

COMMUNICATIONS.

MISCELLANEOUS COMMENTS.

H. G. H.

The distressing distress of H. W. Knickerbocker in leaving our Church, saying it is the "saddest experience" he has known is a reflection upon the Church—the logical assumption being that, in order to preach the truth and have a clear conscience, he must get out of our Church. Why not "die and make no sign?"

In the body of a well-written article of a few weeks ago in the Advocate, on Goldsmith, there is dropped in this mischievous sentiment: "To the pure all things are pure." This is untrue—false in morals and fact. Impure things are not pure to the pure mind. This sentiment is in keeping with "The end justifies the means." One is of the devil and the other is of the world.

W. H. Matthews is right in saying we need a Methodist hospital in Texas. Some years ago, Robert Barnes, of St. Louis, bequeathed to the Missouri Conference an estate worth \$1,000,000 for founding a Methodist hospital in that city—\$500,000 for endowment and \$500,000 for buildings. Work on this institution will begin in St. Louis soon, but that's in Missouri. We need one in Texas, and for the very purposes named by Bro. Matthews.

St. Louis also has a magnificent Orphan Home, the property of our Church, with separate industrial departments for boys and girls.

R. W. Thompson does not name the preachers that refused to allow a collection for the Orphanage, nor did he give reasons for the refusal. I expect the Church there had already given itself to death. The specialists we object to are those having no connection with our Church. Please don't refuse a collection for the Orphanage, even if you do not get your hat back.

The newspaper reports about crops are conflicting. One report says North Texas crops ruined; another one says Clayton County crops the best on record. In the West and mountains, any how, many preachers will be hard up this winter. Hope but few of them will have to bear the heavy expense of moving. We have tried it eighteen times. It is true there isn't much of us left. Our own preacher goes at things like he was killing snakes, and we hope the "beloved" and Bishop will let him try his hand here another year. He is rich in thought, fertile in imagination, sound in doctrine, and quite young enough to learn what he does not now know. We note that it is a good thing sometimes for a young preacher to stay in one charge four years, and oblige some older ones as well.

FROM FORT WORTH TO SALT LAKE CITY.

I am back home after my long trip to California. A Christian man's home seems dearer with the joys and sorrows of the passing years. After the latter up, has been drunk in the moment of sorrow hearts become kind as never before. And so I am glad to be back home, and at work again. When I reached San Francisco I felt much like the countryman when he made his first visit to town—that if the world was as big the other way as it is, that it must be a pretty big world. The journey from Fort Worth to California was full of interest. As one gets toward Colorado the fences along the railroad cuts, built there to keep out the snow, excite his interest.

Texas cattleman was lost to know how to account for them till it struck him that some Yankee had come down there and sold the cattleman of that country a peculiar kind of fence. What we are we see. He was a cow man and nothing more, and all the widespread plains and lofty mountains spoke to him only in the language of the cattle business. The first night we spent in the sleeper, the second we spent in the beautiful town of Salida, Col., in order to go over Marshall Pass in day time. Between Pueblo and Salida one passes through the famous Royal Gorge of the Arkansas. That alone is worth a trip across the continent. How did that Royal Gorge come there? How did that river find its way through those mighty mountains? How long has this river been flowing on its winding way among these eternal hills? On either side the rock walls rise 1000 and 2000, almost 2000 feet, looting above us as if about to fall in ruin on our heads. But on and on our train sped round curve after curve, filling us with increasing wonder, but causing not long enough to leave any definite impression photographed on the mind save one of bewilderment and awe. There sat near me a lady who also was on her way to California. I said to her that I would stop for the night at Salida. She replied that she would go right on; that the mountains were to her monotonous and always made her feel so small. I do not believe that this is a true testimony. The mountains are never monotonous; they never make us feel small. Indeed, man never feels so

great as when he stands on the sea shore and looks out at the vastness there, something within him seeming to correspond with the vastness that he sees without, or when he stands before the hills of God and looks up and up further still. He feels that he is great as they are and greater still. The Greeks thought that the gods dwelt in the mountains, and they were not far wrong. The heart that feels meets God there. Taking the narrow gauge we left Salida for Grand Junction by way of Marshall Pass. What cannot man do? What knowledge, what skill, what patience it must have required for those who built that road to thread their way through that labyrinth! In the distance rose Mount Ouray white forever with the glittering snow. I stood on the platform right out behind the engine that I might see it all. Slowly we rose higher and higher, leaving miles of mountain valleys stretching thousands of feet below us, and drawing nearer and nearer to the growing whiteness which crowned the summit of Mount Ouray, while below us and still below that we could see the track over which we had passed, and above us the steep ascent which we were yet to climb. At last we reached the summit of the Pass, an elevation of 10,856 feet. All around us the snow was lying. It seemed an easy walk to where we might have enjoyed a game of snow ball in the middle of July. How cool and pure was that mountain air, and how invigorating like a breath blown out of heaven! Before reaching Grand Junction we passed through the Black Canyon of the Gunnison. Here the Curriante Needle lifts its point up to a height of 2500 feet. Up to that point some ambitious man had climbed and set up a flag pole. Men love to do daring things. There is something in us all to which the difficult and heroic makes a mighty appeal. To that something God appeals when he says, "Walk before me and be thou perfect." It is a steep and rocky way that leads us to those heights which lift themselves up white in the blue holiness of heaven. But let us go up.

I can not in the valley stay; The great horizons stretch away; The very cliffs that wall me round Are ladders unto higher ground.

"And heaven draws near as I ascend; The breeze invites, the stars befriend; All things are beckoning to the best; I climb to thee, O God, for rest."

Grand Junction is so-called because the Grand River and the Gunnison there join to form the Green. And the Green River flows on to form at length the wonderful Colorado. We spent the night at Grand Junction. The principal things which impressed us there was the number of saloons and bad odors which made the town unlike other Colorado towns. Leaving Grand Junction we soon entered the great desert. From Grand Junction to Utah Lake, half way across the State of Utah is nothing but one vast rocky, rolling wilderness. We asked some one at a little station when it had rained, but he was unable to remember anything so long passed as a shower of rain. My friend who was with me felt sure that this was the country where the school teacher has to climb upon the house-top with a watering can to show the children what rain looks like. I always admire a hard worker, and while despising the abominations of the Mormons, I could not but admire the energy of the men who went out into this wilderness and made it to blossom like a garden. When we reached Provo we felt that we were coming once more into a country where men could live. From Utah Lake the Jordan River runs through a beautiful and fertile valley to the Great Salt Lake. After a day through the desert it was restful to see the waving wheat, the green fields, the graceful trees, and the cattle standing deep in the water. Salt Lake City is eleven miles from the Great Salt Lake. The city is about the size of Dallas. It lies at the base of the Wasatch Mountains, and is beautiful for a situation. The first thing that strikes a stranger is its broad streets—132 feet wide. Next he notices its beautiful shade trees of many varieties, chief among which is the Lombardy poplar, which grows taller and larger than he has ever seen before. These are trees "planted by the rivers of water." The water is brought down from the mountains and carries life wherever it goes. Next he notices the size of the blocks in which the city is laid out. Seven blocks are about equal to a mile. But the altitude is 4,325 feet, the air is fine, and the visitor does not mind walking, so that in a few days he has seen all the places of interest and is not tired. As soon as we had secured rooms we took the car for Saltair Beach to swim, or rather to float in the great Salt Lake. This wonderful lake lies there over 1000 feet above the sea. It is about eighty miles long and from thirty to fifty miles in width. It is a "dead sea." It is so densely salt that the human body will float around in it like a cork on water. I tried to swim, but it was difficult to get my feet far enough under to kick. I lay

on my back and found it impossible to sink. During the bath I did not get my head wet at all. The center of the city is the Temple block. All the streets are numbered from the Temple block. The two chief buildings are the Temple and the Tabernacle. This Temple is a very beautiful building. Its outer walls are of white stone, which was quarried about twenty miles from the city. It is 186 feet long by 99 feet in width. The tallest spire is 220 feet in height and is surmounted by a copper figure of the so-called Angel Moroni. The Temple was forty years in building. We did not enter the Temple. Stangers are not allowed to enter. Within its walls none but good Mormons can come. It is not a place of public meeting, but is kept for certain ceremonies, such as marriage, the communion, and baptisms for the dead. I spent almost the whole of Sunday at the great Mormon Tabernacle. This building will seat about 10,000 people. The roof is egg-shaped and self-supporting. The most remarkable thing about the building is its acoustic properties. The ticking of a small clock could be heard in all parts of the auditorium. The Mormons are proud of their great organ. It is certainly the finest I have ever heard. Great crowds of visitors were passing through the city on their way to San Francisco, and the Mormons were seeking to show themselves off to the very best advantage. Every day they were giving free organ recitals for the benefit of the visitors. Sunday morning at 11 o'clock I heard the great organ. A pipe organ is the greatest musical instrument in the world; it is all instruments in one. The organist played "Nearer, My God, to Thee" with variations. I have learned to worship God anywhere—beneath the towering mountain, altars which human hands have not piled on the wide wilderness, and in a Mormon Tabernacle. Some people think that the devil is in an organ, but it seemed to me that morning that angels were there, and as the notes came sweet and sweeter I seemed to see their folded wings and clasped hands and upturned faces as they poured out their souls to God in language which human speech could not utter. Before the organ began that morning there was sitting near us a leading Temple worker, and we fell into conversation. He was disposed to talk, provided we did not ask him too many questions, and he was allowed to do all the talking. The Mormons baptize for the dead. If your father or grandfather has not been a Mormon you may be baptized for him after he is dead and so be his savior. "How many times have you been baptized?" I asked this man. "About 1000 times," he replied. And I was told by others that he possibly told the truth. "But," said he, "I thought you were going to ask me how many wives I have."

Well, how many have you had?" said some one sitting near. "Sir, that is some of your business," he answered sharply. The strong hand of the law is putting down polygamy, but it is still practiced much in secret. The man who has many wives is most honored in the Church. We saw a woman on the streets defending the practice, before a little company of Leagueurs who surrounded her. You do not know how much sorrow it caused," she said, "when the household were broken up. The wives loved one another like sisters, and you could not tell to what wife a child belonged, so greatly did each one love it." But we all knew the horror of that system which debases womanhood and makes manhood impossible. Strange that in America such a custom should spring up and flourish. But it is passing away. When Brigham Young led his followers out into the desert he thought that they had reached a place where they might do as they chose. But in no corner of this great world can a man shut himself up and have a kingdom to himself. The Methodists have been a power in Utah. My Mormon friend who sat near me said that the Methodists are narrower than any other sect, and when Prof. James Talmage preached in the afternoon, he hit the Methodists at every opportunity. They hate the Methodists. They say that the Methodists and the politicians have united together to destroy the Mormon Church. I rejoiced that the Methodists were so dearly hated. We visited the grave of Brigham Young and saw where some of his wives were buried. When he died he left sixteen sons and twenty-six daughters. At the evening hour we attended services at the First Methodist Church and felt as if we were among our own people. All the world is drawing more closely together. In ancient times mountains and deserts were the natural boundaries of countries. At an earlier time the man who lived on one side of a river was the rival of the man who lived on the other side. But these things are no longer thus. We have climbed over the mountains and have crossed the wilderness, tying together with bars of steel the Eastern and Western shores of our great continent. And certain words which were so

often using, reveal the spirit of this time—words like International, Pan-American, Ecumenical. Much of ignorance and selfishness and narrowness still remains, but—

"It's coming yet for a' that— That man to man the world o'er, Shall brothers be for a' that."

E. D. MOUZON.

AN OPEN LETTER TO REV. E. L. ARMSTRONG.

My Dear Brother—I read what you write with interest, even though my sympathy for you and with you gives me real pain.

