood is disordered and who consequently have pimples and sores, bad stomachs, deranged kidneys, weak nerves and that tired feeling. Hood's Sarsaparilla puts the wheels back on the track by making pure, rich blood and curing these troubles.

Constipation is cured by Hood's Pills.

UNANSWERED LETTERS.

Sept. 6-M. W. Clark, change made W. M. Leatherwood, sub. J. R. Bennett, sub. R. J. Tooley, sub. E. H. Casey, sub.  
 Sept. 7-L. L. Naugle, sub. Jas. M. Wayne, change made.  
 Sept. 8-W. A. Bowen, sub. J. A. Wal-

Eruptions

Dry, moist, scaly tetter, all forms of eczema or salt rheum, pimples and other cutaneous eruptions proceed from humors, either inherited, or acquired through defective digestion and assimilation.

To treat these eruptions with drying medicines is dangerous.

The thing to do is to help the system to discharge the humors, and to strengthen the digestive and assimilative functions against their return.

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PLYMOUTH BELL FOUNDRY. CINCINNATI, O. Write to Cincinnati Bell Foundry Co., Cincinnati, O.

- John G. R. W. F. Mayne, sub. J. Kline, sub.  
 Sept. 10-J. M. Armstrong, sub. W. R. Hester, sub. B. H. Webster, has attention. G. W. Riley, sub. C. C. Williams, sub.  
 Sept. 11-E. V. Cox, sub. E. H. Banks, sub. D. P. Fife, sub. W. K. Ripper, has attention. R. V. Galloway, sub. C. W. Glass, sub. G. A. Shook, sub. J. D. Minton, sub. I. M. Proctor, sub. J. D. Dorr, sub.  
 Sept. 12-E. J. Maxwell, sub. T. W. Hagwood, sub. J. A. Hoyle, sub. Jas. M. Sherman, sub. New Harris, sub.  
 Sept. 13-H. H. Smith, sub. J. Sam. Harlow, sub. R. A. Soody, sub. Ben. Hardy, sub.  
 Sept. 14-Mrs. A. M. Tolson, sub. G. D. Wilson, sub. H. B. Kieckerbocker, sub. Chas. F. Smith, sub.  
 Sept. 15-G. R. Glover, sub. M. S. Haddock, sub. C. R. Gray, sub. W. Woodson, has attention. A. E. Carraway, sub.  
 Sept. 16-W. H. H. Higgs, sub. R. F. Dunn, sub. Chas. Davis, sub.  
 Sept. 17-S. A. Barnes, trial sub. E. V. Cox, sub. A. W. Wadell, sub. J. H. Trimble, sub. J. L. Smith, sub. C. G. Scott, sub.  
 Sept. 18-J. G. Miller, sub. Jas. Campbell, sub. J. A. Rufner, has attention. W. T. Harris, sub. W. E. McKeown, sub. N. C. Little, sub. P. C. Archer, has attention. G. B. Slover, sub. W. H. H. Higgs, sub.

ITH THE DEAD.

er has the following  
 A traveler passing  
 fell ill, and died sud-  
 the hotels. A woman  
 very near and dear  
 to take the poor body  
 me. She says: "The  
 apidly to the station,  
 in a hired hack. The  
 bedded and busy. The  
 ed along. Multitudes

Sunday-School Department.

THIRD QUARTER, LESSON 11, SEPTEMBER 23.

THE DUTY OF WATCHFULNESS. Luke 12:35-45.

Golden Text—'Watch and Pray, that ye enter not into temptation.' Matt. 26:41.

The International Evangel gives the following exposition of the lesson:

The present lesson is a direct continuation of the discourse of which the preceding lesson was a part. The general theme is the duty of watchfulness and the recommendation of a life of trust that does not know itself with 'care' concerning food and raiment, but seeks rather the kingdom of God and lays up treasures in heaven. The parable of the Rich Fool was an argument against the setting of the affection upon worldly possessions, and the pith of the argument consisted in the suddenness with which the rich man was summoned to leave the wealth for the enjoyment of which he had promised himself many years. The present lesson continues the same warning. The disciples are commanded to live in the attitude of constant expectancy of their Lord's coming, not knowing when that coming would be, but holding themselves in readiness for its demands whether it should be early or late. The lesson contains one of the first distinct references by Christ to his second coming, an event concerning which during the remaining months of his life he had much to say. That coming became an object of eager and confident hope with the first generation of Christians. We can see now that the promise of it found partial fulfillment in the Spirit's descent on the day of Pentecost, and in the 'end of the age' marked by the destruction of Jerusalem; but its complete fulfillment is reserved for that great but indelible day in the future which shall terminate the probationary history of the world. For the purposes of the present lesson, however, it does not seem to me desirable to take up this question, but rather that we should give chief attention to the bearing of its unquestioned implications upon our personal lives.

In general the teachings of Christ in the present discourse, as well as in many other passages, give supreme importance to motives which relate to the future life. The difference between the Rich Fool, for example, and the faithful servant watching for the coming of his lord, consists chiefly in the fact that the former was interested in the present life only, while the latter is looking to the future. Jesus kept this thought of the life to come prominent in all his teachings. 'Great is your reward in heaven' was one of the great motives expressed in the parables. Only a little while before he had exhorted his disciples to rejoice chiefly in the fact that their names were written in heaven. It was this greatness of relative importance which attaches to the future life that was implied in his question, 'What shall it profit a man if he gain the whole world and lose his own soul?' The climax of reward promised to his followers was that in the world to come they should have eternal life. The effect of this on-look of Christian hope is not to make men indifferent and careless about the present life, but to give a deeper and truer interest in it, because of the perception of its relation to the life beyond. The servant who waits for his lord's coming does not do so idly. It is not the waiting of suspended labor, but of faithful activity. His waiting and expectation are evidenced in the fidelity with which he performs his work as a servant, so that he may always be found in a state of preparedness.

In these teachings Jesus sought to impress his disciples with the fact of responsibility and accountability. We are servants, not masters, stewards, not owners. The mistake of the Rich Fool lay just here—he assumed proprietorship over his goods instead of recognizing that they were committed to him in trust. Jesus never recognized any such absolute and independent ownership. Men are only God's agents, his stewards, his servants, put in charge and held responsible. So teaches the Parable of the Wicked Husbandmen (Matt. 21:33); the Parable of the Talents (Matt. 25:14); and the Parable of the Pounds (Luke 19:11). Whoever undertakes to use his property as if it were his absolutely, misappropriates and seizes without warrant what belongs to God. The sense of responsibility gives seriousness to all the work of life. It is a constant incentive to faithfulness. It makes all labor and all business a moral discipline, and links the commonest work of life with God. It puts God at the center of our thoughts. 'Whether we live, we live unto the Lord; and whether we die, we die unto the Lord.' 'Whatever ye do, in word or in deed, do all heartily, as unto the Lord.' The essence of worldliness consists in discarding God's pro-

prietorship over life, in asserting independence and irresponsibility, and forgetting the day of accounting.

Jesus here and elsewhere teaches the probationary character of life. The servant's present position is but for his testing. God here seeks to determine to what extent he can trust us with responsibility. 'Thou hast been faithful over a few things, I will make thee ruler over many things.' (Matt. 25:21). 'Thou hast been faithful in a very little, have thou authority over ten cities' (Luke 19:17). 'He that is faithful in that which is least is faithful also in much' (Luke 16:10). Faithfulness is an absolute requisite to usefulness. God is searching for and seeking to develop trustworthiness. It is the cardinal virtue of life without which everything else is in vain. And it does not require great things to test it, but is perhaps often manifested in small things rather than large. It does the little duties honestly and thoroughly. It does not require watching, but does right because it is right, and does it not because God sees and knows, but would do it with equal strictness even if God did not see and would never know. And it is faithfulness to the end that has the promise of the crown of life. The Chinese say well, 'All are good at first, but few prove themselves to be so at the last.' True faithfulness holds through all the watches of the night.

Epworth League Department.

IN HIS NAME.

Give the cup of sparkling water. Help along the trembling frame. But let draught and help be given. Not in thine, but in His name. Is that head bowed down with sorrow. Or dejected, or is it shame? You can give the hope that lifts it. If you try it, in His name. Let your love reclaim the erring. You repel him when you blame. There's forgiveness for the thief, If he asked in Jesus' name. With the little child with kindness. Smile on rich and poor the same; For the richest man may hunger. For some words breathed in His name. Though your trials should consume you. In your own heart hide the flame. And though it should cost you effort, Scatter sunshine, in His name. ELSIE MALONE MCCOLLUM, Haskell, Texas.

Lesson Topic for September 23—Tares in your Field. Matt. 13:24-30-36-42.

The Canadian Era makes the following points on the lesson:

THE PARABLE STEP BY STEP.

1. The Sowers—(a) Jesus the Savior, descended into our world to procure and to preach salvation—with his own hand to sow in the furrows that repentance had made, the seeds of eternal life. Christ so loved us that he came himself with the good news; he appeared, and with his own hand he sowed the good seed. (b) The sower of the bad seed is the evil one, whose germs of evil we are to resist and reject as strongly as we receive and appropriate the heavenly seed from the divine sower.

2. The Seed—This is a most striking figure. (a) There is life in seed. So there is in all truth, but especially gospel truth. There is life in bad seed, too—the seed which the evil one sows, and that is what makes it fatal. Beware of it! (b) There is force in seed. It pushes aside the earth, and forces its way upward. Divine seed has force; it breaks hard hearts, and bears gracious fruits. Bad seed also has force. The tares press their way through soil and sod to sad perfection. Here lurks danger. (c) There is power of propagation in seed. A single grain of corn would, were the products of each season sown again, in a number of years cover the whole land surface of the globe, under favorable conditions. The divine seed has power of propagation. There is not a land, or island, or continent where man is found, but shall wave with a glorious spiritual harvest. But bad seed has the same quality. Weeds multiply apace. What's to be done? Kill them! By the power of God, kill them or they will kill you!

3. The Soil—Seed cannot grow without soil, and soil will nourish both good and bad seed. The moral field of the parable is the universal heart of humanity. This soil will nourish either kind of seed, good or bad. Oh, for wisdom to receive the good and reject the bad, as eternal consequences hang on the issue.

4. The Harvest—In the natural course of events, seed-sowing produces a harvest. A good harvest what a joy—the proper basis of thanksgiving and praise! A harvest of noxious weeds, what a sadness, what a loss! Keep the end in view—shall it be 'the furnace of fire,' or 'the kingdom of the Father?'

Do you read what people say about 'Do's Sarsaparilla' It is curing all forms of disease caused or promoted by impure blood.

ALL GRACE ABUNDING.

By Alexander MacLaren.

'God is able to make all grace abound toward you, that ye, always having all sufficiency in all things, may abound to every good work.'—II. Cor. 8:8.

In addition to all his other qualities the apostle was an extremely good man of business; and he had a field for the exercise of that quality in the collection for the poor saints of Judea, which takes up so much of this letter, and occupied for so long a period so much of his thoughts and efforts. It was for the sake of showing by actual demonstration that would 'touch the hearts' of the Jewish brethren, the absolute unity of the two halves of the church, the Gentile and the Jewish, that the apostle took so much trouble in this matter. The words which I have read for my text come in the midst of a very earnest appeal to the Corinthian Christians for their pecuniary help. He is dwelling upon the same thought which is expressed in the well-known words: 'What I gave I kept, what I kept I lost.'