You were born in 1826, and so was I. When you were a cooling babe in Alabama, just beginning to sit up and to crawl I was in my mother's arms—her second boy. We joined the conference about the same time. We have many views in common, and while we have only met one time, we have had a virtual acquaintance for about thirty years, and so this bright July morning I am going to write you a letter and leave it open for the public, for there are others of my Texas friends to whom I would write in much the same strain.

If there had been no Georgia, it is barely possible that there would have been no Texas, for my countrymen had much to do with the early history of Texas and are a considerable factor in your great State now, so we Georgians have a kind of paternal tone when we speak to the Texans—which amuses and sometimes annoys them.

You are in a sick room and I am a cripple. You have pain exceeding, but I thank God I am free from any suffering. In one respect you are more favored than I am. Your brethren come to see you, but I rarely have one to come into my study. I do not think they are neglectful, but they are busy and I live about three miles from the city. When I broke my ankle, however, last spring, all the city pastors came to see me, and they would come again if I were confined at home. I feel, as you do, no little alarm at the trend of things, and it requires considerable effort for me to avoid deep depression as I see the way things are going in Church and State, and realize how little I can do to stay the evil; but when I look a little more closely I see that the toil of those of us who are now about to lay down our work has not been in vain. There is much to be needed, but the case is not by any means a hopeless one. There are very bright things all about us, though we can not always see them. The roses are blooming and the birds are singing, even though we can not go into the garden or the grove. Let us, you and me, and we will ask Ham Horton to join us—have a thanksgiving party today, and try to cheer each other up. Personally we have much to be thankful for. I am so glad I have not let go my hold on Jesus Christ, that I have not fallen into the snares of the enemy. Years ago, when I was a young preacher, I heard in Virginia the loud plaudits given to George Carter. A few years ago I met him—an old, sad-looking, broken man—in the same city. What a contrast! and oh, what a history! And God saved me, as he tried to save him, from just such a doom. He has gone, I hope safely; and now I am near the day when I, too, must go, and I am so glad to hope that I will not at this late day deny my Lord. God has been good to me. I had nothing when I began my ministry. I have no great deal now, but my table has always been spread and I have a good shelter for my gray head. I have educated all my children, and they are all grown and as yet none have disgraced me.

I have been able to do a great deal of hard work, and it has not been all in vain. Honors have been easy with me. I have neither been an editor, a P. E. nor a Bishop, and have never had a seat in the General Conference, but I have had a consideration shown me which has been really a surprise to me.

I have had, in the main, good health and nearly always had a good appetite, and so I am a happy man as far as circumstances can make one so. I love the Church, and as I look over the field I see much to cheer me as well as to awaken my anxiety. I see a fearful idolatry of education and social position on the part of some which augurs no good, but I see a real Christian zeal to elevate men and save them from sin and ignorance on the part of other educated men which promises much. There are but few of our schools where rumor has it that religion takes a second place. Emory, Wofford, Randolph-Macon, the old schools, are as true to old Methodism as they ever were. There is no sneer on the part of their heads at "preacher factories"—no effort to ape the great schools of the North and of Europe. There are, and I thank the Lord for it, no Ph.D.'s from Germany in their faculties, and in those in which Methodism is at a discount the small patronage in the literary departments is an indication of the estimate in which these

Methodist schools—which are not Methodist except in name—are held by the bulk of our people.

The great body of our preachers are sound to the core. There are scattered over the whole Church a few Popes who write P. E. or Preacher in Charge after their names who are determined to rule or ruin, and there are a few factionists who delight in nothing so much as a row and shy their castors into a ring and defy all comers. They are ready to debate anything and anywhere if the debate is to be published and they are to share the profits; but they are few, and we would fain hope they know not what spirit they are of and mean better than they do. And there are a few bright young fellows who believe in broadening things and improving the aesthetics. Poor boys! the only music they ever heard till they went to school away from home was a Jew's harp or a cow bell, or a fa so la from the Sacred Harp; but no German professor brought up on Mozart and Beethoven knows now so much as these young clerics do of classic music and of magnificent pipe organs. They are very kind to us old fellows, and tell us that in days gone by emotional religion and anecdotal sermons did some good, but the day has come when we must have thought—advanced thought—an attractive ritual, or the men will not go to church. They read the Outlook and the Independent and the destructive critics, adore Emerson and gloat on Ruskin. They believe in good churches and luxurious parsonages and liberal salaries, and while they have no little to say about narrowness, they count all as censorious and pessimistic who make any protest against their course; but these are few, and my observation is that they don't stay long in a conference. You remember the rest of them in Alabama. You remember Carter, Gillespie, Carnes, Kramer, Holland, Huston and others. They are a few of them, but as yet the bulk of our preachers are as true as steel. They are converted, they are honest, and they are trying to do the Lord's work. As yet our Bishops are fervent and evangelical. They are not ecclesiastical politicians, but men who love the Methodism which came to us from our fathers, and as yet our sub-Bishops, in the main, are trying to keep our rules and not ignore them. The Church as a whole is doing better work than it ever did, and Churches like those in Post Oak Creek are no longer among us.

When old Morgan Bellah served the Newman Circuit, when the members were worth hundreds of thousands, the liberal steward agreed to give him salary enough to enable him to live a "nigger" while he went from home to preach, and no more. These things are gone now. The quartette choir is an abomination, but its not much worse than old Long Metre singing through his nose; but where there is one quartette, classic choir there are a thousand converted organs, where a pious girl leads and the congregation sing Coronation and Getonville.

Things might be better, Bro. Armstrong, but they are getting better—and they might be much worse. We are going to leave this old world, thank God, better than we found it. Old Dr. Pierce once had a vision, and he saw the great army of God led by the children. There were never so many children in the Church as now, and they were never so well trained. Our papers are well manned. Geo. Rankin, your editor, is one of our boys. (He says he is from Holston, but that's put on; we started him in Murray.) You can count on him, and Tom Pierce, and Ham Horton, and Charlie Lamar, and Ed Solomon, and Charlie Brown. They all got their start, as their fathers did, on these red hills, and they will rally round the flag their fathers floated. Let us cheer up, and sing the long metrical doxology.

But I have written so long a letter I am afraid Rankin won't publish it. God bless you. We will neither of us be here long; but if you get there before I do, well tell them I am coming, too. "I have some friends to glory gone, and I'm determined to follow on," so old Uncle Thomas used to sing, and now he is there, too, and you and I are on the way. Affectionately,

GEO. G. SMITH, Vineville, Macon, Ga.

WHAT SOME PEOPLE THINK THE BIBLE TEACHES CONCERNING BAPTISM.

Some weeks ago, while on my pastoral visitation, I chanced to stop with a family of another denomination.

The lady of the house said: "I have heard that you Methodist folks sprinkle people when you take them into the Church."

I answered in the affirmative. She said: "Don't the Testament teach that we are buried in baptism with Christ?"

I answered: "It does, but does not mean a water baptism."

"But, Parson, we must be baptized like Christ for the Bible does say that Christ was immersed, for it says that

that he went down and that means I showed that wrong, and showed the wrong. You-uns ought to lead people—people are gitt they do most at

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Aquila, Tex

THE STAND

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that he went down under the water, and that means immersion." I showed the lady that she was wrong, and she then said that I carried the wrong kind of Bible, and "You-uns ought to know better than to lead people astray. But my' my' people are gitting so educated that they do most anything for money."

I want to assure you, though, brethren, that that is only one of the few cases that we as ministers of the Church of Christ run upon, and it is an absolute necessity that we get more doctrine in our sermons. The time is at hand and the fields are ready for us to get less clap-trap preaching from among us and preach true and undefiled religion and the doctrines of Methodism as taught in the Bible.

MATTHEW C. DICKSON, Aquilla, Texas.

THE STANDARD HYMN BOOK.

This is divided into sections and parts, all having a distinct purpose of its own. In these parts, or divisions, are some four hundred metrical hymns, composed by tried authors of different nationalities—English, French, German, Swiss, Italian, Sicilian, Polish and American. This great variety of composers is one of the strongest points in favor of the Standard Hymn Book, and gives it its present value.

Most of these hymns are in use in the different Churches of Europe to-day (except the Catholic Church) because of their intrinsic value as productions of sacred theme. This is not the case with regard to so many different productions of to-day that find their way into our Churches and are not suitable for congregational singing, the value of which is simply in the money that can be gotten out of them. These productions are readily taken up by our young people, who are only too anxious for something new, and the Standard is discarded for something of much less value.

The composition of sacred music is a science which of itself requires much study, as it is intended to give by musical passages the expression of man's love and reverence for Almighty God his Father, and to be the reflex of the songs sung by angels around the throne in heaven. We are not endeavoring to put up a defense for the Standard as a musical compilation of sacred song. It needs no such defense, but what it lacks is a closer study of the hymns it contains.

The sections of the Standard are so arranged that they are in accordance with the forms of worship adopted by our Church, as also the various themes chosen by our ministers for our spiritual advancement. The theology contained in the hymns is quite in accord with the doctrines of our Church. The discipline requires its use in our Church service, and we fall in our duty by disregarding this rule.

The rendering of most of the hymns may be somewhat difficult to any but an organist or choir leader, as the parts require to be rendered as written, the expressions given as called for. Without this, these beautiful hymns become meaningless and without value. Render them as written, observe the proper time or measure, the pauses, accidentals, the proper inflection and deflection of sound, and you will be surprised at their beauty. Most of these have some of the finest possible passages of sacred song.

Our congregations should endeavor to become familiar with these hymns, as at present out of several hundred only a small number are in use. This of itself no doubt makes it very embarrassing to the minister addressing a congregation as he chooses from the hymn book such hymns as are suited to his subject.

The Christian musician should be born again, that the affections of his soul should be retouched and returned and his heart filled with gratitude, love and joy.

Music is for the expression of gratitude, joy and adoration of the soul, and these expressions are found in the hymns of our Standard. Let our congregational singing be as expressive as our preaching. Baxter says: "When we are singing in a great assembly, I have the liveliest foretaste of heaven, and could almost wish that our voices were loud enough to reach to heaven itself."

The reason that the best music is found in our Standard is that Christianity courts inquiry. It demands with authority and earnestness the application of every test, the reflection of every light, the investigation of the purest intellect, and its constant demand is search, examine, judge.

The heart is the chief element in all worship; the spirit and truth more acceptable to God than all besides. If we are to use music in the worship of God, let us have the best, and performed in the best possible manner. For public worship, I am an advocate of music that is severe, simple and solemn, carrying pathos and meaning with it, and not that of a florid nature, as heard too often in our churches, or anything taken from or approaching near to the secular.

Some take the ground that the hymns of the Standard are out of date. I would ask, Are the writings and com-

positions of renowned authors and composers out of date? Certainly not. Being unique of themselves, they give expressions of thought that can not be substituted by anything else. So with the Standard—it can never be supplanted by anything of equal value.

At present we are but little acquainted with our hymn book. Study the book, its hymns and their names, its measures and meters, and become perfectly acquainted with it in all its parts. I see no reason why in the Sunday-school the Standard should not be more in use. The Sunday-school being the nursery of the Church, the children would obtain a perfect knowledge of the same, and they become your choir later on.

Unfortunately, music does not form part of the general education of our children. This is to be deplored, as it is one of the best gifts of God to our human race.

One of the two lights in which music may be regarded is as a handmaid to Christian worship—auxiliary to the efforts of the worshiper; an interpreter, in fact, to those deep and thrilling emotions of the Christian heart, of which song alone can be the appropriate exponent and vehicle. At present, nature and the visible Church are out of tune. Disputes and differences of opinion are only the tuning of the instruments preparatory to the grand rush of song, when all discords shall melt into harmony, all hearts full of love, joy and gratitude, all voices re-as an ancient Eden.

SAMUEL NEEL.

SOME THOUGHTS FOR THE THOUGHTFUL.

A Call to Christian Work.

"If you forbear to deliver them that are drawn unto death, and those that are ready to be slain, if thou sayest, 'Behold, we know it not, doth not he that pondereth the heart consider it and he that keepeth thy soul, doth not he know it?' and shall not he render to every man according to his works?"

"Then shall he answer them, Inasmuch as ye did it not to one of the least of these, ye did it not to me."

These last words are part of our Master's description of the judgment. No more can transgression be forgiven or sin excused! No more can the all-compassionate one cry,

"How can I give thee up And let the lifted thunder drop?"

This is the day of "the retribution of all things." The cankered talent in its earth-stained napkin is dragged from its hiding to silently but severely witness against me, and for service or benefit to myself or others, mine no more. Out of my own mouth I am judged. Carnal rectitude requires the austere man to be the impartial but inexorable judge; and now I must roar what, and as, I have sown. To be called to the right hand, let this be deeply impressed on me, there are two absolute necessities: I must have Christ's life and do Christ's work. These questions are imperative: Have I Christ's life? Am I doing Christ's work? Let me never forget that nothing that I can be or do can ever be accepted only as by his Spirit I am led to be Christ's altogether, and constrained by his love I do Christ's work. And let this fact be always before me: It was the doing, or not having done, that was the criterion of acceptance or rejection. And the work, what was it? Nothing for applause or popularity, or power, or place, or even pay; but nearly always to be misunderstood, scarcely even appreciated, and too frequently regarded with suspicion and contempt, there never was one held in greater contempt in the work he set himself, a work eminently significant of his gospel and purpose, than was the Master, even by the professed religious leaders of his day. He cast out devils by Be-zebub—the work of a dunghill. And this work, requiring the best skill and patience and tact, yes, "the charity-love that never falleth," will never be done, as a rule, except by Christians. "I am sure," says one, "I would be glad to work for the Master for the betterment of my fellow-men I only could see what I could do." I am writing this to myself and to all the readers of the Advocate, but especially to you, and more particularly to those of this city. Let me give you credit and encouragement; you are building churches, supporting your benevolences, spreading a tent now and then for city mission work, keeping up your Orphanages and Training School, your services, Sunday-schools, Leagues, etc. Yes, feeding your poor and visiting your sick—sometimes, eh? Now, how much is done personally, how much delegated? I know a lady, a "shut-in" who can not very well get to church except some kind friend carries her. She is a Methodist of sixty years' membership, once in the forefront of the work, to be, to do and to endure; she has been living, the last move, five years in Dallas and yet no lady member of the Methodist Church has in those years even visited her, looking to her spiritual state, and only one, who had

otherwise business with this lady's husband. It is to be devoutly hoped that this is a very exceptional case. But you wish to work for the Master? It is lying all around you, and I would list it for you, but it would make this paper too long, and then you would not read it all. I will therefore mention just one, a very important work, waiting—well, no, needing immediate and earnest, yes, strenuous action. Last year this city expended \$36,894.88 to protect the lives and property of the citizens and keep the peace of the city. There were 4,162 persons arrested. There were 21 children under 16 years, from 10 to 20 years, 151; from 21 to 30, 1,891; from 31 to 40, 5,238; from 41 to 50, 388; from 51 to 60, 127; from 61 to 70, 23; and over 70, 5. So that there is a steady decrease with age; wrong doers die young! Of those before they have lived out half their days, the penitentiary the gallows or the grave has claimed the large majority, and we have not only the expenditure of their direct injury to society and their criminal prosecution, but the undesirable legacy of their pernicious lives, their influences, their habits, and the lessons they have inculcated into the more youthful of the ever increasing classes of our criminal population. Now the question is, What must we do? Our chief magistrate says, "I have been Sheriff for seven years and know the whole difficulty. Our present methods of dealing with crime will never be successful. We positively manufacture our criminals." Our chief peace officer says, "It is no use. Things get worse. We've tried, and tried, and yet crime increases. It is just this way. When first a youngster is convicted and sent to jail he breaks down and cries and feels the degradation and I believe feels very anxious to do better; the second time he does not feel quite so bad, and the third time he does not care. He is ready for anything, and we have no hope of him." Now what shall we do, for we ought to do something? It is suggested that we organize an industrial school, a training school in which every one should feel interested enough to help it on. And as some one must take hold of this work I have been requested by our Chief Magistrate and a number of other friends to see the ministers of this city and as far as possible get their sympathy and help. I have seen most of these brethren and at a meeting held on Monday last they passed a very strong resolution of sympathy and approval. It will now be in order for us to appeal to the Churches for their sympathy and help, and otherwise take such steps as will organize this city into an active, sympathetic and working committee for the accomplishment of this laudable object. We have gone at the wrong end of this work too long. Our criminal jurisprudence aims sooner at the suppression of crime than at its prevention. Let us try prevention. Our criminal statistics show plainly what we should do, our common sense should teach us how to do it. Human nature, yes, even criminal human nature, cannot be driven, punishment per se does not stop, does not even restrain crime. Must we then not punish? Yes, because punishment is the recognition of violated law, and of that eternal retributive that demands and sooner or later exacts, retribution. Let us rather study human nature as we find it, and let us apply to it the principles of a moral hygiene—restore, conserve and develop better beings.

Dallas, Texas. WM. LOMAS.

TYLER DISTRICT CONFERENCE.

The eighteenth session of this conference convened at Grand Saline on July 3, 1901, J. T. Smith, presiding elder, in the chair.

At the first roll call there were absent out of nineteen pastors, five; out of thirty local preachers, twenty-three; out of eighteen Recording Stewards, fifteen; out of seventy-two lay delegates, fifty-two.

The reports of pastors on the spiritual state of the Church and attendance upon the ordinances and social meetings were encouraging. These reports revealed the fact that the Attendance upon the preached word and the sacrament of the Lord's Supper is good, and that the social meetings of the Church are still a potent factor with us. It is to be deplored, however, that the Lord's Supper is not administered as frequently as it ought to be. There have been 161 members received, of whom 109 are on profession of faith, while 90 infants have been baptized. Growing incidentally out of these reports a general discussion was precipitated involving the question, "Is it always opportune to have prayer with every family visited?" The consideration of this question was profitable.

The Committee on Missions recommended, and the report was adopted by the conference, that three new missions be organized, viz: Big Sandy, Garden Valley and Trans Cedar—the first to embrace Big Sandy, Hawkins, Winona, Red Springs and the territory between Hawkins and Gilmer; the second to embrace Garden Valley, Village Creek, Harris Chapel, Union Chapel, Marvin Chapel and contiguous territory; the third to embrace the territory

lying between Cedar Creek and the Trinity River. There are 58 organized Sunday-schools with a membership of 2694 within the bounds of the district, all conducted on the disciplinary plan and using our literature. The cause of education generally throughout the district presents many encouraging aspects. We regret, however, that there were reported only about six pupils for the whole district in attendance upon our own schools.

There are eight Epworth Leagues having a membership of 156.

The several charges, reporting of financial systems, their contributions to Church purposes, and the condition of houses of worship and parsonages, revealed the lack very largely of all systematic effort at finance, but with- out exception manifested confidence in a successful outcome. The condition of houses of worship and parsonages is in the main good with a number of new structures.

The Committee on Quarterly Conference Records had occasion to call attention to many inaccuracies.

The following were elected lay delegates to the Annual Conference, viz:

- L. I. JESTER, J. W. O'BURN, H. F. TAYLOR, B. R. GOODWIN.

Alternates: F. E. Patton, A. Morgan Duke, A. M. White, Knox Henderson.

F. M. Galusha, H. B. Urquhart, Jesse Lee and A. Nolan were recommended for deacon's orders, and for admission on trial, A. Nolan and J. W. Palmer.

The following were licensed to preach, viz: L. B. Saxon, J. H. Hamblin, Gideon Childress and LaChere Allen.

The work of the Woman's Home Mission Society is encouraging. Adult and juvenile auxiliaries, 9; membership, 274. Subscribers to "Our Home," 58. Number taking home mission reading course, 35. Number pledged to proportionate and systematic giving, 19. Papers and leaflets distributed during the half year, 449. Auxiliaries contributing to confectional enterprises, 5. Visits to sick and strangers one-half year, 642. Mrs. G. V. Riddle, District Secretary, needs to be commended.

The claim of the American Bible Society were emphasized by the report of the committee.

The next conference goes to Malakoff.

The following brethren were welcomed visitors to the conference: Dr. John Adams, Rev. J. W. Downs, Rev. K. W. Thompson, representing the Orphans Home, Rev. G. J. Nunn of Park Technic College, Prof. S. H. Moore of Southwestern University, Prof. E. R. Williams of Alexander College, Institute, and W. C. Everett, Manager of the Branch Publishing House at Dallas. H. B. URQUHART, Sec'y.

SHERMAN DISTRICT CONFERENCE.

The thirty-first session of the Sherman District Conference was held on the camp-ground at Preston July 23-28, 1901. The good people of Preston, under the direction of Rev. A. G. Noble and his Committee of Arrangements, had everything in readiness for the comfort and accommodation of the members.

Provision was made for all members of the conference and visitors to be entertained, kept, slept and feasted upon the grounds.

The meeting had been in progress for ten days or more before the conference met, and the interest was increasing at every service.

The pastor, Bro. W. K. Strother, had been assisted by J. B. Reynolds and J. S. Davis. The night of our arrival before conference opened the next day, the congregation was large and serious and the altar filled with penitents. A number of conversions were being had at every service.

Thursday morning at 8:30 o'clock the presiding elder, J. A. Stafford, called the conference to order and organized for business, with all the pastors present but two, several local preachers and a fair representation of lay delegates. The business of the conference was referred to committees, whose reports were adopted.

Special prominence was given to religious services—prayer-meeting at 9:30 a. m., preaching at 11 a. m., 4 p. m. and at night. During intervals we met in conference session, and considered all the interests of the district.

W. P. Russell was licensed to preach, M. H. Ross and E. L. Stillman were recommended to the Annual Conference for admission on trial.

The following brethren were granted a renewal of their license to preach: A. H. Chambers, M. A. Cassidy, J. A. Prather, J. H. Moore, P. G. Smith, E. L. Stillman, W. A. Fleming, W. L. Ashburne, George Shanks, E. N. Parish and J. O. Summit.

Dr. J. H. McLean was with us, and gave us a very profitable and soul-stirring address on missions.

J. M. Binkley represented our North Texas Female College, at Sherman. D. J. Nunn, President of the Poly-

Retrospect.

It is an evil day for the wife and mother when she sees her sweet face in the mirror, and asks the question, "Does it pay? Does it pay to sacrifice health and happiness to wedded love?" But there is another question which rightly takes precedence of "Does it pay?" It is this: "Is it necessary to sacrifice health and happiness to wedded love?"



Half a million women answer, "No!" They have been weak and have been made strong by Dr. Pierce's Favorite Prescription. They were sick and "Favorite Prescription" made them well. It will do the same for almost every woman who goes to a fair and faithful trial. It stops weak, stringy, aching, heart-inflammation and excitation and cures female weakness. It tranquilizes the nerves and encourages the appetite.

"I expected to become a mother, and a threatened miscarriage greatly weakened me," writes Mrs. E. A. Nelson, of Santa Fe, N. M. "I was so weak that I could not get on my feet, and I seemed to be going along and get no better. At last I had the doctor that I had consulted for my help, and I would go back to the doctor, and he said, 'I did all I could for you, but I cannot take them any more. I could do no more for you, but I would like to see you again. I was so weak that I could not get on my feet, and I seemed to be going along and get no better. At last I had the doctor that I had consulted for my help, and I would go back to the doctor, and he said, 'I did all I could for you, but I cannot take them any more. I could do no more for you, but I would like to see you again. I was so weak that I could not get on my feet, and I seemed to be going along and get no better. 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At last I had the doctor that I had consulted for my help, and I would go back to the doctor, and he said, 'I did all I could for you, but I cannot take them any more. I could do no more for you, but I would like to see you again. I was so weak that I could not get on my feet, and I seemed to be going along and get no better. At last I had the doctor that I had consulted for my help, and I would go back to the doctor, and he said, 'I did all I could for you, but I cannot take them any more. I could do no more for you, but I would like to see you again. I

Secular News Items.