But whilst the words of my text primarily applied to money matters you see that they are studiously general, universal. And the apostle, after his fashion, is lifting up a little 'secular' affair into a high spiritual region; and he lays down in my text a broad general law, which goes to the very depths of the Christian life.

Now, notice, we have here, in three clauses, three stages which we may venture to distinguish as the fountain, the basin, the stream. 'God is able to make all grace abound toward you,' there is the fountain. 'That ye always, having all sufficiency in all things,' there is the basin that receives the gush from the fountain. 'May abound in every good work,' there is the stream that comes from the basin. The fountain pours into the basin, that the flow from the basin may feed the stream.

Now, this thought of Paul's goes to the heart of things. So let us look at it.

I. THE FOUNTAIN.

The Christian life in all its aspects and experiences is an outflow from 'the fountain of life,' the giving God. Observe how emphatically the apostle, in the context, accumulates words that express universality: 'all grace. . . all sufficiency for all things. . . every good work.' But even these expressions do not satisfy Paul, and he has to repeat the word 'abound,' in order to give some faint idea of his conception of the full tide which gushes from the fountain. It is 'all grace' and it is abounding grace.

Now what does he mean by 'grace?' That word is a kind of shorthand for the whole sum of the unmerited blessings which come to men through Jesus Christ. Primarily, it describes what we, for want of a better expression, have to call a 'disposition' in the divine nature; and it means, then, if so looked at, the unconditional, undeserved, spontaneous, eternal, stooping, pardoning love of God. That is grace, in the primary New Testament use of the phrase.

But there are no idle 'dispositions' in God. They are always energizing and so the word glides from meaning the disposition, to meaning the manifestation and activities of it, and the 'grace' of our Lord is that love in exercise. And then, since the divine energies are never fruitless, the word passes over, further, to mean all the blessed and beautiful things in a soul which are the consequences of the Promethean truth of God's loving hand, the outcome in life of the inward bestowment which has its cause, its sole cause, in God's ceaseless, unexhausted love, unmerited and free.

That, very superficially and inade-

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quately set forth, is at least a glimpse into the fulness and greatness of meaning that lies in that profound New Testament word, 'grace.' But the apostle here puts emphasis on the variety of forms which the one divine gift assumes. It is 'all grace' which 'God is able to make abound toward you.' So then, you see this one transcendent gift from the divine heart, when it comes into our human experience, is like a meteor when it passes into the atmosphere of earth, and catches fire and blazes, showering out a multitude of radiant points of light. The grace is many-sided—many-sided to us, but one in its source and in its character. For at bottom, that which God in His grace gives to us as His grace is what? Himself; or if you like to put it in another form, which comes to the same thing—new life through Jesus Christ. That is the encyclopaedic gift, which contains within itself all grace. And just as the physical life in each of us, one in all its manifestations, produces many results, and shines in the eye, and blushes in the cheek, and gives strength to the arm and flexibility and

deftness to the fingers and swiftness to the foot, so also is that one grace which, being manifold in its manifestations, is one in its essence. There are many graces, there is one Grace.

But this grace is not only many-sided, but abounding. It is not congruous with God's wealth, nor with His love, that He should give scantily, or, as it were, should open but a finger of His hand that is full of His gifts, and let out a little at a time. There are no sluices on that great stream so as to regulate its flow, and to give sometimes a painful trickle and sometimes a full gush, but this fountain is always pouring itself out, and it 'abounds.'

But then we are pulled up short by another word in this first clause: 'God is able to make.' Paul does not say, 'God will make.' He puts the whole weight of responsibility for that ability becoming operative upon us. There are conditions; and although we may have access to that full fountain, it will not pour on us 'all grace,' and 'abundant grace,' unless we observe these, and so turn God's ability to give into actual giving. And how do we do that? By

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desire, by expectant faithful stewardship.

I turn, in the next have, perhaps, too far

II. THE I 'God is able to make toward you, that ye all sufficiency in all etc.

The result of this m therant outpour of fountain is that the Considering the in small receptacle. pected something m cy" to have resulted.

Divine grace is su More than sufficient! Put what Paul wishes —to put it into very that the good gifts of will always be prog work, and to our s shall feel that we ha are as we ought to t more than a man ge 'Enough is as good if we have strength task which we may h to carry the day's cro to accept the day's strength to master t tions, that is as much to have, even out of t The heavy task or the is often the key that of God's treasure-hou very little experience of Christian life. If yo by this time that the l and the darker you mightier have been and the more starry have shone upon you always having all s things.'

One more word; should be more unfo the divine intention, the flow of the fount Always having had I I always have. Of co in so far as our phy ditions our spiritual will be ups and no emancipation and mo There will be times w opens, and times wh up. But I am sure th of Christian people t more level temperatu tion experience than we could, if we woul experimental knowle ways" of my text. Gc basin should be alw to the top of the marl the more is drawn of should flow into it. I en like the reservoir some great city in a great stretches of th posed, and again wh breaks, are full to the ing wall. That sho Christian life should levels. Why does it ties are duties.

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III. THE S "That ye, always eficiency in all things, every good work."

That is what God g for; and that is a ver sideration. The end with us, poor, weak, is character and con you can state the end other ways; but ther rible evils arising f which Evangelical p often talked, as if t dealings with us was which they call "s which many of their t to mean neither mo dodging hell. But the with all its mysticism soars highest, and sy the perfection of hu end of God's dealing may be 'filled with th never loses its whol of the common moral and proclaim that i order that we may l tain good works for

gers and swiftness is that one grace in its manifestation. There are many-sided, but only many-sided, is not congruous nor with His love, scantily, or, as it were, a finger of His gifts, and let me. There are no stream so as to and to give some- thing and sometimes a fountain is always and it "abounds." pulled up short by a first clause: "God Paul does not say. He puts the whole ability for that ability upon us. There are though we may have fountain, it will not be" and "abundant" observe these, and so to give into actual do we do that? By

desire, by expectance, by petition, by faithful stewardship.

I turn, in the next place, to what I have, perhaps, too fancifully, called.

II. THE BASIN.

"God is able to make all grace abound toward you, that ye, having always all sufficiency in all things, may," . . . etc.

The result of this many-sided and exuberant outpour of grace from the fountain is that the basin may be full. Considering the infinite source and the small receptacle, we might have expected something more than "sufficiency" to have resulted.

Divine grace is sufficient. Is it not more than sufficient? Yes, no doubt. But what Paul wishes us to feel is this—to put it into very plain English—that the good gifts of the divine grace will always be proportioned to our work, and to our sufferings too. We shall feel that we have enough, if we are as we ought to be. Sufficiency is more than a man gets anywhere else. "Enough is as good as a feast." And if we have strength to do the day's task which we may have, and strength to carry the day's crosses, and strength to accept the day's sorrows, and strength to master the day's temptations, that is as much as we need wish to have, even out of the fulness of God. The heavy task or the crushing sorrow is often the key that opens the door of God's treasure-house. You have had very little experience, either of life or of Christian life. If you have not learnt by this time that the harder your work, and the darker your sorrows, the mightier have been God's supports, and the more starry the lights that have shone upon your path. "That ye, always having all sufficiency in all things."

One more word; this sufficiency should be more uniform, is uniform in the divine intention, and in so far as the flow of the fountain is concerned. Always having had I may be sure that I always have. Of course I know that, in so far as our physical nature conditions our spiritual experience, there will be ups and downs, moments of emancipation and moments of slavery. There will be times when the flower opens, and times when it shuts itself up. But I am sure that the great mass of Christian people might have a far more level temperature in their Christian experience than they have; that we could, if we would, have far more experimental knowledge of this "always" of my text. God means that the basin should be always full right up to the top of the marble edge, and that the more is drawn off from it, the more should flow into it. But it is very often like the reservoirs in the hills for some great city in a drought, where great stretches of the bottom are exposed, and again when the drought breaks, are full to the top of the retaining wall. That should not be. Our Christian life should run on the high levels. Why does it not? Possibilities are duties.

And now lastly, we have here what, adhering to my metaphor, I call

III. THE STREAM.

"That ye, always having all sufficiency in all things, may abound to every good work."

That is what God gives us His grace for; and that is a very important consideration. The end of God's dealings with us, poor, weak, sinful creatures, is character and conduct. Of course you can state the end in a great many other ways; but there have been terrible evils arising from the way in which Evangelical preachers have too often talked, as if the end of God's dealings with us was the vague thing which they call "salvation," and by which many of their hearers take them to mean neither more nor less than dodging hell. But the New Testament, with all its mysticism, even when it soars highest, and speaks most about the perfection of humanity, and the end of God's dealings being that we may be "filled with the fulness of God," never loses its wholesome, sane hold of the common moralities of daily life, and proclaims that we receive all, in order that we may be able to maintain good works for necessary uses.

And if we lay that to heart, and remember that a correct creed, and a living faith, and precious, select, inward emotions and experiences are all intended to evolve into lives, filled and radiant with common moralities and "good works"—not meaning thereby the things which go by that name in popular phraseology, but "whatsoever things are lovely, . . . and of good report"—then we shall understand a little better what we are here for, and what Jesus Christ died for, and what His Spirit is given and lives in us for. So "good works" is the end, in one very important aspect, of all that avalanche of grace which has been from eternity rushing down upon us from the heights of God.

There is one more thing to note, and that is that, in our character and conduct, we should copy the "giving grace." Look how eloquently and significantly, in the first and last clauses of my text, the same words recur: "God is able to make all grace abound, that ye many abound in all good work." Copy God, in the many-sidedness and in the copiousness of the good that flows out from your life and conduct, because of your possession of that divine grace. And remember, "to him, that hath shall be given."

A WELL-KEPT LIFE.

It requires a well-kept life to do the will of God, and even a better kept life to will to do His will. To be willing is a rarer grace than to be doing the will of God. For he who is willing to wait; and it is easier far to be doing God's will than to be willing to have nothing to do—it is easier far to be working for Christ than it is to be willing to cease. No, there is nothing rarer in the world to-day than the truly willing soul, and there is nothing more worth coveting than the will to will God's will. There is no grander possession for any Christian life than the transparently simple mechanism of a sincerely obeying heart.—Henry Drummond.

LEADING THEM TO CHRIST.

Thirty years ago a business man in Peoria, Ill., met a friend, Wm. Reynolds, also a prominent business man in that city, and said to him: "Mr. Reynolds, how long have we known each other?"

"About fifteen years."

"Do you believe that it is necessary for me to believe on the Lord Jesus Christ if I am to be saved?"

"Yes."

"Do you care whether or not I am saved?"

"Certainly."

"Pardon my frankness; I do not want to hurt your feelings, but I do not believe that you care at all whether I am saved or lost."

"What do you mean?"

"You are a professing Christian, an elder in the Presbyterian church. We have met frequently during the last fifteen years. I have heard you speak on many topics. We have had many conversations. I would have listened gladly to you if you had spoken to me on the subject of religion, and yet in fifteen years you have never said one word about my salvation. You have never tried to win my soul to Christ. I cannot believe that you care whether I am saved or lost."

"Mr. Reynolds, with shame, confessed that he had neglected his opportunities, and then said to his friend: "What has wrought this change in you?"