Wichita Falls is troubled with a plague of grasshoppers.

Twenty-eight new cotton-seed oil mills will open for business in Texas this year.

A prohibition election held at Troup, Texas, August 6, resulted in a majority for prohibition of 135.

The State Encampment of the Seventh Day Adventists is in session at Cleburne, with an attendance of about 1000 people.

Sherman is to have a complete sewage system and a new and modern ice factory and cold storage plant. Texas cities continue to progress steadily.

Coal has been found at a depth of seventy feet near Alba, Texas, and a company of Greenville capitalists are preparing to open a coal mine at that point.

The daily dispatches from all over the State bring the news from various towns of "first bales" of cotton being marketed. So far the cotton is of good quality and has sold at prices ranging from 7 to 7.9 cents.

Evelyn B. Baldwin, the explorer, and party sailed July 29 from Tromsø, Norway, for the North Pole. The ships are provisioned for a trip of five years. It is said to be the best organized and equipped expedition that ever entered the Arctic.

It is estimated by one of the Texas dailies, under date of August 9, that there are now 51,200 men idle so far as the result of the great strike now in progress, and the number is likely to be greatly increased in the next few days. Another estimate places the number at 70,000.

The State Department at Washington has received detailed mail advices concerning the revolt on the island of Iloilo, near Korea, some time ago. The advices show that about 200 persons were killed, mostly Christians. The other details do not differ from those received from other sources.

The celebrated Hayden-Cranfill case was submitted to the jury on August 8, having been in progress since June 17, lacking one day of eight weeks. Lawyers say that it is one of the longest, if not the longest, in the history of Texas. On Aug. 13 the jury in the present trial being unable to render a verdict, was discharged. Unless a compromise is effected, the end is not yet.

According to figures published by the New York Observer there has been a steady growth in the Presbyterian Church during the last year. In number of members there has been a net increase of 17,629. There is no debt on any of the boards. The amount raised for church work and missionary operations is \$15,228,376, of this amount \$1,252,159 is for home missions and \$967,729 for foreign missions.

Attorney-General Bell has dismissed the suit which he filed a few days ago against the Waters-Pierce Oil Company to forfeit its charter and for penalties for alleged violation of the anti-trust law. The reason for the dismissal was that the company, through oversight, had failed to file its anti-trust law with the Secretary of the State within the prescribed period, but had complied when the matter was brought to its attention.

Telegrams from Rome say nothing like the heat wave which is scorching all Italy has been known within living memory. The thermometer in many parts of the country registers 42 centigrade in the shade. The vineyards in whole districts have been scorched up by the strokes and ruined to their roots as though set on fire. The air in the Province of Syracuse is barely respirable, and the sea water is so warm that bathing has been abandoned. The people have been forced to sleep in the open air.

The Baltimore and Ohio limited mail and express train from New York, due in Chicago at 8:50 a. m. Wednesday, July 31, was held up by masked men between Miller's Station and Edgewater, Ind. and attacked with dynamite. The crime though carried out with astonishing nerve and cool judgment gained its perpetrators nothing, because they mistook a car containing storage mail for the express car, laden with \$50,000 in currency and treasure. The robbers got away in safety.

A novel but commendable benevolence is reported recently from Lewis Elkins, of Philadelphia. He has left an estate of \$2,000,000, most of which is to create a fund for the benefit of disabled female school teachers in that city who have taught twenty-five years and need aid to make their old age comfortable. No class of public servants are more deserving than these, and rarely do they receive the financial compensation that will enable them to make provision for the future.

The movement toward Presbyterian unification has received a fresh illustration in Mexico, where the Northern and Southern branches have both been carrying on separate missions and

Churches. A new body has been formed, made up of all the Churches of both these organizations, to be called the Presbyterian Synod of Mexico, the General Assemblies in the case having sanctioned this arrangement. The missionaries will remain under the direction of their former denominational Mission Boards, but the Churches, as incorporated bodies, pass, without exception, into the new synod.

A thief a few weeks ago robbed a jewelry store in Anderson, Ind., of about \$1500 worth of diamonds. A few days later the proprietor, a Mr. Washburn, was notified by the pastor of St. Mary's Catholic Church at Chicago that the diamonds were in his possession. Mr. Washburn went at once to that city and recovered the stolen property. The thief went to the Chicago priest a few days ago, and while in the confessional told the story of the robbery and turned over the stolen property to the priest, who immediately notified Mr. Washburn.

A section seventy-five miles wide through the Nevada Desert from Death, as far west as Carlin, experienced a series of heavy earthquake shocks about 2:30 o'clock on a recent afternoon. The vibrations generally were from north to south, and at one or two points lasted fully five seconds. At Elko, Nev., the shock was unusually severe. The high school building, a big new brick edifice, was badly cracked by the violence of the vibrations and other buildings were slightly damaged. The earthquake was followed by heavy rain.

Calvert, Texas, August 8.—Deputy Marshal C. R. Lovett learned late yesterday afternoon that Miss Mattie Edwards, who lives in the western part of Calvert, had been robbed of \$700. Officer Lovett went at once to the house, and as the result of his investigation learned that the owner had buried the money under her house for safe keeping; that the robber or robbers obtained in some way the knowledge of this fact and dug up the tin can in which it was deposited, and after appropriating the money had thrown aside the can. No clue has yet been obtained which will lead to the arrest and conviction of the guilty party or parties.

Miss Mattie Beals, the fortunate drawer of the second prize in the El Reno district land-drawing, has discovered that one of the chief attractions in the eyes of the nobler sex is the possession of a section of land in a newly-opened Indian reservation. The total number of offers of marriage she has had since the drawing has not been made public, but thirty-six came in one day's mail, among them one from a gentleman in Chicago who candidly confessed that he knew nothing of farming, but if Miss Beals was ready to marry him and willing to pay his expenses, he would go to an agricultural college somewhere and learn the business.

On August 11, at 1 o'clock in the morning, 200 armed and masked men rode up to the jail, rang the bell, called for Sheriff F. M. Fly and asked for the Mexican prisoner, Gregorio Cortez. The day before at 5 o'clock Sheriff Fly heard that the mob was coming and secured his cells and doors and sent his keys off remaining in the jail with only one deputy and the jailer. When asked for Cortez Sheriff Fly very positively refused and told them they could not have him. Upon this advice the mob tried to break down the door using a telephone pole. Sheriff Fly then went outside, fired a shot, got the attention of the leaders of the mob and after a talk together the mob dispersed, only firing a few shots as they left. Sheriff Fly took Cortez to San Antonio, via Lockhart and San Marcos.

A few days ago news reached Jacksboro that there were two desperadoes in a house six miles north of town. Sheriff Maddox immediately took three men and went out to the house, reaching it about 5 o'clock. He surrounded the house, when some one on the inside shouted, "Go back or we will kill all of you." The warning was followed quickly by a volley, which was answered by the Sheriff's posse, twenty to thirty shots being fired. The first shot killed G. M. Leftwich, of the Sheriff's posse, and the officers then fell back and kept guard around the house, but during the night the men got away and have not been seen since. There is \$1000 reward offered for one of the men, and the other is wanted in several places. The scene of the killing is a mountainous country and offers every opportunity for the desperadoes to escape.

Ohio Prohibitionists are showing great activity. A day in the first week in September is to be set apart for the distribution of literature. Every Prohibitionist in Ohio will be asked to abstain from his usual labors on that day and employ himself in holding meetings, circulating pamphlets and soliciting subscribers for the Prohibition papers. Hon. E. J. Pinney, the Prohibition candidate for Governor, believes that the moral effect of the scheme will be profound. He proposes to make it a banner day for temperance in the

State. The scheme is now in the hands of the State Central Committee, which has assured Mr. Pinney that his suggestion will receive favorable consideration. If 25,000 men can be put in line for this work the results may be most favorable to the cause. Another novelty in the campaign this year will be the work of the young men from the colleges. About thirty young men out of college on their vacations are going through the counties in pairs, distributing literature, making speeches and soliciting subscriptions for the party papers. The Prohibitionists intend to make the present State campaign the most enthusiastic one in the history of the party.

Birmingham, Ala., Aug. 12.—A special to the Age-Herald from Meridian, Miss., says: News was received in the city to-day of the finding of \$2,070, mostly in Spanish gold, supposed to be buried in a chest about five miles from Portersville, on the Mobile and Ohio Railroad, Friday night by Frenchmen, who have had a chart of the burial place and have been searching for the treasure for some time. They located a spot in the swamp and found three ash trees that formed a natural triangle. This is a section of Succaronee that once was the rendezvous of the famous and noted Cop-land gang and it has been long known that he buried most of his ill-gotten wealth there. The searchers last Friday succeeded in locating what they believed to be the exact spot, and upon close examination of one of the trees they found it marked as they were directed to look for. They dug down at this spot and found the pot of gold. It contained \$2,070. There is another sum of something over \$50,000 buried in Succaronee swamp that has been searched for for many years, but it still awaits the lucky finder.

What is regarded as an attempt of Peer sympathizers to blow up a British transport at New Orleans occurred shortly after midnight Aug. 10, when a terrific explosion occurred at the stock landing where the Harrison Line steamer Mechanic is moored, which is to carry mules to South Africa. The explosion shook houses, rattled dishes and windows and awakened people for some distance around. Most of the crew of the ship were asleep, but the explosion brought them quickly from their berths to the deck. An examination hurriedly made showed a large dent on the starboard side of the ship. Two plates at the water's edge had been sprung and considerable water was let into the ship. The pumps were immediately put to work, and when daylight came it was found that the vessel was in no danger of sinking and that the damage done was not serious. The crew of the vessel denied that there were any explosives on board, and there seems to be little doubt, according to the statements of those who examined the ship, that the explosion was from the outside, and that some sort of bomb or torpedo had been used.

New York Aug. 12.—John A. Lomax, of Austin, Texas, boarded a Chambers street car at Broadway last evening and sat down beside a powerfully built man who was reading a newspaper. As the car was nearing West Broadway the Texan felt a slight tug at his hip pocket, and placing his hand there found that his leather bill holder, containing \$10 in cash and three drafts for \$50 each, was missing. Mr. Lomax grabbed the young man and demanded his money, but was knocked down. Lomax, regaining his feet, again attacked the pickpocket, and a hot fight ensued, the conductor taking a hand, but a stunning blow on the jaw sent him to the floor of the car. Policeman Burke, of the City Hall, was then called. The Texan and the pickpocket had struggled out on the rear platform, and when the thief got a glimpse of the officer, he wrenched his right hand free and seizing the bill book from his pocket, threw it into the street. The thief attacked the officer, but Burke drew his pocket stick and soon conquered him. He was taken to the Leonard Street Station. He said he was William Conley, 23 years old, a clerk.

Theodore J. Shaffer, President of the Amalgamated Association and the leader of the great strike of steel workers, was formerly a Methodist preacher. He was admitted on trial in the Pittsburg Conference in 1881, was ordained deacon in 1882 and elder in 1883. Because of ill-health he entered the supernumerary relation in 1888 and finally withdrew from the conference in 1890. One of the prominent weeklies says of him: "Shaffer was ten years a preacher. His experience as a pulpit orator now comes in handy on the labor rostrum. In each address to strikers, he advises

the men to acquire the church-going habit and to drink not. He makes frequent use of the word "God-fearing." In conversation his delivery of ordinary remarks is ministerial. His eyes have the far-away look of a dreamer. This new-to-fame leader was worker before he was minister—and after. At 15 he went to work in a rolling-mill. At 21 he was master of the three principal branches—iron, steel and tin. Then he entered the ministry. Sedentary life broke his health. In the pulpit he could use only brain. In the mill he could use both brain and brawn. So, after ten years' preaching, he went back to his old trade as boss roller. Three years ago the Amalgamated Association elected him to his present position."