"I was in Chicago yesterday, and when I started to come home, a young man asked if he might share my seat. As soon as the train started the conversation started and ran something like this: 'Pleasant day?' 'Yes, 'Good crops this year.' 'Yes, pretty good.' 'We ought to be thankful to the Lord for sending good crops.' 'Yes, I suppose we should.' 'My friend, are you a Christian?' 'Well, I have a high regard for religion. I think churches are a good thing in a community.' 'Are you a Christian?' 'Well, I cannot say that I am, now that you ask the direct question.' 'Do you think it wise for a thoughtful man to go on for years without giving thought to this subject?' 'No, honestly, I do not think it wise.' 'My friend, may I pray with you?' 'Why, if we are ever where there is a good opportunity and you desire to do so, I do not think that I would object.' 'There never will be a better opportunity than the present. Let us bow our heads here behind this car seat.' And with the train speeding through the suburbs of Chicago and across the prairie, this man prayed for

my salvation. I never saw a man so much in earnest. I knew that he cared whether I was saved or lost. Just as he finished his prayer, the brakeman called out the name of a station and my new-made friend was off. He had reached the door, when it occurred to me that I did not even know who he was. I rushed after him and asked him his name, and he replied:

"D. L. Moody."

"I am going back to Chicago to find him and to have him show me the way of life."

Before Mr. Reynolds left his friend on the street that morning he had led him to Christ, and then Mr. Reynolds said: "I am going to Chicago myself to find Mr. Moody. There is something wrong with my life." I saw a man from Peoria on the Pacific coast some years ago, and I said to him: "Do you know Wm. Reynolds of your city?" "I know him well." "What is his business?" "The people who know him best say that his business is to serve the Lord Jesus Christ, and that he packs pork to pay expenses." And then he told me of the change that had come into the life of Mr. Reynolds after that street corner interview, how he left his fashionable church in the heart of the city and went into the tenement district to labor for souls, establishing a church which has exerted a marvellous influence for good. I do not say that we should all adopt Mr. Moody's plan of winning a soul, but I do say that we should do whatever we can to lead men to Jesus Christ.—N. Y. Observer.

PRESENCE OF MIND.

Dr. Siddale, a well-known London physician, during his vacation a few years ago was fishing one evening in a Scotch loch when a man approached, caught him by the shoulders, and shook him violently. A glance told the doctor that the man was insane. He was a huge fellow; the doctor was small and possessed of little physical strength. No one was in sight.

"What are you going to do?" asked the doctor, calmly.

"Throw you into that water!" shouted the man.

"Certainly," said the doctor, but I'll have to go home and put on a dress suit. Dead men always wear evening dress."

The madman stoned, looked at him doubtfully and said: "So they do. Make haste, I'll wait."

Dr. Siddale walked slowly up the bank and then ran for his life. It requires calmness and courage of a rare quality to cope with the vagaries of a disordered brain.

Moliere, the great French dramatist, was ill, and had retired to his villa at Auteuil for rest and quiet. One day Boileau, Lulli, and another friend came to visit him. Monsieur La Chapelle did the honors for Moliere. By the time supper was over, the guests were in so excited a state that they resolved to set an example to France by dying philosophically together, to prove their contempt of the world. They determined to drown themselves in the Seine, but first went to bid their host an eternal farewell.

Moliere cast a hasty glance at the flushed faces around his bed. "But you, have forgotten me!" he cried. "I too, must share in this glorious act!"

"True, true!" they shouted. "He is our brother? He shall die with us. Come on!"

"Not to-night," said Moliere, calmly. "For France will say we were ashamed of the deed. Wait until morning, and then if we die, nobody can doubt our motives."

They consented, and crept away to bed. When they rose sober in the morning, not one of them spoke of suicide.

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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.  
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Treasurer Guadalupe County.

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A STORY OF PRESIDENT LINCOLN.

Nearly everybody knows that Abraham Lincoln was something of an honest "doubting Thomas." He was a man who, early in life, had severe mental contests regarding the genuineness of the revealed Word. Here is an interesting incident in his life as told by Alice D. Shipman, in the New York Sun. The Mr. Speed—Joshua F. Speed—here alluded to was one of Lincoln's most intimate friends, the friendship between them beginning early in life and lasting until the great President's death.

A few months before he died the president asked Mr. Speed to spend the night with him at the soldier's home. The guest arrived just after sunset, and as was his wont, ran up to the President's rooms. There was the President reading a book. As he came nearer in the twilight the visitor was surprised to see his old friend reading the Bible. With the freedom that only a long intimacy could give, Mr. Speed said: "I am glad to see you are so profitably engaged."

"Yes," answered Lincoln, looking up seriously, "I am profitably engaged." "Well," said Speed, somewhat sadly, "if you have recovered from your scepticism, I am sorry to say that I have not."

The President for a moment looked him earnestly in the face; then, placing his hand gently on the doubter's shoulder, said, with unusual solemnity, as if for the moment the pronouncement fitted across his mind that these might be the last important words he should speak to his friend.

"You are wrong, Speed, take all of this book upon reason that you can, and the rest on faith, and you will I am sure, live and die a happier and a better man."

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Inward Piles, Fullness of the Blood in the Head, Acidity of the Stomach, Nausea, Heartburn, Disgust of Food, Fullness or Weight in the Stomach, Sour Eructations, Sinking or Fluttering of the Heart, Choking or Suffocating Sensations when in a lying posture, Dimness of Vision, Dizziness on rising suddenly, Dots or Webs before the Sight, Fever and Dull Pain in the head, Deficiency of Perspiration, Yellowness of the Skin and Eyes, Pain in the Side, Chest, Limbs and Sudden Flushes of Heat, Burning in the Flesh. A few doses of

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WOMAN'S DEPARTMENT.

The Reading Circle of First M. E. Church, South, will meet in the Sunday-school room from 3:30 to 5 o'clock Friday evening, Sept. 21, to meet the auxiliaries of the W. F. M. Society of Dallas. We hope there will be a full attendance.

MRS. N. H. SEARCY, District Secretary.

A GREAT TWENTIETH CENTURY COLLECTON.

The Methodist Recorder (London) of recent date gives a graphic and inspiring account of the great meeting during the session of the British Wesleyan Conference in the interest of the Twentieth Century Fund. In many respects it was the most notable occasion of that historic conference. The principal speaker was the Hon. R. W. Perks, who was followed by the ex-President, Rev. Frederick W. McDonald, Rev. Hugh Price Hughes and others. There was grave anxiety about the complete success of the magnificent movement. The proposed five million dollars had not been secured. True, wonderful things had been achieved, but the goal was not yet reached. Three million eight hundred and forty-five thousand dollars had been pledged, and one million six hundred thousand was in bank, but that was not the expected and promised five millions. All felt that another mighty effort must be made or the Church would be discredited. Mr. Perks was optimistic. Mr. McDonald was felicitous and persuasive, but Mr. Hughes rang out a note of alarm and appeal. Interest kindled into enthusiasm, and enthusiasm soon dissipated all efforts at restraint. An honored layman arose and offered \$20,000 in addition to his former subscription; another gave \$25,000 and still another \$25,000. After a while the meeting had to adjourn for regular conference business, but was resumed again in the evening. The climax of the speaking was reached when the venerable Dr. E. E. Jenkins, with long hair, white as the driven snow, but with the fire of immortal youth in eye and voice, consecrated himself to the complete triumph of the enterprise. He was followed by the aged Dr. Rice, possibly the greatest statesman in English Methodism. No wonder the hearts of the young men took fire when these veterans sounded the martial notes of victory. When the evening meeting adjourned, over \$225,000 had been subscribed, and everybody felt that complete success was absolutely assured. Under this impulse the sum remaining will be secured. Circuits that have subscribed will increase their pledges, and individual givers will double their gifts. All honor to the Mother Church of Methodism! Thank God for such leaders and statesmen! And the generations will rejoice because of such loyal and liberal laymen. What an appeal to the powerful and wealthy Methodism of America! Let us of the Church South, awake to the momentous interests of this mighty movement, and demand that a like success shall crown our efforts. We cannot afford to fail. I pray that the scenes of the British Conference may be repeated in every annual conference of the Methodist Episcopal Church, South. Will not every pastor see to it that his people have ample opportunity to show their appreciation of God's signal mercies to our great Methodism? Current and local expenses must not be allowed to sidetrack this enterprise, so vital to the future of our Church. CHARLES B. GALLOWAY, D. D. Jackson, Miss., August 23, 1900.

A NEW EDUCATIONAL MOVEMENT.

By Dorothy Stiles. During this month, when the doors of a hundred thousand schools are opening to receive the youth of the land, the mothers and fathers and ambitious young people who must stay at home are hungering for educational opportunities. They realize that other things being equal, position, usefulness and happiness are in proportion to culture, and they long for some practical plans that will help them to turn their spare moments into school and college terms. Complex modern life and the battle for material existence leave the world no more of the old-time leisure for mental and spiritual culture. And so everywhere people are hungering for intellectual food and craving mental stimulus, and would be grateful for some plan that would offer guidance and help. These reflections came to me forcibly during a delightful outing this year at Bay View, the great summer educational center in Northern Michigan. I found there and studied a new educational

movement which I feel sure a great many readers of the Christian Advocate will be glad to know about.

A few years ago Mr. J. M. Hall, a young lawyer in the city of Flint, Mich., was at the head of a large young people's Bible class, and in his desire to give the members a better prospect in life, established a reading circle, which soon became widely known. Others from far and wide began calling for his plans, and to meet the growing demand for self-culture plans, the Bay View reading course was established. Mr. Hall still remains at the head of the work, whose headquarters also remain at Flint, Mich., but without counting publicity the organization has not only spread over this country, but has entered Canada, Germany, China and the Hawaiian Islands. Mr. Hall's genius in conducting club studies is everywhere being recognized by the women's clubs, of which more than fifty have in the past few months adopted his course. The plans are simple, but there is intelligent system—history and literature and travel are deftly joined in a reading journey of a most delightful character. I learned that last year the members were on a study tour of Russia and Holland, and that they will spend the coming year in England, Ireland and Scotland.

During the summer I often met at the annual gatherings at Bay View members from many States, and always heard from them the most enthusiastic reports. The members were mostly, like myself, bread-winners to whom whole evenings are few, and the course has been carried on in the brief pauses in the day's occupation. But daily I heard in the elegant conversation and saw in the intelligent faces the marked transformation wrought when people read for a purpose. This is not the place to enter into a description of the plans of the Bay View reading course. A card addressed to Mr. Hall will always secure them. I am concerned more in reviving the hope of the busy women and aspiring young people to again take up the pleasures of books and study, for which this reading course seems to me to offer the best practical plans. I am sure a great many who are looking for feasible suggestions for winter will thank the editor for publishing this article.

SUCCESS IN LIFE.

SUBSIDED OPPORTUNITY IN DENTAL SURGERY. It is quite as difficult for a young man these days to decide what is best to do in life. He needs advice along that line. The Southern Dental College, at Atlanta, Ga., makes a specialty in preparing and educating young men in dental surgery. This institution has a high standing and its graduates may be found in all parts of the country. The next session will begin October 23. For information address S. W. Foster, Dean, Atlanta, Ga.

TEXANS FROM ALABAMA.

My home is Henderson, an old Southern town of two or three thousand population. A large proportion of the citizens of this place and of this section are from Alabama. The Texas conferences are largely made up of trans-fears," as some one has facetiously pronounced the word, and hence there is the prejudice against new-comers that usually characterizes this class. The native Texan has never adopted the motto, "Texas for Texans." What would Texas be but for the people who have been induced to come here from other States? How many native Texans fell at the Alamo? The census returns show, so I am informed, that there are to-day more native Alabamians in Texas than in Alabama itself. Some of them have had much to do with making the State what it is. Col. Jim Jones, of Henderson, was from Talladega County, Ala.; Judge Joe Graham, of our District Court, is from your Montgomery family of that name. No man, perhaps, has had more to do with moulding Texas Methodism than my uncle, Col. Asa Holt, from Alabama. Our Senator Chilton belongs to your Alabama family—noble and of charism. The same may be said of Culbertson, Ross, Clifton and many others. I am reminded of the Irishman who assailed the principles of the Know-Nothing party, which had for its motto, "America for Americans." He said that foreigners had dug the American canals, foreigners had built American railroads, foreigners had tilled the American forests. In fact, he said, "the blame country was discovered by foreigners in the first instance." Alabamians have certainly been prominent among the makers of Texas. Since the first day that I set foot on Texas soil I have felt that I have as much right to be here as anybody else has. I love her daisy-covered prairies, her blue northern, her browsing herds, her busy marts, her deep solitudes, her enterprising people. I honor the memory of her heroes and rejoice that some good Lamar blood was shed at San Jacinto as the price of Texas independence. I love her State and public schools, which have their origin in

an net setting aside the public domain for school purposes, passed by the Congress of the Texas Republic in compliance with a message from President Mirabeau B. Lamar, a first cousin of my father's. I was not born in Texas, but several of my children were, and one of them sleeps beneath Texas soil, with a Texas mocking bird singing in the cherry tree which throws its shadow about his sacred dust. I am here to toil, to suffer and to rejoice in Texas. Mrs. Lamar is in full sympathy with this sentiment, and we ask the prayers of old Alabama friends who can not understand why we do not return to the dear old State which gave us birth.—C. R. Lamar, in Alabama Advocate.

LITERARY NOTES.

Minister Wu Ting Fang will present in the October Century "A Plea for Fair Treatment" in behalf of his fellow-countrymen. This is one of half a dozen articles in the same magazine, in which the Chinese question will be treated, directly or indirectly. Bishop Potter writes on "Chinese Traits and Western Blunders"—the first of a series of travel sketches and studies.

AMUSING SICK CHILDREN

It will pay educators and mothers of families to preserve a set of the interesting articles contributed to the Delinquent by Lina Beard, sister of Dan Beard, the famous cartoonist. These articles, written and illustrated by Miss Beard, deal with amusements for sick children, showing how fun and pleasure for the little ones can be obtained by providing them with cones, thorns, thistle-down, etc. These articles are really exceedingly clever. The October number of the Delinquent, in addition to Miss Beard's article and the eighty or more sketches of present day styles, which are prominent features of the magazine, contains twenty other valuable contributions. For thirty years it has been trusted by American women for guidance in home dressmaking and home management.

THE LANE THAT HAD NO TURNING.

Since adventuring into Egypt in quest of the raw material of which fiction is made, Mr. Gilbert Parker's Canadian fields have been lying fallow. He returns to them, however, with new vigor, and even fuller power; and the serial which he has just completed, finds him at the highest dramatic level to which he has yet attained.

"The Lane that Had No Turning" is remarkable for its honest strength, thorough originality, and absorbing interest. The scene of the story is Fontaine (whither Valmond came), and the period the middle fifties. The leading characters are Madeline, a famous singer, and her husband, Seigneur of Pontiac, for whom she dares all and risks all. The story gains interest as it progresses, and concludes with a striking and wholly unexpected finale.

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.

ANNUAL CONFERENCE NOTICES.

WEST TEXAS. Teachers of the West Texas Conference, intending to bring their wives to conference must notify me at once. In no case will entertainment be provided where this request is not complied with. Excepting wives of the preachers, no one need expect entertainment who has no business with the conference. NEW HARRIS, P. C. Gonzales, Texas.

NORTHWEST TEXAS CONFERENCE. The Northwest Texas Conference will be convened in Georgetown November 11, 1900. We will do all in our power to entertain the conference pleasantly and comfortably. In order to do this it is necessary that we have the co-operation of the members of the conference in securing the necessary information. We desire the names and post-offices of all those whose names are not on the conference roll, who expect to be entertained or have business with the conference. We desire these names to be sent in by the 15th of October. Failure to comply with this request will create confusion and work to the disadvantage of the guests to be entertained. JAS. CAMPBELL, P. C. Georgetown, Texas.

Brownwood District—Fourth Round. Center City, Sept. 20, 23. Comanche cir., Oct. 4, 7. Blauvelt, Oct. 7, 8. Hylton, Oct. 13. Robert Lee, Oct. 14, 15. Winters, Oct. 17. Hallinger, Oct. 17. Chen Cove, Oct. 20, 21. Coleman, Oct. 21, 22.

Santa Anna, Oct. 23. Bangs, Oct. 24. Burket, Oct. 26. May, Oct. 27. Fleming, Oct. 28. Lometa, Oct. 31. Goldthwaite, Nov. 4. Zephyr, Nov. 6. Indian Creek, Nov. 10. Brownwood, Nov. 19. D. F. Sensabaugh, P. E.

Brenham District—Fourth Round. Brenham, Sept. 22. Charppell Hill, Sept. 23, 25. Cameron cir., Sept. 26, 29. Oct. 1. Ben Arnold, at Sneed's ch., Oct. 2. Maysfield, Oct. 5, 7. Williams, at Gauss, Oct. 8, 9. Caldwell, Oct. 12, 14. Giddings, Oct. 20, 21. Lexington, Oct. 27, 28. Lyons, Oct. 29. Bellville, at Sempronius, Nov. 3, 4. Patterson, at Brookshire, Nov. 10, 11. Sealy, Nov. 17, 18. Davilla, at Tracy, Nov. 24, 25. Pleasant Hill, at Salty, Dec. 1, 2. J. B. Cochran, P. E.

Beaumont District—Fourth Round. China and Devers, at China, Oct. 5, 7. Liberty, at Raywood, Oct. 12, 14. Sabine Pass, Oct. 17. Gouton, at VII. Mills, Oct. 20, 21. Woodville and Colmesneil, at Wolf Creek, Oct. 27, 28. Burkeville, at Newton, Nov. 3, 4. Call cir., at Call, Nov. 4. West Point, at Pine Turkey, Nov. 8, 9. Quarterly Conference will be held at 10 a. m. on the 13th. Jasper and Kirbyville, at J., Nov. 18, 19. Quarterly Conference at 7:30 p. m. T. J. Milam, P. E.

Austin District—Fourth Round. Elgin, Sept. 22, 23. Smithville, Sept. 23, 24. LaGrange, Oct. 4, 7. West Point, at Muldoon, Oct. 12, 14. Weimar and Ozone, at Weimar, Oct. 20, 21. Eagle Lake and Rock Island, at E. L., Oct. 21, 22. Columbus, Oct. 24, 25. Platonia, Oct. 25. Cedar Creek, at Upton, Oct. 27, 28. Bastrop, Oct. 28, 29. Manchaca, at Carl, Nov. 3, 4. Austin, Teatit Street, Nov. 5. Hotchkiss Memorial, Nov. 7. First Street, Nov. 7. South Austin, Nov. 8. Webberville, at Webberville, Nov. 10, 11. West Point, at McDade, Nov. 17, 18. Manor, at Manor, Nov. 18, 19. Morrilltown and Walnut, at W. Nov. 24, 25. Cypress, at Cypress, Dec. 1, 2. Geo. A. LeClere, P. E.

Bonham District—Fourth Round. Lodiola, 1st Sun, Oct. Bayley, 1st Sun, Oct., night and Monday morning. White Rock, 2d Sun, Oct., night and Monday morning. Dodd and Windom, 2d Sun, Oct. Honey Grove, 2d Sun, Oct., night and Monday morning. Trenton and Merwin, 4th Sun, Oct. Ector, 4th Sun, Oct., night and Monday morning. Lennis, 1st Sun, Nov. Brookston and High, 1st Sun, Nov., night and Monday morning. Gilbert, 3d Sun, Nov. Randolph, 2d Sun, Nov., night and Monday morning. Fannin, 2d Sun, Nov., night and Monday morning. T. R. Pierce, P. E.

Waco District—Fourth Round. Pooris, at Pooris, Sept. 20, 30. West at West, Oct. 4, 7. Annila, at Annila, Oct. 7, 8, 10, 11. Whitney, Oct. 15, 14. Morgan, at Morgan, Oct. 14, 15, 2 p. m. Bruceville, at Eddy, Oct. 20, 21. Mr. Calkin, at Mt. Calkin, Oct. 25, 2 p. m. Lorena, at Spring Valley, Oct. 26, 27. Moody, at Moody, Oct. 27, 28. Abbott, at Honest Ridge, Oct. 31, 11 a. m. Troy, at Bendinerville, Nov. 3, 4. Morrow Street, Waco, Nov. 5, 8 p. m. Elm Street, Waco, Nov. 7, 8 p. m. Fifth Street, Waco, Nov. 8, 8 p. m. Bosqueville, at Bosqueville, Nov. 10, 11. Sam P. Wright, P. E.

INTERNATIONAL AND GREAT NORTHERN R. R. CO.

Palestine, Texas—October 15-19. Palestine Fair. San Antonio, Texas—October 20 to November 2. International Fair. Low excursion rates will be made for all the above occasions. Ask ticket agents for particulars as to rates, dates of sale, etc., or write to D. J. PRICE, Gen. Pass. & Ticket Agent, Palestine, Texas.

SANTA FE EXCURSIONS.

Excursion tickets will be sold as follows, on mentioned dates, at low rates: Richmond, Va.—Sept. 5 and 10, account Convention National Baptist Ass'n (colored). St. Louis—Sept. 20, Oct. 1 and 2, account St. Louis Fair. San Antonio—September 17 and 18, account Republican State Convention. Kansas City—October 10 and 11, account National Convention Christian Church. Kansas City—October 14 and 15, account Cattle Show and Convention. Austin—September 28, account Austin Gun Club shoot. Tyler—September 17 and 18, account Epworth League and State Sunday-school Convention M. E. Church (colored). Galveston—October 8 and 19, account Grand Chapter of the Eastern Star and meeting Scottish Rite Masons. For rates, limits and further information, call on nearest Santa Fe ticket agent or address W. S. KEENAN, G. P. A. Galveston.

To catch happiness is like a girl catching a husband—the best plan is to run the other way.

If the Baby is Cutting Teeth. Be sure to use that old and well-known remedy Mrs. WINSLOW'S SOOTHING SYRUP, for children teething. It soothes the child, softens the gums, keeps the bowels regular and cures all the troubles that come from teething. Twenty-five cents a bottle.