On the morning of Aug. 7 a very daring hold-up on the M. K. & T. Railway took place at Caney Switch, in the Indian Territory. The robbers were cool and self-possessed, and actually kept the victims in a good humor while they were being relieved of their valuables. The mail and express coaches were dynamited. The bandits must have experienced sad disappointment when they discovered their booty amounted, all told, to less than \$2000.

Dispatches of August 8 bring the news that the twenty-second oil gusher has been brought in in the Beaumont oil fields. Many other wells are being bored, and the end of this wonderful field is not yet in sight.

The oil men in Texas are pleased at the recent action of the Railroad Commission in reducing the rate on fuel oil. The following telegram has been forwarded to Austin by Mr. F. C. Murphy, traffic manager of the Higgins Oil and Fuel Company:

"To McNeimer, Chief Clerk, Austin: Kindly advise the honorable Railroad Commission that the oil producers here are perfectly satisfied with the new rate, and every remote point in the State will now burn Beaumont oil. Thank them for us."

The new rate will enable producers to ship oil to Dallas and San Antonio common points at less than 60c per barrel, and to Lerado at about 70c per barrel.

What Church or Sunday-school wants a splendid organ, slightly used, for \$60 part cash, balance on time? This is a bargain, as the original price was \$95. Address at once Brook Mays & Co. (the new Piano and Organ House), 129 Main Street, Dallas, Texas.

Vital forces are seldom visible.

Everything Comes

To those that wait, even now and then aches and pains, Rheumatism, Catarrh, Neuralgia, and everything that hurts, Hunt's Lightning Oil keeps off everything except old age and death. Try it. 25 and 50 cts. Satisfaction or money refunded.

TEXAS HOUSE OF REPRESENTATIVES OFFICIALLY RECOGNIZES THE SHIRT WAIST.

The one thing that is sure to stir up The American Public is any radical departure from custom—anything that is not in style and lacks Dame Fashion's approval, no matter how sensible and full of service the new idea is—vide the shirtwaist man, for instance. In time, however, the merits of any worthy innovation impress themselves, and the distressed theory becomes FACT as in the case of the shirt waist, adopted at Austin, August 6th, by official vote as the proper thing.

"THE DENVER ROAD" was the first to break away from the electro-shock method of display advertising, giving the people something to read, with frequent changes, and it worked well. This year, in the interest of our "constant readers," we have put in a little time courting the Muse, also the Amuse, and—Has it worked? Well, the shirtwaist man realized that he had been flung and backed into a blind siding when he heard the talk. "TALK" was what we were after—we that the people a trifle slow in coming to a full understanding of what we were offering them for their money.

Within the last three years "THE DENVER ROAD" has made several quite radical departures in the matter of regular, daily equipment and service, viz: Pullmans with comfortable, large dressing-rooms for ladies, Cafe Cars, meals a la carte, Day Coaches of the most modern variety—a handsome, box-vestibled train, run thru without change. These trains, as well as our individual advertising—both strictly "Poetry of Motion"—have attracted considerable attention, and we are doing a good business, which is a compliment to the intelligence of the people who are our guests.

W. F. STERLEY, A. A. GLISSON, CHARLES L. HULL, A. G. P. A. G. A. P. D. T. P. A.

F. S. Unless you go via "THE DENVER ROAD," you'll not get quite all you should for your money. Two Things to Remember: "Only One Road" and "No Apology Necessary."

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The Home Circle

HOW SHALL WE KNOW?

How shall we know that what we say
Or what we sing
Brings peace to souls who go their way
In suffering?
We know because the gentle word
And grateful song
Have comforted us when with hope de-
ferred
The way seemed long.
How shall we know that kindly thought
Or breathed prayer
Is balm to souls whose paths are
fraught
With ceaseless care?
We know because our darkest ways
Unhidden shine
With cheering gleams—reflected rays
Of light divine.
Go thou, then, forth with song, with
cheer;
Go forth with prayer;
For souls bowed low with woe and fear
Are everywhere.
And not one thought or act of love
Or tenderness,
But will return a homing dove
Your soul to bless.
—Christian Work.

LITTLE BETTIE'S DISAPPOINT- MENT.

By Mrs. S. E. Heatsill.

"Oh, mamma! I am to be a flower girl at Miss Minnie Taylor's wedding!" exclaimed little Bettie Morris, as she burst into mamma's room, all excitement. "Yes, I received my invitation this morning, all gilt-edged and beautiful. There are to be only two of us, and Clara Brown is the other. She is going to dress in blue, and my dress is to be pink. Please, mamma, let it be a pink silk, and pink slippers. Clara's mamma is going to get her a blue silk."

"Wait, Bettie, don't be so excited. Tell me one thing at a time." Mrs. Morris said, laying a restraining hand on the little girl's shoulder. "When is the wedding to be, my dear?"

"Two weeks from to-morrow, mamma, and I am to march before the bride and carry pink rosebuds and her gloves. One hand will be bare, you know, mamma, for the preacher to put on the wedding ring. Clara is to march behind, and carry blue flowers and a little blue silk slipper full of rice. Oh, mamma, we have it all arranged!"

"Well, my child, if you have it all arranged, I suppose I must come up to the arrangement, so I promise you the pink silk."

"How delightful! I knew you would. You are the best mamma in the world." After embracing her mother heartily, Bettie fairly danced from the room. Happy little girl! Her bright eyes only rested on the jewel-beckoned horizon of youth, over which slowly were to creep the days between her and her anticipated happiness.

Bettie was a sweet little girl and with her lovely brown eyes and long brown curls she made a fair picture to look upon, but she had one great fault—she was very vain and, though only 19 years old, nothing could be brought to suit her fastidious taste—only for a short while. She would go to Sunday-school, and if any of her little classmates had new dresses, she would come home and worry her mother unceasingly until, sad to tell, she carried her point and another new dress was added to her already full wardrobe. At this time we find her wanting a new pink silk for a very great occasion.

The arrangements for the wedding went on with great alacrity. The beautiful goods for Bettie's dress were bought and in the hands of the dress-maker, and slippers that rivaled Cinderella's own so dainty so tiny, they seemed to have been lost in some fairy queen. Bettie took a sly peep at these each day as they reposed in their little white box in the dresser drawer.

Days vanished like diamond dew drops, and now but two were left before the coming event. The dress was at home, all spread out on the bed for Bettie's inspection. A thing of glorious beauty! Bettie felt like taking it up and pressing it to her bosom, but mamma said:

"Handle it carefully, Bettie, and I will put it away with your slippers. My little girl must not get nervous." Mamma continued, "when I tell her that I have just received a phone message which calls me to Fort Worth this evening. Your grandmother is real sick, and I must go to her. You must be a good little girl, and Aunt Jane and papa will be with you."

"Oh, mamma, I am so afraid you will not get back for the wedding, and I could never go through with it all without you!" Bettie exclaimed in a very shaky voice.

"Yes, my dear, I will be back to-morrow evening in ample time to prepare for the 8 o'clock wedding," and kissing her little good-bye she was gone.

Bettie felt awfully lonely after her

mamma left, and was compelled to take a good cry to relieve her feelings. Then she went to the dresser, as a solace, and pulling it open she patted the little pink dress lovingly all the time saying, "I wish Clara could see it." Finally the supper bell called her, but even here everything was still and lonely, for Aunt Jane and papa commenced reading the Dallas News as soon as supper was over. At last, what a relief!—it was bed time, and then the long black night was gone, and Bettie awoke fresh and sweet. As soon as breakfast was over and her canary bird was attended to she ran to her treasures. She took the pink beauty from the drawer and held it up to her, patted and caressed it, as if it were a living thing, all the time saying, "I wish Clara could see it." She drew the tiny slippers from their box and put them on. How easily the little white toes hid themselves in those dainty coverings! Musing to herself, she said:

"Yes, I'll do it. Aunt Jane is busy gathering fresh flowers, and mamma will never know—she won't be home till evening."

Ah, the tempter! Soon the little girl was arrayed in roselined splendor. Her brown eyes flashed dangerously and the brown curls danced defiantly as she threw her head from side to side. Taking a farewell peep in the mirror, she ran out of the door and down the street like a glowing elf escaped from the morning. Clara lived only two blocks away, and Bettie was soon there. Knowing the house well she ran to her friend's room, calling:

"Come, Clara, quick! I have something to show you."

Her friend answered the call at once, and stood transfixed at the vision. Soon however, an arrangement was perfected, and Clara drew her things from their hiding place. Fair matches for Bettie's! Only blue—lovely blue, like the sky at midday. In a short time Clara was also arrayed, and what a time the girls had!

The little moments seemed on angel wings; they sped by so swiftly when hark! the clock was striking 12 and what was that?—that low, ominous grumbling? Thunder!

"Oh, Clara, listen! It's going to rain, and what will papa say, and what will mamma say? Oh, I must get home before they know!" and before her friend could remonstrate Bettie was down the street and gone. She had gone only half a block when the large drops began to fall. Fear, dread, horror, all lent wings to Bettie's poor little slipper-clad feet, and she sped wildly on. But alas! the rain came down in torrents. Somehow, she caught her foot in a hole and pulled off one slipper. Breathlessly turning to recover it, she lost her balance and fell full length in the mud. Remaining her feet she ran like a wild thing until she reached home, and bursting in the room she fell on the bed, screaming one scream after another—a poor little, wet bundle of fallen pride and tardy repentance.

Aunt Jane and papa tried in every way to soothe her, but to no avail. She screamed the louder, always saying, "Don't let mamma in! Don't let her see me!" They pulled the wet things off and put on her little white gown and tucked her in bed. Papa was beside himself with pity and fear for his little girl. He saw that her nervous system had received a great shock, so he sent for the doctor. The physician was compelled to put some medicine in Bettie's plump white arm before he could quiet her. At last she sank into a troubled sleep, and was still asleep when her mamma came.

Aunt Jane and papa told her all about it, and mamma shed bitter tears over her dear daughter's temptation and the keen disappointment it had brought the little girl.

Bettie slept soundly for some time, and when she opened her eyes mamma was seated beside her holding one of her tiny hands. Bettie jumped up and threw herself in her mother's arms, exclaiming between sobs:

"Oh, mamma, forgive me! forgive me! I did not think it would rain, and now my beautiful dress and slippers are ruined, and Miss Minnie can't marry!"

"Yes, my dear, Miss Minnie will marry to-night, but there will be no little pink flower girl to carry her gloves."

Bettie's greatest trouble seemed to be over when she was assured of mamma's forgiveness, and nestling down in her mother's arms she was soon asleep again.

The wedding came off with but one flower girl, and a very sad little girl it was as she scattered the tiny white grains of rice from the blue slipper and thought of her disappointed little friend in bed at home.

Whenever Bettie is vain and teases for a new dress, mamma only has to say:

"Look in the bottom drawer, Bettie," and sometimes the little girl, with sad eyes, looks, knowing full well that the drawer contains—a little mud-stained pink silk dress and soiled slippers, ghosts of the saddest experience of her young life.

THE AUTHOR OF THE DOXOLOGY.

Bishop Ken, of the Church of England, wrote the doxology of which it has been said: "As England's drum-call follows the sun, so the tongues that take up this grateful ascription of praise are never silent, but incessantly encircle the earth with their melody."

Bishop Ken was born in Berkhamstead, England, in 1637, and was educated at Oxford. When quite young he became religious, and was a lover of sacred music. Oliver Cromwell, England's dictator for a while, was such a stern Christian as to suppress organists and choristers, but he could not banish music itself from the kingdom. Societies were formed in the college chambers, in one of which young Thomas Ken played the lute with great skill. After he was graduated from college and had become a fine preacher, he was appointed, in 1679, chaplain to Mary, Princess of Orange, and in 1680 chaplain to Charles II.