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Natural Law Discovery makes man engineer of the machinery circulating his blood, enabling him to relieve all troubles effected by the circulation. Upon this is based a scientific treatment, which, all the time, keeps the blood circulating freely, invigorating and vitalizing the entire nervous system. We offer one testimonial, and will be pleased to furnish unquestionable proofs to those suffering from nerve, heart or female weaknesses: Terrell, Texas, July 4, 1900.—This is to certify that I have been afflicted with nearly all diseases common to women ever since I was 45 years old. I am now 52 years old. I had pains in my back, pains in my hips, bearing down pains; in fact, I had pains all over my body. I know that I have gone for over a month at a time that my back was not easy one minute. At times my right leg would begin to jerk, and it would jerk as long as an hour and sometimes longer, and during the jerking I suffered untold misery. My leg did not have its right feeling; it felt dead, cold all the time; cold feet; I limped as I walked. I have told my husband more than once that there was something internal very serious from the throbbing that I experienced. Was emancipated, had no appetite, and what I did eat did not agree with me; my digestive organs were out of order, had constipation, indigestion and a combination of other troubles all the time. On the 8th day of last May my husband bought a family right of Natural Law Discovery. I began the treatment at once, and I am proud to testify to the world that I have had no pains in my hips, no jerking spells since the first time that I tried it. My appetite is good and can eat anything and feel good after I eat it. I can walk a mile and not be tired, before the treatment I could not walk 50 yards without being very tired and feeling awful bad. In fact, I feel like a new woman. I can change myself with electricity and remove any pain in 5 or 10 minutes. I give this testimonial hoping that my sister friends may read it and live. Natural Law Discovery did it all. Hoping that all afflicted people may come in possession of the new discovery, is the prayer of one that knows how to sympathize with suffering humanity. Yours very truly, MRS. R. A. LONG. Is accomplished by the employment of the natural laws governing the blood's circulation. Costs nothing but to learn. Taught by mail. Family and territorial rights for sale. Write to M. A. SIDES, Willis Point, Texas.

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. Exhibits, everywhere visible, is fully up to the requirements of the unprecedented demand for space and increased number of exhibits in every department. The Federal Government of Mexico and the governments of the several Mexican States are now preparing exhibits in mine, mill, factory and other productions famous to that country, and of great interest to the business man and investment seeker. The Cattle Exhibit will be the crowning feature of the Fair. Stall room for over one thousand head of registered cattle has already been engaged. Special attention has been given to the introduction of range cattle, and inducements offered to cattle men to compete for prizes. Exhibits from the famous ranches of Joe Todd, Robert Kleberg, John Kennedy, Edward Lassiter and others arranged for. Every available space has been taken in Machinery, Implement and Exposition Halls, and a lively interest is manifest on the part of exhibitors of the horse, swine, sheep and poultry. Ample space has been allotted these departments, and the promise is something great. The Fish Exhibit, in preparation by the agent of the United States Fish Commission and by firms and individuals located at points along the Texas coast, and the beautiful Ice Palace to be constructed by Harry Landis, of New Braunfels, will be very attractive features. Many of the best bands of Mexico and Texas will be in daily attendance, and the occasion enlivened by numerous outdoor concerts, band contests and parades. San Antonio will spare no effort or expense to make this a joyous and profitable season for all who attend. Very low round trip rates will be authorized by the I. & G. N. Railroad and its connections, so that everybody can attend. For further particulars, apply to the nearest railroad agent or to D. J. PRICE, G. P. & T. A., Palestine, Texas. BED-WETTING CURE. Sample Free. Dr. F. E. MAV, Bloomington, Ill. Mansfield, Texas, July 12, 1900. Dear Bro. Blaylock: The Advocate Machine received all o. k. It is a "hummer." The only thing that disturbs us is how you can give so great value for so little money. Yours gratefully, G. E. SANDEL.

September 20, 1900. Book Dept. All Books reviewed or purchased have been brought to your attention. BARBEE & SMITH DALLAS, TX.

The Young People's times popular. For Epworth League and there is nothing better 30 cents each, postpaid. Any book reviewed The Texas Christian A sent on receipt of pri Smith, Agents, 296 Elr Texas.

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The House has just ment of that very p children, "Aunt Dice; Faithful Slave," by N son. This book is bound 12mo., and its r errary merit, coupled price, makes it a bool deserves to be in the our young Methodists. postpaid.

A biography of a lo character is a strong I in any household. Su "Life and Work of Lu by Arabel Wilbur, s subject of this volume to almost every reader of the Woman's Part Mission Society of the odist Church. The v 177 pages, and is nea 1strated. Price, post

In "A Ten Years' I Rits, presents an accou with the slum in New I literary merit which t in the author's "How Lives" abides alike I The writer knows of that presumes to set fo ton of the slums of I the vigor and force th er. The author is int in his views, and mak interesting to every re is neatly bound in cloh trated. Price, \$1.22, p

When there is a gr opinion in regard to indication that the boo and decided along cert is the case with the " by James Lane Allen. Kentuckian has essaye character development peculiar mental end young man, who had n atmosphere of unqu went to college to stu istry, and it was there the first time the que that confront the stud erancy of the dogmas was the fulcrum upon gious life turned. Cr

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 machinery circulating his  
 him to relieve all troubles  
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 based a scientific treatment,  
 time, keeps the blood circu-  
 invigorating and vitalizing  
 your system. We offer one  
 and will be pleased to furnish  
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 as, July 4, 1900.—This is to  
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 it a family right of Natural  
 I began the treatment at  
 m proud to testify to the  
 have had no pains in my  
 g spells since the first time.  
 My appetite is good and  
 ing and feel good after I  
 walk a mile and not be  
 the treatment could be  
 without being very tired  
 wful had. In fact, I feel  
 man. I can charge myself  
 y and remove any pain in  
 s. I give this testimonial  
 y sister friends may read  
 atural Law Discovery did  
 that all afflicted people  
 possession of the new dis-  
 prayer of one suffering hu-  
 man-  
 trully.  
 MRS. R. A. LONG.  
 ned by the employment of  
 us governing the blood's  
 ods nothing but to learn  
 it. Family and territorial  
 ll. Write to  
 M. A. SIDES,  
 Wills Point, Texas.

## Fair and Exposition.

onger any doubt but what  
 the Fair this fall will be  
 occasion in the history of  
 oculation began early their  
 ration. The grounds have  
 and beautified and new  
 ted. Expansion, every-  
 is fully up to the require-  
 unprecedented demand for  
 ened number of exhibits  
 ment.  
 Government of Mexico and  
 its of the several Mexican  
 w preparing exhibits in  
 tory and other productions  
 country, and of great in-  
 business man and invest-  
 exhibit will be the crown-  
 the Fair. Shall room for  
 and head of registered cat-  
 been engaged. Special at-  
 n given to the introduction  
 , and inducements offered  
 o compete for prizes. Ex-  
 e famous ranches of Joe  
 Kleburg, John Kennedy,  
 e and others arranged for  
 ble space has been taken  
 implement and Exposition  
 y interest is manifest on  
 sitors of the horse, swine,  
 ry. Ample space has been  
 apartments, and the prom-  
 e great.  
 sible, in preparation by the  
 ited States Fish Commis-  
 sion and individuals located  
 the Texas coast, and the  
 Palace to be constructed  
 of New Braunfels, will  
 ve features.  
 best bands of Mexico and  
 daily attendance, and the  
 ned by numerous outdoor  
 contests and parades.  
 will spare no effort or ex-  
 this a joyous and profit-  
 able trip rates will be au-  
 d. I & G. N. Railroad and  
 so that everybody can at-  
 particulars, apply to the  
 agent or to  
 PRICE, G. P. & T. A.,  
 Palestine, Texas.  
**VETTING CLUB**  
 Dr. F. E. MAY, Bloomington, Ill.  
 held, Texas, July 12, 1900.  
 lock:  
 Machines received all a. k.  
 er." The only thing that  
 how you can give so great  
 the money. Yours fratel-  
 G. E. SANDEL.

## Book Department.

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

The Young People's Hymnal con-  
 tinues popular. For Sunday-school,  
 Epworth League and social meetings  
 there is nothing better. Note edition,  
 30 cents each, postpaid.

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

Orders for the new Epworth League  
 Reading Course are coming in, but not  
 as fast as we would like to see them.  
 These four delightful books are sold  
 at the remarkably low price of \$1.90  
 per set, postpaid.

One of the volumes in the "League  
 at Work Series" is "Fifty Social Even-  
 ings," by Mrs. Annie E. Smitley. It con-  
 tains fifty "recipes," as it were, which  
 will make an evening not only very  
 enjoyable, but oftentimes profitable.  
 Price 25 cents net, postpaid.

Attention is called to the Pulpit and  
 Family Bible ad. on this page. The  
 House is pre-eminently equipped to  
 furnish high-grade Bibles at very low  
 prices. Send for the new Family Bible  
 catalogue, containing cuts and de-  
 scriptions of about twenty-five Bibles.

"Association Men" is the general or-  
 gan of the Young Men's Christian As-  
 sociation. In its last issue it recom-  
 mends "The Redemption of David Car-  
 son," by Charles Frederic Goss, as a  
 book very suitable for young Chris-  
 tians to read. The price is \$1.50, post-  
 paid.

W. H. P. Phye has compiled a book  
 which he has entitled "Seven Thou-  
 sand Words Often Mispronounced." It  
 is a complete hand-book of difficulties  
 in English pronunciation, including an  
 unusually large number of proper  
 names and words and phrases from  
 foreign languages. Sent postpaid for  
 \$1.00.

The Publishing House carries a large  
 line of church collection envelopes,  
 with blanks for the name of contribu-  
 tor, amount, etc. Net price per hun-  
 dred, 15 cents; per thousand, 80 cents.  
 With the name of the church etc.,  
 printed to order, \$1.75 per thousand.  
 When sent by mail, add 5 cents per  
 hundred for postage.

The House has just received a ship-  
 ment of that very popular book for  
 children, "Aunt Dice: The Story of a  
 Faithful Slave," by Nina Hill Robin-  
 son. This book is a neat, paper  
 bound 12mo., and its religious and lit-  
 erary merit, coupled with the paltry  
 price, makes it a book that especially  
 deserves to be in the hands of all  
 our young Methodists. Price 30 cents,  
 postpaid.

A biography of a lofty and spiritual  
 character is a strong impetus for good  
 in any household. Such a book is the  
 "Life and Work of Lucinda B. Helm,"  
 by Arabel Wilbur Alexander. The  
 subject of this volume is well known  
 to almost every reader as the founder  
 of the Woman's Parsonage and Home  
 Mission Society of the Southern Meth-  
 odist Church. The volume contains  
 177 pages, and is neatly bound and il-  
 lustrated. Price, postpaid, \$1.00.

In "A Ten Years' War," Jacob A.  
 Riis, presents an account of the battle  
 with the slum in New York. The same  
 literary merit which was so evident  
 in the author's "How the Other Half  
 Lives" abides alike in this volume.  
 The writer knows of no other book  
 that presumes to set forth the redem-  
 ption of the slums of New York with  
 the vigor and force this book posses-  
 ses. The author is intensely practical  
 in his views, and makes his discourse  
 interesting to every reader. The book  
 is neatly bound in cloth and fully il-  
 lustrated. Price, \$1.25, postpaid.

When there is a great diversity of  
 opinion in regard to a book it is an  
 indication that the book is very strong  
 and decided along certain lines. This  
 is the case with the "Reign of Law,"  
 by James Lane Allen. This eminent  
 Kentuckian has essayed to present the  
 character development of a youth of  
 peculiar mental endowments. The  
 young man, who had grown up under  
 an atmosphere of unquestioning faith,  
 went to college to study for the min-  
 istry, and it was there that he met for  
 the first time the questions of doubt  
 that confront the student. The intol-  
 erance of the dogmas of his Church  
 was the fulcrum upon which his reli-  
 gious life turned. Critics all agree

that the book is one of the strongest  
 rebukes to selfish narrowness in the  
 Church ever written. The profligate is  
 finally reclaimed by the girl whom he  
 loved, who taught him that God was  
 a God of love, and not of selfish  
 dogma. Price, \$1. Postage, 12 cents  
 extra.

Rev. James T. Hicks, of Wellington,  
 Texas, took the hint. When he saw  
 the special Bible ad. in the Advocate  
 a week or so ago, he ordered some  
 Bibles to sell to his people. A few  
 days later the Publishing House re-  
 ceived an order from him for a half  
 dozen more of No. 7690 International  
 Bibles—the regular price is \$2.25 each.

words of force and beauty. Everything  
 from Tennyson's distrust to Ingersoll's  
 unbelief are expressed. But they in  
 turn are answered by the acclamations  
 of assurance of the princeliest minds  
 the world has known. Both sage and  
 poet unite in their declaration that be-  
 yond man's "long home" there is a  
 grander and nobler life. The rhetori-  
 cal and poetical features of this vol-  
 ume are especially to be admired.  
 Price \$1.25, postpaid.

Progress—progress in government,  
 in literature, in law, in science, in art,  
 and especially in human affairs—is the  
 theme by Eldridge S. Brooks in his re-  
 cent work, entitled "The Story of the

minds of the people generally. With  
 this end in view, a very magnificent  
 exhibit has been prepared at the State  
 Fair, which opens September 29 at  
 Dallas. Connoisseurs of literature can  
 not fail to appreciate the fine display  
 that will there be seen. For up-to-date  
 ideas in literary culture the exhibition  
 of Barbee & Smith will be both ex-  
 tensive and intensive. Watch for this  
 display on the first floor, near the en-  
 trance to the music hall.

Among the monthly selections of  
 best books for young men, in the last  
 issue of the "Association Men," are to  
 be found "Black Rock: A Tale of the  
 Selkirks," by Ralph Connor, and "The

written a booklet entitled "Baptism:  
 The Mode and Subjects. A Plain Ar-  
 gument from the Authorized English  
 Version." The Methodist Review has  
 used these kind words on his effort:  
 "This pamphlet contains a plain argu-  
 ment in many senses than one, and its  
 English seems to us to be fully author-  
 ized both by the canons of the language  
 and the circumstances of the case.  
 After the edition published in Texas  
 had been exhausted, the author desired  
 a revised and more accurately printed  
 edition. In this improved form the  
 book continues to enjoy a wide and  
 deserved popularity. It is character-  
 ized by all the native good sense, the  
 unflinching candor, and the close and  
 studious investigation of his theme for  
 which the author is noted." Price 25  
 cents, postpaid.

A few months ago the preacher in  
 charge of an important station told  
 his choir that he wanted to be present  
 at the next choir practice, and wanted  
 them to learn to sing some of his fa-  
 vorites for use in the service next Sun-  
 day morning. They were astonished  
 when the preacher walked in with a  
 copy of the old Hymn and Tune Book  
 under his arm. He selected a few of  
 the grand old hymns—some of which  
 they had ever learned—and they went  
 into them with enthusiasm. The serv-  
 ice Sunday morning was one of the  
 best had in a long time. Many expres-  
 sions of appreciation and approval  
 came from the audience, particularly  
 from the older members. The leader  
 of the choir said he never enjoyed a  
 service so much, and was astonished  
 to find so much good music in this  
 book. In future he would use no other.  
 There are hundreds of other congrega-  
 tions in Texas where this experiment  
 could be tried with equal success. Full  
 note edition—notes to every hymn—40  
 cents each. Word edition, 25 cents  
 each.

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

### "Better and Better."

Our Sunday-school editor and his co-  
 workers are always working to make  
 our literature better and better. The  
 Magazine for September has a new  
 cover and its contents are, as usual,  
 excellent.—Southern Christian Advo-  
 cate.

### Acnet the Reading Course.

Now that the hot, sweltering sum-  
 mer days are about past, young folk  
 should turn their attention more to  
 books. This duty is especially incum-  
 bent upon leaguers, who have a most  
 excellent reading course appointed for  
 them this year. The board whose duty  
 it was to select these books have de-  
 termined four books which they believed  
 to be most worthy of the perusal of  
 Christian young folk.

"Entering on Life" is a volume of  
 several essays by Dr. Cunningham  
 Gedge. He has set forth such sub-  
 jects as Youth, Character, Reading of  
 Books, etc., in a very forcible light.  
 This writer displays not only a very  
 vigorous and virile intellect, but a  
 heart alive to the moral needs of his  
 race. But without the book has a deal  
 of literary merit, and although he does  
 not display any remarkable original-  
 ity, still the truths are none the less  
 worth while for their reiteration.

Another book in the course is "The  
 Seventh Earl of Shaftesbury," by Jen-  
 nie Bingham. It is the life and works  
 of the greatest philanthropist of the  
 closing century, and the incidents the  
 book records are a potent stimulus to  
 prick the Christian to high and noble  
 deeds. While the book contains noth-  
 ing that might be called Howellian,  
 still its simple, plain narrative is one  
 that will inspire the heart.

"The Closing Century's Heritage" is  
 the title of Rev. J. D. Dingwell's book.  
 It opens with an interesting review of  
 the progress made during the last cen-  
 tury, both industrially and scientifi-  
 cally. He then parallels with this the  
 civil and religious achievements of the  
 past hundred years, and the possibili-  
 ties of the future years. The book is  
 an evidence of the mighty progress  
 civilization is now making, and the  
 ever-spreading boundaries of Christian  
 influence.

The last book in the set is "Japan  
 and Its Regeneration," by Rev. Otis  
 Cary. This volume was primarily in-  
 tended for a text-book for study, to be  
 used largely by young people. This  
 fact will account for its compact style  
 and make-up. It endeavors to present  
 the interworking of many agencies in  
 this Oriental renaissance and their  
 true relation one to another, as well  
 as to clearly depict the material, social  
 and religious environment of the Jap-  
 anese missionary.

The price of these sets of four books  
 has been reduced to a minimum. They  
 are nicely and uniformly bound in  
 cloth, and mailed to any address, post-  
 paid, for \$1.90 per set.

# At Your Service.

If You are  
 Contemplating  
 The Purchase of a

## PULPIT OR



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We ask your attention for a moment, until we can talk things over with you. Our line of goods is extensive, reliable and reasonable. It is not the kind of stock that is "peddled out" by wandering, humbug agents, who don't care a fig whether you are cheated or not—just so they get their profit. We don't misrepresent our Bibles—they do. When we say that a Bible is bound in Morocco, you will find that it is truly Morocco and not fraudulent imitation. And so in every other respect. We have a reputation to sustain—they haven't. We only have room to mention three of our Bibles this time.

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 specimen pages of the different Bibles.

Order Through Your Preacher—He is Our Agent.

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DALLAS TEXAS.

but was reduced to \$1.40, postpaid—  
 and he added this comment: "The ones  
 I received went so fast as I could get  
 around." Now, can't a number of  
 other preachers take the hint as Bro.  
 Hicks did—just order some of these  
 bargains in books and furnish your  
 people with some fine, wholesome lit-  
 erature? "A hint to the—" etc.

The passionate expressions of the  
 master minds of all ages on the ques-  
 tion of immortality have been culled  
 and compiled in a neat volume by  
 Volney Streamer. His volume bears  
 the suggestive title, "Voices of Doubt  
 and Trust." The book contains the  
 uncertainty which the massive minds  
 of the philosophers have felt, told in

Nineteenth Century." He not only  
 discusses the progress in its objective  
 sense, but the nature and effects of the  
 operative causes. In his analysis of  
 the advance of this century, he divides  
 the era into ten divisions: The Age of  
 Napoleon, of Wellington, of Bolivar,  
 of Jackson, of Kossuth, of Cavour,  
 of Lincoln, of Bismarck, of Tolstol, and  
 of Edison. The book is a handsome  
 library edition, of excellent typogra-  
 phy, and is furnished with a number  
 of very fine illustrations. Price, by  
 prepaid mail, \$1.25.

The eminent facilities of the Pub-  
 lishing House to take the lead in the  
 book business in the South is a fact  
 which we wish to impress upon the

Sky Pilot: A Tale of the Foothills,"  
 by the same author. The latter book  
 is a companion piece to the former,  
 and has just been completed. It is the  
 story of men on the plains won to a  
 Christian life from a black past amidst  
 fierce temptations and out of degener-  
 ate struggles by a missionary pastor  
 who has sand and sense, and whom  
 they name the "Sky Pilot." These  
 books merit the general appreciation  
 they are now receiving, and bid fair  
 now to become two of the most popu-  
 lar books on the market. Price, each  
 \$1.25, postpaid.

Rev. W. H. Hughes, of the North  
 Texas Conference, so generally known  
 as the venerable "Uncle Buck," has

OBITUARIES.

The space allowed obituaries is twenty to twenty-five lines of about 175 or 180 words. The privilege is reserved of condensing at obituary notices. Parties desiring such notices to appear in full as written should remit money to cover expense of space at the rate of ONE CENT PER WORD. Money should accompany all orders.

Resolutions of respect will not be inserted in the Advocate. They cannot under any circumstances be paid for. They will be inserted in separate columns.

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.

NEIGHBORHOOD. Mrs. Elizabeth, the little daughter of R. A. and Nancy M. Neighbors, was born in 1866 and died December 15, 1899. She had been sick only a few days when she died. Her death was a great loss to the family and to the church. Her father and mother were both members of the church. She was a very good girl and a true friend to all who knew her. Her death was a great loss to the church and to the world. Her father and mother were both members of the church. She was a very good girl and a true friend to all who knew her.

HEADEN. Mrs. Margaret Headen (nee Burgess) was born in Ireland and died in Corpus Christi, Texas, March 8, 1899. She was a member of the church and a true friend to all who knew her. Her death was a great loss to the church and to the world. Her father and mother were both members of the church. She was a very good girl and a true friend to all who knew her.

WEST. Mrs. John West was born in Louisiana July 15, 1821, and died in Liberty County, Texas, at her home, September 8, 1899. She was a member of the M. E. Church, South, for near twenty years; joined under the ministry of J. T. Brown. She was also a stewardess of the church. Though she was nearly eighty years of age, she was full of life and vigor. She was a true friend to all who knew her. Her death was a great loss to the church and to the world. Her father and mother were both members of the church. She was a very good girl and a true friend to all who knew her.

DAVIS. The old pale horse, "death," came galloping through the little town of Kingston on September 4, 1899, and stopping at the residence of Rev. J. W. Davis, claimed for its victim the only local preacher, just eight days as he loved—there is little doubt its injunction would be to bear patiently this sorrow God has sent them—just to watch and wait for the Master, as he did, and be ready, as she was, for his coming.

GLASS. Rev. Thomas W. Glass was born in Mississippi September 11, 1821, came to Texas in 1850; was educated at State University, Chapel Hill; was married to Miss Clara Cooksey in 1847. He was a member of the church and a true friend to all who knew her. Her death was a great loss to the church and to the world. Her father and mother were both members of the church. She was a very good girl and a true friend to all who knew her.