He fearlessly reproved the "Merry Monarch"—as Charles was called—for his vices and follies, but he only received it with the greatest good humor, and would say: "I must go and hear Ken tell me of my faults." It was a pity he did not correct them under such faithful reproof. Charles made Ken bishop of Bath and Wells, and when he was dying, the good bishop was his faithful spiritual adviser.

The unfortunate Duke of Monmouth, who had aspired to the throne and was executed, was attended to the scaffold by Bishop Ken, and exhorted to repent and ask forgiveness of the loving God. James, brother of Charles, was the next king, and tried to establish popery in England, and Ken was one of the seven bishops tried for treason, and acquitted.

Though Bishop Ken had opposed James as a Catholic, he had sworn allegiance to him as king. When he was deposed, and William and Mary ascended the throne, Bishop Ken was too conscientious to break his oath, and so was deprived of his bishopric. This reduced him to poverty, but he manfully bore the change from the splendors of court life to comparative obscurity, saying that he could "now be alone with his God." And the God whom he had served so fearlessly and faithfully, rewarded him by raising up a friend in his need, a kind and generous man, Lord Viscount Weymouth, who invited him to spend the remainder of his life in his mansion at Longbeat, in Somersetshire. There he had a small suite of rooms, and was well cared for by his lordship. He lived in happy retirement for twenty years, respected by all who knew him, and greatly loved, especially by the poor people of the parish. Queen Anne, the next in succession to William and Mary, offered to restore Ken to his bishopric, but he preferred his quiet life at Longbeat.

He was the author of the two quaint and pretty morning and evening hymns of which I give the first lines: "Awake, my soul, and with the sun," and "Glory to thee, my God, this night." Both poems are as much as three times as long as those found in our hymn-books, and each ends with the "melody which encircles the world."

"Praise God from whom all blessings flow;
Praise him, all creatures here below;
Praise him above, ye heavenly host;
Praise Father, Son and Holy Ghost!"

Bishop Ken died in March, 1719, and was buried in the churchyard of Frome. He had requested that six of the poorest men of the parish might carry him to his grave, and he be buried without pomp or ceremony, and his wish was granted.

We ought to rejoice that so good a man wrote an ascription of praise to God which, like the Scriptures, will never grow old.

The historian Lord Macaulay thus eloquently describes him: "The moral character of Ken when impartially reviewed sustains a comparison with any in ecclesiastical history, and seems to approach as near as any human infirmity permits to the idea of Christian perfection."—The Classmate.

HELPS TO PATIENCE.

A woman, whose life has been checkered with many reverses, said lately: "Nothing has given me more courage to face every day's duties and troubles than a few words spoken to me when I was a child, by my old father. He was the village doctor. I came into his office, where he was compounding medicine, one day, looking cross and ready to cry."

"What is the matter, Mary?"

"I'm tired! I've been making beds and washing dishes all day and every day, and what good does it do? To-morrow the beds will be to make and the dishes to wash over again."

"Look, my child," he said, "do you see these empty vials? They are all insignificant, cheap things, of no value in themselves; but in one I put a deadly poison, in another a sweet perfume, in a third a healing medicine. Nobody cares for the vials, it is that which they carry which kills or cures. Your

Slow Healing Sores

swollen joints and inflamed glands often break out into offensive, slow healing sores. A polluted blood is always a menace to health; not only does it keep the skin in a chronic state of inflammation, but every organ and fibre of the body suffers from an impure and sluggish circulation. You never feel well, you are not and never can be well until the system is relieved of its terrible load of impurities. With "the blood so contaminated, so deeply poisoned, ulcers, boils and sores of every kind are apt to become chronic and often develop into Cancer.

Sores and ulcers are most often caused by poverty of the blood and a weak and slow circulation, brought on by long continued sickness, malarial poisoning, torpid liver, the use of mercury, or whatever is calculated to destroy the vitality of the blood and break down the constitution. These old chronic sores last sometimes for years, eating into the flesh, muscles, tissues, and even down into the bones, and are such a tax upon the system that it is hard for the patient to recuperate, and a simple malady often proves fatal.

Nothing so quickly or surely restores lost strength and vitality to the blood as S. S. S. It is an antidote for the severest forms of Blood Poison, as well as the irritating humors that cause the eruptions and sores that sap your very life and so greatly disfigure you. S. S. S. is the only guaranteed purely vegetable blood purifier. It contains no mercury, potash, arsenic or other hurtful drug. It cleanses the blood and purifies the circulation, thus ridding the system of the impurities that keep the sores feverish and painful. At the same time your general health improves under the tonic effects of S. S. S., and the skin becomes soft, smooth and healthy. If you are troubled with boils, carbuncles, sores or eruptions of any sort, write our physicians all about your case; don't risk your own judgment when you can get medical advice from experienced doctors free. Book on Blood and Skin Diseases to all who desire it.

Box 245. Winoona, Miss.
THE SWIFT SPECIFIC COMPANY, ATLANTA, GA.

daily work, the dishes washed or unwashed and the floors swept, are homely things, and count for nothing in themselves; but it is the anger, or the sweet patience, or the zeal, or the high thoughts you put into them that shall last. These make your life."

No strain is harder upon the young than to be forced to do work which they feel is beneath their facilities, yet no discipline is more helpful. "The wise builder," says Bolton, "watches not the bricks which his journeyman lays, but the manner in which he lays them."—Selected.

TOM'S MISTAKE.

On the station platform two men stood waiting for their train. Another man, with a pick and shovel on his shoulder, was passing on his way to work. He was not more than fifty or fifty-five years old, but his gait was stiff and labored, and there was a pronounced stoop in the figure. His bleached, once brown, were lime-bleached and faded to a soft "old-rose" and buzzed dejectedly at the knees. The face under the weather-beaten cap was stolid and listless. As he slumped along in his heavy cowhide boot, he apparently embodied that most persistent and most pathetic figure which mediæval Europe called the "serf" and more modern Europe calls the "peasant," and the census enumerator of America of to-day sets down as "unskilled labor." As he crossed the track the elder of the two men on the platform pointed him out to his companion.

"That man and I were schoolmates. He was not dull at his books, and ought to have made a better condition for himself in life."

"What's the matter with him? Does he drink?" asked the younger man.

"No, nothing of that kind has hindered him. When he was about fifteen years old he was offered a dollar a day to dig a cellar. This seemed large wages to him, and he left school, and took the job. He was proud of his size and strength, and this offer made him feel so independent that he rather looked down on the rest of us boys. He never went back to school. He found work to do which required no technical skill, only muscle used under an overseer's direction, and he kept at it. I remember Judge Haines, one of the school committee, met Tom—his name is Tom Mahan—and said to him: 'My boy, you are making a mistake and doing a foolish thing. If you must work, why don't you learn a trade?' 'I'd have to give my time three or four years for nothing. What would be the use of that? I'm as strong as a man, and I'm getting man's wages now,' said Tom. 'Strong?' said the Judge. 'Are you as strong as one of my horses? They work for their keep, but I have to pay the man which drives them thirty dollars a month besides his keep; and the man who shoes them gets three dollars a day. If strength counts for so much, I wonder the horses don't strike, and look for a job laying brick or carpentering.' But Tom thought the Judge was only joking with him. He couldn't see why he should give his time to learn a trade or some profitable business, and work for nothing as he said, when he could work for wages, and so he went his own way."

"There are thousands like him," said the other man. "They never learn to do any special kind of business, and never seem to realize that the reason the trained blacksmith, or the skilled

carpenter, or the salesman, gets higher wages than they do is because he has given time to learning to use his head, as well as his feet and hands. If boys would only keep the important fact in mind, that muscle—mere physical strength—is always one of the cheapest things in the labor market, and that so far as price is concerned it matters little whether a man furnishes it, or a horse, there would be fewer men to be classed as 'unskilled labor.'"
—Youth's Companion.

TAKE TIME.

We are often in a hurry in our religious devotions. How much time do we spend in them daily? Can it not easily be reckoned in minutes? Probably many of us would be discomposed by an arithmetical estimate of our communion with God. It might reveal to us the secret of much of our apathy in prayer, because it might disclose how little we desire to be alone with God. We might learn from such a computation that Augustine's idea of prayer, as "the measure of love," is not very flattering to us. We do not grudge time given to a privilege which we love. Who ever knew an eminently holy man who did not spend much of his time in prayer? Did ever a man exhibit much of the spirit of prayer who did not devote much time to his closet? Whitefield says:

"Whole days and weeks have I spent prostrate on the ground, in silent or vocal prayer. 'Fall upon your knees, and grow there,' is the language of another, who knew whereof he affirmed. It has been said that no great work in literature or science was ever wrought by a man who did not love solitude. We may lay it down as an elemental principle of religion, that no large growth in holiness was ever gained by one who did not take time to be often and long alone with God."—Austin Phelps.

BREAKFAST ON DRINK.

Coffee Makes Many Dyspeptics.

"Coffee and I had quite a tussle. Two years ago I was advised by the doctor to quit the use of coffee for I had a chronic case of dyspepsia and serious nervous troubles, which did not yield to treatment. I was so addicted to coffee that it seemed an impossibility to quit, but when I was put on Postum Cereal Food Coffee, there was no trouble in making the change, and today I am a well woman."

"One of the lady teachers in our public schools was sick and nervous. Frequently the only thing she took for breakfast was a cup of coffee; I urged her to try leaving off the coffee and use Postum instead. Went so far as to send her a sample from my box and give her directions. She now uses nothing but Postum Food Coffee and told me a short time ago that she was perfectly well."

"It is easy to make good Postum, once a person becomes accustomed to it. Put four heaping teaspoons to the pint of water and after it comes up to a boil, see that from that time on it boils fifteen or twenty minutes, then use good cream and you have a drink that would be relished by the Queen. Be sure and put a piece of butter size of a pea in the pot to prevent boiling over." Mrs. Lizzie Whittaker, Kidder, Mo. Postum is sold by all first-class grocers at 15 and 25 cents per package.

SOMETHING

Mark II.

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Bowie, Texas.

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With rich, pure, strong blood is never troubled with sores, ulcers. A cut or any injury to the flesh heals in a few days, nature supplying the healing matter, new blood; but when the poisonous germs, humors or any itch or abrasion of the skin in pimples grow to be boils, it into offensive, slow healing sores; not only does it keep the organ and fibre of the body you never feel well, you are not of its terrible load of impurities, poisoned, ulcers, boils and often develop into Cancer.

With a severe sore leg and the foot was one solid sore, offensive. I spent over \$1,000 of Springs, and local physicians no purpose. I had about my leg amputated, when a to try S. S. S. I began to, and in the short space of a completely and thoroughly is a witness today as to what is taken regularly. The sore and my health has improved already gained 20 pounds.

J. B. TALBERT, Winona, Miss.

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and vitality to the blood as Blood Poison, as well as the that sap your very life and so purely vegetable blood purifier hurtful drug. It cleanses the system of the impurities same time your general health the skin becomes soft, smooth rashes, sores or eruptions of any in't risk your own judgment I doctors free. Book on Blood

PANY, ATLANTA, GA.

or the salesman, gets higher in they do is because he has to learning to use his head, his feet and hands. If boys y keep the important fact in at muscle—mere physical is always one of the cheap- in the labor market, and ar as price is concerned it tile whether a man furnishes orse, there would be fewer classed as "unskilled labor." Companion.

TAKE TIME.

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easy to make good Postum, son becomes accustomed to ur heaping teaspoons to the ur and after it comes up to that from that time on it n or twenty minutes, then cream and you have a drink is refreshed by the Queen. id put a piece of butter size 1 the pot to prevent boiling s. Lizzie Whittaker, Kidder, m is sold by all first-class 15 and 25 cents per pack

SOMETHING STRANGE.