LEWIS. Mrs. J. W. Lewis, T. D., was born in Liberty County, Ga., November 1, 1818, and died at the residence of her son, J. W. Lewis, in Houston, Texas, at 82 years of age, July 25, 1899. She was a member of the church and a true friend to all who knew her. Her death was a great loss to the church and to the world. Her father and mother were both members of the church. She was a very good girl and a true friend to all who knew her.

FRANK J. CHENEY. Sworn to before me and subscribed in my presence, this 6th day of December, A. D. 1898.

COFFEY. Rosena Leona Coffey (nee Aichey) was born May 30, 1828, in Hot Springs County, Arkansas. When two years old she was brought to Texas, where she has since lived. She was a member of the church and a true friend to all who knew her. Her death was a great loss to the church and to the world. Her father and mother were both members of the church. She was a very good girl and a true friend to all who knew her.

LEVERIDGE. The white-winged angel came to the home of Rev. Seymour and Sister Ella Leveridge, and bore away their precious little Levan Deleon to the city of God. Little Levan was born November 11, 1896, and left his earthly home for a home in glory July 25, 1899, aged three years, eight months and fourteen days. His stay on earth was short, but long enough to be loved by all who knew him. He was a true friend to all who knew him. His death was a great loss to the church and to the world. Her father and mother were both members of the church. She was a very good girl and a true friend to all who knew her.

FINDLAY. Mrs. Berta Findlay (nee Smith) was born near Flatonia, August 10, 1831, and died at the home of Mr. C. Findlay, in San Antonio, August 25, 1899. She was a member of the church and a true friend to all who knew her. Her death was a great loss to the church and to the world. Her father and mother were both members of the church. She was a very good girl and a true friend to all who knew her.

ALEXANDER. Frank Lee, oldest child of Rev. and Sister J. H. Alexander, died of congestion, Tuesday night, Sept. 12, 1899. He was seven years, seven months and twenty-seven days old. He was a true friend to all who knew him. His death was a great loss to the church and to the world. Her father and mother were both members of the church. She was a very good girl and a true friend to all who knew her.

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FRANK J. CHENEY & CO., Toledo, O. Sold by Druggists, 7c. Hall's Family Pills are the best.

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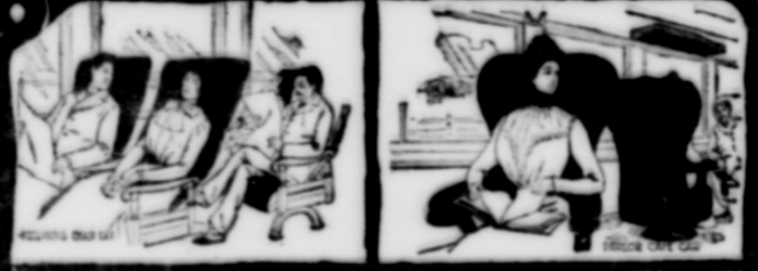
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Advertisement for Frisco Line featuring a man reading a newspaper and text: SOMETHING TO SEE ALONG THE FRISCO LINE. VESTIBULED TRAINS TO ST. LOUIS AND KANSAS CITY. OBSERVATION LIBRARY SLEEPERS. HARVEY DINING HALLS ALL THE WAY.

Snow Banks Hobnob with Summer Flowers

SENT FREE "The Illustrator and General Narrator."

Advertisement for Sore Eyes cured at home by a new method, featuring Dr. J. Harvey Moore.

Advertisement for Lightning Well Machy, featuring the American Well Works.

Table listing various districts and locations such as Calvert District, Freestone, at Lake Cha Fairfield, at F., etc.

dirty, ne

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FL. WORTH, TEX.

SCOLINE

THE ILLUSTRATOR AND GENERAL NARRATOR.

Illustrated monthly magazine...

TEXAS CONFERENCE.

Calvert District-Fourth Round.
Frostons, at Lake Chapel Sat. Sept. 15
Fairfield, at F. 3 p. m. Sat. Sept. 15

Huntsville District-Fourth Round.
Nacogdoches Sept. 22
Courtney and Plantersville Sept. 22

NORTHWEST TEXAS CONFERENCE.

Weatherford District-Fourth Round.
Huckabay Sept. 22
Gordon and Strawn Sept. 22

Fort Worth District-Fourth Round.
Arlington, at Arlington Sept. 22
Fritchville Sept. 22

Brownwood District-Fourth Round.
Robert Lee Oct. 12
Hilton Oct. 12

Cherokee District-Fourth Round.
Heater, at Heater 2d Sun. Sept. 22
Lawson, at Harmony 1st Sun. Sept. 22

Waxahachie District-Fourth Round.
Forts charge, at Bluff Springs, Sept. 22
Milford charge, at Derr's Chapel, Sept. 22

Ahlens District-Fourth Round.
Snyder Sept. 22
Roby Sept. 22

Clarendon District-Fourth Round.
Canyon City, at C. Sept. 22
Emms, at Lubbock, Sept. 22

Higgins Oct. 13
Clarendon ctr. at Union Hill Oct. 13
Canadian Oct. 20

Vernon District-Fourth Round.
Atlas, at Cross Roads, Sat. Sun. Sept. 22
Harrold, at Harrold, Wed. Sept. 20

Gatesville District-Fourth Round.
Coryell City Sept. 22
Bee House, at Bee House, 11 a. m. Sept. 22

Dublin District-Fourth Round.
Morgan Mill, at Oakdale, Sept. 22
Stephenville Sept. 22

NORTH TEXAS CONFERENCE.

Greenville District-Fourth Round.
Waxahachie 2d Sun. Sept. 22
Wray, at Wray, 2d Sun. Sept. 22

Sherman District-Fourth Round.
Collinsville Sept. 22
Belle Oct. 6

Gainesville District-Fourth Round.
Montague, at Montague, Sept. 22
Bonita, at Liberty, Sept. 22

Paris District-Fourth Round.
Celebratory, Paris, Sept. 22
West Paris, Oct. 12

Sulphur Springs District-Fourth Round.
Sulphur Springs sta. 4th Sun. Sept. 22
Combs, at Forest, 3d Sun. Sept. 22

Bowie District-Fourth Round.
Paradise, at Boonville, Sept. 22
Archer City, at Archer City, Oct. 7

Chico, at Pleasant Grove, Nov. 11
Bowie, at Salter, Nov. 11
Alford, at Foster, Nov. 11

Terrell District-Fourth Round.
Terrell Oct. 13
Bowie Oct. 13

Pallas District-Fourth Round.
Oak Hill 11 a. m. Sept. 22
Haskell Avenue, 3 p. m. Sept. 22

Bonham District-Fourth Round.
Goler 3d Sun. Sept. 22
Lanham 4th Sun. Sept. 22

San Antonio District-Fourth Round.
Paint Rock, at P. R. 2d Sun. Sept. 22
Brady, at Brady, 4th Sun. Sept. 22

San Marcos District-Fourth Round.
Buda, at Buda, Sept. 22
Lockhart, at Lockhart, Sept. 22

Cuero District-Fourth Round.
Edna, at Edna, Sept. 22
Clear Creek, at Cheopside, Sept. 22

Beville District-Fourth Round.
Oakville, at Mineral, Sept. 22
Larado, at Larado, Sept. 22

Pittsburg District-Fourth Round.
Allenton, at Allenton, Sept. 22
Queen City, at Q. C. Sept. 22

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## A CHAT WITH THE LOCAL PREACHERS.

Our local preachers' convention is invited to meet on the 15th day of October next at 10 o'clock a. m. in the First Methodist Church in Dallas. We have a royal welcome to the right-of-way there Saturday, Sunday and Monday, if we desire. The management of the Southern Methodist Publishing House in Dallas offers us the use of its parlors for the occasion.

We will endeavor to furnish homes in Christian families for the days indicated to such of our local brethren as notify us by letter by the 1st day of October that they are coming. We are not advised how many will meet with us, but many or few, we will have that meeting at that time and place.

One good brother objects, "because," he says, "we have some local preachers in our Church who are disgruntled, and are not in harmony with the itinerancy. Such a conference would afford them an opportunity to vent their spleen on those lines."

No. Nothing of that sort will be tolerated at this convention. We are not invited here for that purpose. There is in this city a hall provided and used especially for that business. Such calamity howlers as our dear brother imagines to be in our Church can go there and pour forth their maledictions to their full satisfaction. We are called together to advise how we can "best work and best agree" with our itinerant system. Nothing antagonistic to the established order of things is contemplated. The local preacher depicted in the drift of our Brother's imagination will be left to rot alone in the solitude of his own social desolation. If we ever had such among us "he has gone away from us because he was not of us." A brother writing in another column of this paper seems to have discovered his trait.

You still insist that we must have an organ of our own. The Discipline makes no provision for a local preacher's Advocate, and that answers your objection that the laws of the Church make no specific provision for a local preacher's conference.

We can always have a hearing in our Texas Christian Advocate whenever we offer anything fit to be read and compatible with the dignity and purpose of a great Church paper. You say you once wrote an article and sent it to the Advocate for publication and it was assigned to the waste basket, and you have never written a line for that paper since. Perhaps the editor did you a gracious favor. It may be that your paper was too long, or too sour, or that it contained something that would have provoked a controversy, that would have been distasteful to public opinion, or that trilled with innuendo and sarcasm inimical to the spirit that "suffereth long and is kind."

Some one objects that the laws of our Church do not provide for such a conference. Well, I am not sure that the Discipline provides for the great consecration conference called by one of our Bishops at Fort Worth last year, and I find nothing in our book against either one.

We can not live again the good old times and customs of fifty years ago. The past is gone forever. New conditions have arisen and we must adjust ourselves to the new order of things. We can remember when a sister would not be admitted into a Methodist love-feast with a bonnet adorned with a ribbon or an artificial flower, but now she may wear a new hat at every quarterly meeting covered with flowers and the feathers of birds of every hue, and no one objects. If we do not like it we can not help the matter. There is no use to make ourselves miserable about a thing we can not control. If we are offended at the organ, the solo or the choir, or something else, it is not wise to make war

against them. They are here to stay. It may be that some of us who complain of being without a pulpit and without a congregation have some hobby of this kind of which the people have grown tired and sought relief by leaving us severely alone.

W. C. YOUNG.  
Dallas, Texas.

## REV. JOHN B. DENTON.

I notice that Rev. Wm. Allen is wanting information concerning the life and death of Rev. John B. Denton, one of the early pioneer preachers in Missouri, Arkansas and Texas. Forty-two years ago I was intimately associated with Rev. James Stevenson, who was well acquainted with J. B. Denton, and represented him as a brave, chivalrous man and one of the most eloquent and impressive preachers he ever heard. From the Rev. Andrew Davis, now living in Waxahachie, I learn the following fact concerning the death and burial of Denton. Bro. Davis saw him die, and assisted in his burial. In 1841 the Indians raided the settlements on Red River, murdered some of the settlers and stole horses and cattle and made their way west. Gen. Erath, at the head of a company of men, followed. After crossing the West Fork of the Trinity, just below where Fort Worth now stands, some of the scouts discovered the Indians in their village. During the night Gen. Erath drew his men around the village and waited for the coming of day to attack them. Before sunrise the attack was successfully made—many Indians killed, the village burned and the stock all recaptured. Many of the Indians fled into Village Creek swamp, and Capt. Denton and Capt. Smith were sent in pursuit of the retreating foe. The Indians crossed the creek and secreted themselves on the east bank of the creek. The soldiers approached, and were forced to go in single file into the run of the stream, and then go down some distance before they could get out. About the time they were all in the stream the Indians opened fire upon them, and John B. Denton, who was in the lead, was mortally wounded and died on his horse just as they reached the west bank of the creek, for they were forced to retreat.

Denton was securely lashed to his horse, and Gen. Erath intended to take him back to the settlements for burial, but found that to be impossible, and he was buried under some trees on the prairie in what is now Denton County. Bro. Davis believes he could identify the very spot if the trees are yet standing, which is very improbable. From Bro. Davis, who was then a boy sixteen years of age, we learn that Jno. B. Denton was killed below the crossing of the Central Railroad, on Village Creek, and was buried north of the West Fork of the Trinity River, and it is not probable that any one has ever disturbed his bones or located the place where they repose. I trust Bro. Davis will give to the public a full statement of all the facts in the matter, as he is fully capable of doing so, and I may have omitted some fact that ought to be known.

E. L. ARMSTRONG.

## If you Feel Depressed Use Horsford's Aet L Phosphate.

Dr. W. E. Pitman, Lynchburg, Va., says: "I have used it in nervous depression and dyspeptic troubles, with good results."

## OUR YEAR BOOK.

I wish to call the attention of our Publishing House and the readers of the Advocate to the fact that our year book and our general minutes do not agree in any way as to the footing up of the total loss and gain of membership. Our year book gives an increase of traveling preachers of seventy-five, while the general minutes have it fifty-six; and our year book gives a decrease of local preachers of 210, while the general minutes have it 146. And by footing up the totals, our year book gives us a decrease of 8623, while our general minutes show an increase of 6429. I find on examination that the totals of all the conferences of 1899 in the general minutes agree exactly with the totals of 1898 in the year book. So, by this mistake, the real figures differ in reality about 15,000—a very serious mistake. Owing to these, or some other source of information, the New York Independent has published us as on the decline, and a Baptist paper has taken it up and published it to the Baptist Church, and one Sid Williams, a Baptist evangelist, has taken it upon himself to use it in his meetings against us. He does not scruple to make bold assertions and to use language so vulgar that it will bring the blush to the cheek of almost any one.

When Mr. Williams asserted our decline I disputed it, but as I was gone, later on he came back at me with a vim from his Baptist paper; so I sent and got our minutes of 1880, 1890 and 1899, and a year book, and Bro. Sid's members, who had chuckled over the matter, felt like the Irishman—"that it was fine they had the first laugh."

I have called attention to this matter, that our brethren may not be asleep when Bro. Sid or any one else comes among us who is so little as to use such things in order to proselyte our young people.

S. W. MILLER.  
Nevada, Texas.

## SOUTHWESTERN UNIVERSITY—THE TWENTY-EIGHTH OPENING.

In Georgetown the opening of a school year is a marked occasion. The town has grown up around the University, and here the University is the "paramount issue." This is one of the advantages in having a large school in a small town. But the opening this year has peculiar interest. A new order of things is entered upon. We enter upon the Twentieth Century school year, and the great educational revival in Methodism means much to Methodist schools. Southwestern University enters upon a new and enlarged course of instruction. The requirements for admission and graduation have been raised, and, together with the better equipments and facilities offered, will mean for the future better work and enlarged usefulness to the State and the Church. Our central institution enters upon a new era as it leaves the old building and goes into its new home.

September 12 was the twenty-eighth annual opening. The quickening of the educational conscience towards material things has meant that many parents have thought seriously about the problem of a college education for son or daughter, and have solved it in the affirmative, as was attested by the large body of young people, with visiting friends, from the different conferences of Texas, that gathered in the auditorium of the main building on this occasion. When the Regent, Dr. R. S. Hyer, with the faculty, entered the hall, there was an evident feeling of joy and exultation and gratitude in the realization of the blessings of the hour.

Rev. C. W. Daniel directed the religious exercises in song, in Scripture reading and in prayer.

This was followed by the Regent's opening address. Dr. Hyer gave the students a strong deliverance, clear and inspiring.

In spite of the storm of the 9th and 10th, which kept back a number of students, the enrollment showed a good increase over last year of even date, and gave the faculty the right to expect five hundred names for the school year. The personnel of the student body is clearly excellent.

The members of the faculty are in place. Some of them have spent the summer in recreation, others in special work or special study.

Rev. R. B. McSwain, recently President of Polytechnic College, has been added to the faculty as Professor of New Testament Greek and Biblical Literature.

Dr. F. B. Carroll, Registrar of the Annex last year, is librarian this year, and Mrs. F. B. Carroll is lady assistant, having charge of the young ladies' room in the main building.

The Annex, under the immediate care of Dr. and Mrs. Allen, has reached that degree of prosperity that its success is an assured fact. In the special departments there have been some changes in the corps of instructors.

Miss Larmer, who takes Mrs. Crawford's place as a teacher of piano, is from Missouri. For the past two years she has been studying with Stephanoff in the Leschetitzky School of Playing in Berlin and with Eisler in Paris. Miss Larmer is a graduate of Howard Payne, and has studied with the best teachers America affords—Godowsky and Maas. She is a thorough musician and experienced teacher.

Miss Gridley, who will also teach in the piano department, is a graduate of Oberlin Conservatory of Music, and, besides being a brilliant pianiste, is master of the pipe organ.

Miss Bowen, who will teach in the department of elocution, is well known throughout the State as a reader. She has spent the past summer North in special study.

Miss McSwain, who has been connected with Polytechnic College for three years, will teach in the preparatory school of the Annex.

Under favorable auspices, Southwestern University enters upon the brightest year of its history.

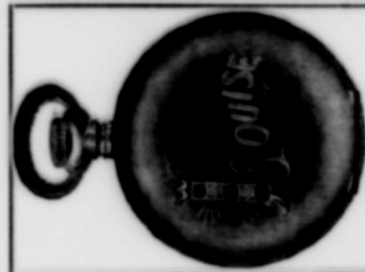
C. C. CODY.

A large audience and many new students were at the opening of the Southwestern University on the morning of the 12th inst.

The opening address of the Regent, Dr. R. S. Hyer, was full of learning and of wholesome counsel to the students to whom it was specially addressed.

Quite a number of new students are at the Annex, and Dr. Allen, I am told, expects all the rooms to be occupied.

On the platform with Dr. Hyer were all the faculty of the University and a number of visiting ministers from different parts of the State, including Rev. O. S. Thomas, chairman of the Board of Education of the North Texas Conference, and Rev. Mr. Daniel, who



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## SYNOPSIS.

I am on my way to my eighty-ninth mile post; converted the 16th September, 1828; licensed to preach 1843; ordained deacon by Bishop Paine, in city of Montgomery, Ala., January 20, 1848; ordained elder by Bishop Capers the 5th December, 1852, in Marion, Ala.; preached but once this year; now waiting the Master's call. All is clear before me.

JOHN R. RENTFRO.  
Enid, Ok.

## IN MEMORIAM.

"Jesus, ye blessed of my Father, inherit the kingdom prepared for you before the foundation of the world. It is with a sad heart, yet a source of real pleasure, to dedicate these lines to the beautiful memory of so lovable a character as Hilda Adelle Binford, whose pure, sweet spirit returned to the God who gave it July 11, 1900. In her eighteenth year she became a member of the Christian Church, and to those who knew her best the consistency of her religion was a prominent characteristic of her walk. Always loving and considerate to her sisters and brothers, and so beautiful was her ministrations to her mother, what must have been the influence of such a life in her home? Eternity alone can answer. Adelle, it is mysterious to us why God has called you so soon, ere one single leaf wilted in your chapel of life—you who had so many noble aspirations. Surely it was to make heaven more attractive for us, and we could not wish you back to share this sorrowful life with us; but let us raise our hearts in thankfulness that you were ready to answer the Saviour's call. And tonight that we can say will add to the list of her many virtues. Herein I am, it is yours to meet her where all is clear. Farewell, dear Adelle! Ang-I spirits have waited thy spirit to rest beyond the clouds, above the storm, forever.

"Jesus, while our hearts are bleeding  
O'er the spoils that death has won,  
We would at this solemn meeting  
Calmly say, 'Thy will be done.'"  
LULA.

## MORPHINE.

WILSON'S CHEMICAL CO., Dallas, Tex.

## UNIVERSITY TRAINING SCHOOL.

The Training School at Blooming Grove, Texas, opened with four times as many pupils as were enrolled the first week of last year.

## WANTED.

I want a live, active young preacher, single, who can give good recommendations, to fill a work as supply on a new circuit in the New Mexico Conference, M. E. Church, South. Write me at once, telling all of yourself that I should know.

E. F. GOODSON,  
Presiding Elder El Paso District,  
313 Myrtle Avenue, El Paso, Texas.

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## NOTICE.

Rev. W. Lomas, of the Toronto Conference, Methodist Church of Canada, is available to help pastors in evangelistic meetings. Write him, Address 20 Peak Ave., Dallas, Texas.

## CHAPPELL HILL FEMALE COLLEGE.

Our school opened fairly well Tuesday, September 4, and new pupils were coming every day. On Saturday night the storm came and stopped the coming of new pupils for a few days, but there will be half a dozen in this week and as many more to follow the next. The storm damaged our school property to the extent of several hundred dollars, unroofing a long gallery and the music hall and tearing off blinds and shattering hundreds of glass, but we feel grateful to have escaped with life and limb and with comparatively slight loss in material things; also that the families of the girls here, even in Galveston and the coast country, escaped.

Our church, standing in a hundred feet of the college home, is a complete wreck. We can not think of rebuilding the church until individual losses are somewhat repaired, unless outside help comes. No family in the town or community but sustained losses in property to the extent of \$100, and in many cases it will amount to thousands. Many narrow escapes are reported, but no serious injuries. Everybody is a carpenter now, and all are hopefully, even cheerfully, working to repair the damage. School goes on as usual, and the Methodists will worship in the college chapel until able to rebuild. The Baptist Church sustained little damage, but the Catholic was a complete wreck. We sympathize with other communities and will do all we can to help them materially. At least we will set an example of gratitude and heroic fortitude.

LANDON F. SMITH.

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Vol. XLVII.

EDITO

## AN APPEAL FROM

As soon as the fr in Galveston recd lanta, that I might help and counsel people.

The conditions of press accounts have the ease at all. They would overcome the

St. Johns Church, St. James and Wells, but I doubt I again. It would them down and ground.

In the Houston are fourteen churches eleven badly damaged District I been destroyed, and one in strict.

The churches can be and ought conference. Others make wise apportion charges in which Their needs call from the Church

In Galveston they done so rapidly James should be strong, imposing midway between tions. This central

End, would meet tiple in this sorrow some years to com

But the people of themselves p churches. They w do to restore their their preachers du They must have h

I have therefore many of our lead Baltimore to Kanso to make immediate restoration of th storm-swept region all the Churches, everywhere, to sen gent work.

I have detached the pastorate, p of St. Johns and left, in the pastoral Bro. Bradford is as far as he can, the be held, and o points, asking aid veston churches, collections to Bro. Houston.

It is of the last far as possible the stricken district b conference.

Let all our peo speedily to the reliefed brethren. A cessity calls for at nevolence.

And let our pr; as our gifts are bes of these bereaved need supernatural paralleled sorrow.

Our money can be the best, that they put back their chu not put the sweet- the Sunday-school thers and mothers altars. These are g circles and bleed