Mark Hall McKee.

The year comes and goes with its harvest of phrase
And is duly consigned to the past.
Its modes of expression, just as its days,
Were never intended to last.

But one thing I've noted that never will change—
"I will move thro' the ages untold—
I'm it strange, remarkably strange,
That profanity never grows old?"

The speeches that stirred valiant hearts
In the past
Would fall short of their mission to-
day.

To make an impression intended to last
We should speak in the most modern
way.

But one thing I've noted, who seeks to
arrange
Investive with meaning untold
Proceeds as of old—and isn't it strange
That profanity never grows old?"

The lover who seeks a fair maiden to win
Would not plead as love plead years
ago.

His impassioned recital would aptly begin
With language of smooth, modern flow
But this I have noted: the man bound in
chains

"Of despair grows unwontedly bold
In the use of investives—and isn't it
strange
That profanity never grows old?"

The man who appeals to our Father in
Heaven
Asks just as his needs justify,
And frames his petition that bread may
be given

His own daily need to supply
But this I have noted: the man who would
gain
Call ruin on some poor, hapless soul
Still calls as of old—and isn't it strange
That profanity never grows old?"

Bowie, Texas.

AN ANCIENT TENT-MAKER AND A MODERN TAILOR.

By Bishop W. A. Candler.

In the press dispatches appeared the other day a report of an act of a preacher in St. Paul, Minn. for which he deserves the honor and gratitude of the entire Christian community. The case was stated thus:

"Rather than accept money raised for him by a Church fair, of which he disapproved, the Rev. George E. Shaw, of the Olivet Methodist Episcopal Church, in this city, badly in need of a balance due on salary, has accepted regular work in a local tailor shop, but continues in charge of his pulpit. His work as a minister is successful, but many members of the Church criticize his course sharply."

This brother is in the true apostolic succession to Paul the tent-maker.

After the great apostle to the Gentiles had delivered his wonderful address to the Aromatites of Athens, he came to Corinth, where he found Aquila and Priscilla, a cultured Jew and his wife, who had been driven from Rome by the decree of Claudius. "And because he was of the same craft, he abode with them, and wrought for by their occupation they were tent-makers." It was by the toil of such craftsmen the Church in Corinth was established.

In his letter, written to the Corinthian Church some years later, St. Paul tells why he labored with his hands. He asserts his right to a support from them, saying: "If we have sown unto you spiritual things, is it a great thing if we shall reap your carnal things?" He declares that "the Lord hath ordained that they which preach the gospel should live of the gospel." But he says "Nevertheless we have not used power; but suffer all things lest we should hinder the gospel of Christ."

There is the motive of the hard manual labor of tent-making and the harder and more humiliating toil of tent-selling which he undertook, "lest we should hinder the gospel of Christ." And that doubtless is the motive which sends the Rev. George E. Shaw to the tailor's shop.

By nothing has the gospel been more frequently hindered in these later years than by just such methods as Mr. Shaw is resisting, and for resisting which "many members of the Church criticize his course sharply." Let him stand firm. Criticism will do him no harm. Some of the same sort of criticism fell on Paul at Corinth. It did not hurt him.

It is time somebody firmly withstood these belittling devices to which so many Churches resort to solve their financial problems, which, but for stinginess, would not be problems at all.

There is not a commercial enterprise in the land that could escape public contempt if its promoters undertook to maintain it with fairs, suppers and the like. And yet some congregations are willing to place the Church of God the most important and sublime of all enterprises, on such a basis. Of course they incur the derision of men of the world, and they deserve such derision. If the ridicule fell only on them the matter would be one of no serious consequence, but unfortunately they damage the cause of Christianity far more than they hurt themselves. Assuming the attitude of friendship to the cause of Christ, they are in a position to inflict a wound of trenchery and betrayal, and they do inflict it. In effect, they say by their methods, "Christianity alone is not worth supporting, but if we throw in a fair or a supper as a make-weight it may become worth a small price." Such an appraisalment

of religion by its friends is likely to be accepted as a true valuation by all others, and a thing estimated as so nearly worthless that it acquires value only by association with a salad and a sandwich, is treated by the world accordingly.

There lies before me now an article by the editor of "The Philistine," in which is manifest the evil effect of all these things on the minds of men not over-friendly to the cause of Christ. He describes these methods in language surcharged with contempt to the verge of coarseness:

"Chicken pie socials, poverty parties, guesses as to the number of pieces in a bed quilt, fairs, maple sugar soirees, cat propagation, and all the usual round of petty, pious blackmail is resorted to in order to make up the deficit. And some years ago we tried the plan at one of our churches of having a dozen pretty young women take off their shoes and stockings and stand behind a curtain that left exposed only their pedals. Then we paid ten cents each, passed by, and made guesses as to the owners of the underpinning. The man who made the highest number of correct guesses, and he could guess as often as he wished by paying the dime, received a prize."

The ministry owes it to its own self-respect, as well as to the cause of Christianity, to resent what this writer justly characterizes as "pious blackmail," carried on in the interest of Church finances. All honor to the Rev. Mr. Shaw for his conspicuously energetic protest. This apostolic tailor deserves well of "the cloth."

Unfortunately there are not enough like him, and there are too many clerical sponges grasping right and left for "donation parties" and gifts, and observing with scandalous fidelity the maxim that "we should never look a gift horse in the mouth."

Some years ago Dr. J. G. Holland sacrificed this class of pastors on this wise in Scribner's Monthly: "Wherever they happen to be they 'lie down' on the brethren. There is nothing of value that they are not glad to receive, and there is nobody that they are not glad to be indebted to for favors. Sometimes they are extravagant and have a graceless way of getting in debt, and out of which they are helped yearly, and out of which they expect to be helped yearly. The abject meanness into which a pastor can sink, and the corresponding and consequent powerlessness into which he can descend, find too frequent illustration among the American ministry. It is shocking and sickening that there are some men who seem forced by their parishes to live in this way, and it is still more disgusting to find men who seem tolerably comfortable and contented while living in this way. If a man is fit to preach he is worth wages. If he is worth wages, they should paid with all the business regularity that is demanded and enforced in business life. There is no man in the community who works harder for the money he receives than the faithful minister. There is no man—in whose work the community is interested—to whom regular wages that shall not cost him a thought are so important."

He continues: "Nothing more cruel to a pastor, or more disastrous to his work, can be done than to force upon him a feeling of dependence upon the charities of his flock. The office of such a man does not rise in dignity above that of a court fool. He is the creature of the popular whim, and a preacher without influence to those who do not respect him or his office sufficiently to pay him the wages due to a man who devotes his life to them. Manliness cannot live in such a man, except it be in torture—a torture endured simply because there are others who depend upon the charities doled out to him."

This torture to which the lamented editor of Scribner's alluded to thus forcibly is felt by the pastor's wife and children, as well as by the pastor himself, and the effect on them is always something worse than painful. What must be the result on the manhood of a high-spirited boy, as he brought up in a parsonage and see his father, who is to him the best man in the world, treated after this fashion for years? Supposing the Rev. Mr. Shaw has a boy, how would he feel at the fair?—and after the fair?

It is sometimes falsely charged that the sons of preachers are particularly bad. From an experience as a teacher extending through ten years, during which time I taught scores of pastor's sons and found more noble souls and bright minds among them than among the sons of any other class. I know this popular notion is absolutely unfounded in fact. But I have often wondered that many of the sons of ministers were not made rank infidels by the treatment given their fathers in just such matters as this case of Rev. Mr. Shaw. That most of them remain earnest Christians, after it all, is conclusive proof of the commanding power of parental piety. If Rev. Mr. Shaw has a boy, the boy has in the example of his father an inspiration to manly independence which should not be lost on him. He will have no ex-

case if he turns out to be a mean-spirited fellow when he is fully grown.

Moreover, he can afford to hear that father's sermons with filial pride as well as Christian obedience. And the whole community may well respect such a ministry. If I were in St. Paul I should certainly attend the services of his Church. If I were there and needed a coat I should be delighted to have him make it for me. I dare say he makes honest sermons and honest coats. The ecclesiastical authorities of his Church should continue him in the pastorate of the Olivet congregation till it learns the first principles of a decent Christianity.

Returning to the editorial of Dr. Holland, let me use his strong words to say: "We have had enough of the patronage of Christianity by a half-scoffing, half-tolerating world. If Christians do not sufficiently recognize the legitimacy of the pastor's calling to render him fully his just wages, and to assist him to maintain his manly independence before the world, they must not blame the world for looking upon him with a contempt that forbids approach and precludes influence. The world will be quite ready to take the pastor at the valuation of his friends, and the religion he teaches at the prices his professors are willing to pay in a business way for its ministry."

Toil at tent-making or tailoring is infinitely preferable to a support which so "hinders the gospel." Manly men in the ministry will not accept such support. They wish to be treated as men among men, and they are entitled to such treatment. No Church has a right to ask its pastor to expose his poverty, as Tom Sawyer did his sorrows, to win dimes from the bystanders. Such methods outrage both decency and religion.

The conduct of the ancient tent-maker Paul and this modern tailor, Shaw, are instructive and inspiring examples of a manly, self-respecting ministry. May we have more like them.—Atlanta News.

THE FIRST BATTLE OF THE REVOLUTION.

Although the first victory of the Americans in the war for independence was won by the North Carolinians at Moore's Creek on February 27, 1776, the first battle was fought at Lexington, Mass.

It was a strange blindness in Great Britain that prevented her from understanding the American colonists' love of liberty in the eighteenth century. It seemed a case of having eyes and refusing to see. Attempts to tax them without giving them representation were made time and again; a deaf ear was turned to their petitions for redress, and to wrong were added insult and humiliation. History faithfully presents the grievances of our forefathers and the exactions of Great Britain.

At length to punish the colonists for refusing to submit to taxation the Boston Port bill was passed by Parliament. One of the five acts of the measure declared the port of Boston was to be closed until the town should submit to England. The news reached all the colonies, and deep sympathy was expressed for Boston and Massachusetts, and the people decided to hold a General Congress in 1774. It met in Philadelphia, all the colonies except Georgia being represented. A petition was sent to the King, asserting the rights of the Americans, and it was provided that a second Congress should meet May 19, 1775.

Meanwhile Gen. Thomas Gage, with four British regiments, was sent to Boston. The Assembly of Massachusetts met and provided a Committee of Safety for that colony, and voted that 12,000 American troops should be raised.

Here the famous minutemen had their origin. One-fourth of the militia were enlisted under that name. This body of patriots was destined to become famous in song and story and on canvas. Its members were to be ready to march and fight at a minute's notice. In the art gallery, during the holding of the Exposition at New Orleans in 1885, one of the paintings attracting universal attention represented a family of these soldiers. The news had come of the battle of Lexington; a father had left his team afield, and, with eyes glowing with patriotism, was rushing to the country's aid, his little son bringing him his trusty musket. It was an unselfish soul that did not thrill in the

presence of that pictured representation of determination and sacrifice.

On April 18, 1775, a memorable scene took place at Lexington, five miles from Concord. The people of Boston had learned the night before that a force of British soldiers was marching on Concord, sixteen miles from Boston to destroy a supply of ammunition stored by the colonists. Paul Revere was sent out on his famous ride to warn the Americans, and in a grim old church tower the blaze of a swinging lantern told the patriots to be on their guard. The morning of the 18th found seventy minutemen assembled at Lexington to oppose eight hundred British. They may have been rough in exterior, compared with the red columns of the

but bravely they faced death for a principle right unconsciously did they prove that life without freedom was not worth living.

The result is well known. How some of the "unlucky farmers" were shot down; how others took their places; how later on the British returned to Boston after destroying the ammunition at Concord, wasted in numbers by the Americans shooting from behind trees, copes, and all available defenses.

By the rude bridge that arches the flood,

There once the embattled farmers stood
And fired the shot heard round the world.

—Children's Verse.

Prickly Ash Bitters
CURES SALLOW COMPLEXION.

\$20 TO \$40 PER WEEK

Being made of the best of the medicinal herbs, it is a powerful purifier of the blood, and a most effective remedy for all skin diseases, such as eczema, psoriasis, and all other eruptions of the skin. It is a most valuable remedy for all cases of indigestion, and for all cases of general debility. It is a most valuable remedy for all cases of nervous prostration, and for all cases of general weakness. It is a most valuable remedy for all cases of general debility, and for all cases of general weakness. It is a most valuable remedy for all cases of general debility, and for all cases of general weakness.

W. H. H. & Co., Atlanta, Ga.

SOMETHING NEW

IN SEWING MACHINE WOOD WORK



THE ABOVE ILLUSTRATES OUR NEW SWELL FRONT DROP head furniture fitted to our ball bearing stand. The design of this case is patented and controlled exclusively by the factory furnishing this machine. It is furnished regularly in Oak or Walnut finish, at \$23.50. The front of the table is beautifully curved with the long center drawer made to conform. The drawers are of the swell front pattern formed to correspond with the corners of the table and made up of three thicknesses of wood with the grain crossed, and bent to form, which makes them very light, yet strong. The drawer cases where the drawers slide are fitted with raised platforms, and the sides of each drawer are extended below the bottom of the drawer proper, thus forming guides which fit easily to the case platform, and serve to guide the drawer so that it will slide in and out readily. This construction insures the drawer always working freely and never binding or sticking, a very common complaint and source of annoyance with the ordinary style of construction. The technical finish is very high and the grain of the wood is all carefully selected, and, as a result, the general appearance is extremely rich and pleasing. One year's subscription to the Texas Christian Advocate and this fine machine for

\$23.50

FULLY GUARANTEED. FREIGHT PREPAID.

Cash must accompany all orders. Address

TEXAS CHRISTIAN ADVOCATE, Dallas, Texas.

REMEMBER, we still sell the old reliable machine that we have sold for years, freight prepaid, for \$22.00.

Constipation
Headache, biliousness, heartburn, indigestion, and all liver ills are cured by

Hood's Pills
Sold by all druggists. 25 cents.

PILES TRIAL TREATMENT FREE. We will refund \$30.00 and give you of Internal, External, Itching Piles the Great Pile-Cure Pills. Inquire, Instant and permanent relief. Write at once. Geo. W. Medical Co., 235 E. 34 St., Cincinnati, O.

LADIES My Monthly Regulator never fails. Box Free. Dr. F. MAY, Bloomington, Ill.



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

SUBSCRIPTION IN ADVANCE.

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For advertising rates, address the Publisher.

All ministers in active work in the M. E. Church, South, in Texas are agents and will receive and accept for subscriptions.

If any subscriber fails to receive the Advocate regularly and promptly, notify us at once by postal card.

Subscribers asking to have the direction of a paper changed should be careful to name not only the post-office to which they wish it sent, but also the one to which it has been sent.

DISCONTINUANCE. The paper will be stopped only when we are so notified and all arrangements are paid.

BACK NUMBERS. Subscriptions may be made at any time, but we can not undertake to furnish back numbers. We will do so when desired, if possible, but as a rule subscriptions must date from the current issue.

All remittances should be made by draft, postal money order, or express money order, express or registered letters. Money forwarded in any other way is at the sender's risk. Make all money orders payable to L. Blaylock, Dallas, Texas.

EDITORIAL CORRESPONDENCE.

St. Louis, Mo., Saturday Morning.

Well, I am in St. Louis, having arrived this morning at 7:30 over the Frisco Line. By the way, this is a splendid route from Dallas to this point. You take a first-class chair car at the former place and make no change till you reach this city. I boarded this car at Dallas and made the run to Paris in quick time; thence to Antlers, where they keep as fine an eating-house as any man could wish. Through the northern part of Texas there had been recent rains, and vegetation looked refreshed. Of course the corn is not much helped by this, but the cotton is very much improved. Through the Indian Territory I saw but little in the way of agricultural improvement. The lands are broken and newly covered with forests and undergrowth. But all of these are good grazing sections, and the grass looks well. The cattle and sheep browsing over it were in good condition. I saw but few houses, and they were quaint and out of repair. The towns along the line are few and small and far between. The water courses are clear and attractive. As you gaze at them from the car window you can almost see the funny tribes in full play, and just a slight effort upon the part of the imagination brings to you the peculiar feeling that comes when a good-sized trout is striking at your hook. The whole country is picturesque and romantic. On either side of the valley through which the road passes are small mountain ranges, with their bare and irregular peaks touching the sky. They look like great blue lines lined, enclosing God's pasture lands.

When we struck Arkansas, the State of our publisher, the country spread out very perceptibly and good farms appeared both to the right and to the left. We soon ran into Fort Smith, a good little city, with the appearance of thrift.

At Van Buren we crossed the river and took on a double-header, and then our long train almost left the ground in its flight.

At Rogers we took lunch at another one of those fine eating-houses, and then went back into a sleeper and coiled up in a comfortable berth with my traveling companion, Herbert Jester. My 'but it was hot.' But in course of a few hours it began to rain and the air became delightful. We woke up about one hundred miles from St. Louis and looked out upon nature

rejoicing under the falling rain. But the effect of the dry weather is even more perceptible than in Texas. The farms are well improved, and the apple orchards looked tempting.

Soon we reached the city on the Great Muddy and ran into the Union Depot. This is almost indescribable. Its size is stupendous in width, breadth and height. It covers acres of ground, and it contains every convenience that money and architectural wisdom could suggest. It cost up into the millions, and they are contemplating other extensive improvements.

I met Rev. Dr. Timmons, of Texarkana, here. He will go direct to New York and sail the 14th.

After a good lunch we wandered out town, as we will have till 1 o'clock, and I soon found myself in the cozy office of my old friend and competitor, Dr. W. B. Palmore. So I am penning this scribble at his desk in the office of the St. Louis Advocate. Why not? I can differ from a man in judgment and in methods of work and fight him hard, but love him as a brother at the same time. But to my disappointment he has left for the Ecumenical, and I will have to wait till I get to London to see him. Dr. Wood, his versatile assistant, is not in this morning, but they have a very polite and brotherly young man in the office who knows how to make one feel at home. With all of its faults, the St. Louis is a great and good paper, and Dr. Palmore is an enterprising newspaper man.

Well, I will leave directly over the Wabash for my continental journey, but you will hear from me again at Buffalo.

I want to return my thanks to the managers of the Frisco Line for many courtesies. It is certainly a fine road. The men who run its trains are a splendid crew and they give every attention to the people who travel under their care. They make fast time and put you at your destination almost without a jar. G. C. R.

AN EXCHANGE OF EPISCOPAL DISTRICTS.

By the Bishops concerned we are authorized to announce that Bishop Wilson and Bishop Candler have exchanged districts in order to enable the former to attend the Ecumenical Conference in London, September 4. Bishop Wilson will hold the Conferences in Texas and Bishop Candler the Conferences in Kansas and Missouri. During Bishop Wilson's absence in Europe (until about October 19) Bishop Candler will be in charge of both districts. -Nashville Advocate.

The above item will be read with interest by our preachers and laymen all over Texas. While there will be general regret that Bishop Candler will not return to Texas this fall, Bishop Wilson will be none the less welcome. We can but appreciate the courtesy on the part of Bishop Candler that makes it possible by this exchange for Bishop Wilson to attend the Ecumenical Conference at London, and we assure Bishop Wilson that he will be welcomed among us. We have not forgotten his labors and his superb pulpit ministrations in Texas in past years.

REV. D. T. BROWN DEAD.

We learn from a dispatch in the Dallas News that Rev. D. T. Brown, of North Texas Conference, died at Chisholm, Texas, on Saturday, August 9. Bro. Brown has been in bad health for some time and on this account was compelled last fall to take a superannuated relation. Since that time he has been in different parts of the State trying to recuperate, but in vain, and so at last God called him to his eternal home. He was a good man and full of the Holy Ghost, a good preacher, an able defender of the truth, and a fine pastor. The Advocate tenders its sincere sympathy to the sorrowing friends, and commends them to God and the Word of His Grace.

TEXAS PERSONALS.

Rev. W. Wootton's good people desire a vacation and have given him authority to vacate his pulpit for a season. But he seems to feel good over the matter, as witness the following from him under date of Aug. 12. He serves Flatonia Station, Texas Conference. "My good people have given

me a vacation and the money to go to Buffalo to the Exposition. I start to-day. To other pastoral charges I would say, 'Go thou and do likewise.'"

In a note from Rev. J. T. Griswold, at Seymour, he adds: "Your editorials on 'Registered Methodists' and 'Give Heed to Doctrine' have done great good. Please continue that kind of work."

Rev. L. A. Barton recently aided Rev. T. H. Morris in a great meeting at Farmersville. Such was its influence that at the day services the business houses closed and all of the people tried to get into the church to enjoy the meeting.

Bro. J. L. Harris, one of the stewards of First Church, and who for the past year or so has been in bad health, is improving, and we indulge the prayer that he may permanently recover his strength at no distant day. He is one of the noblest and truest members of our Church.

A presiding elder in one of the Texas conferences (and we don't have to give his name) says: "A presiding elder is fit for nothing but the dusty road and the hot school-house. When he gets home he is entirely beside himself—more like a half-starved razor-back in a roasting-ear patch."

Rev. F. B. Sinex, Financial Agent of Southwestern University, has returned to Georgetown, Texas, and taken up his abode at that point. He last year moved to San Antonio for the benefit of the health of his family. His correspondents will hereafter address him at Georgetown.

Rev. Samuel B. Sawyers, of the Northwest Texas Conference, delivered a very fine address at the public installation of officers of Round Rock and Hutto Lodges, A. F. and A. M., at Spout Spring, June 25. We are under obligations to him for a copy, which we read with great interest.

The Lampasas Leader says: "Bro. Braswell arrived home Friday night from a visit to Hico, Moody and intervening points. He is somewhat improved in health, and at the service Sunday announced that there would be no more vacation for him this year, but that all services would be held on time."

Such are the business engagements of Judge N. W. Finley that he is not able to attend the Ecumenical Conference, as he at first contemplated. We are sorry that he will not be there, as he is one of our most competent laymen and would have made one of the most useful members of that great body.

Bro. S. T. Payne, of St. Jo, Texas, attended the reunion of his old brigade (Parsons) at Ennis last week. En route home he visited the Advocate office. He said he had been a subscriber for twenty-five years, and was anxious to see the place where the paper was issued. He enjoyed the work of the typesetting machines.

Rev. R. H. Fields, of Lone Oak, was a pleasant visitor at the Advocate office this week. He brings up encouraging reports from his work. He has just closed a very successful meeting, and his collections will be full and running over. Therefore he will not feel timid when the Bishop calls on him for a report at conference.

A note from Rev. W. J. Owens, of East Texas Conference, says: "Owing to bad health, I have given up my work at Trinity until conference. My address will be Paris, Texas." The Advocate regrets to hear of Bro. Owens' misfortune. He is an active worker and has done some fine service in his conference. We trust his short rest will entirely restore his health.

We note the following in the Waxahachie Enterprise: "Presiding Elder Horace Bishop went to Midlothian Monday afternoon to assist a local pastor in a revival meeting near that place. To a reporter for this paper Rev. Bishop said successful revival meetings were being held all over his district this summer. Several meetings are now in progress in Ellis County and a great many persons have been brought to Christ and united with the Church. The total number of conversions in the district will run up into the hundreds."

METHODIST NEWS.

There are 165,000 Methodists in Michigan.

The Christian Commonwealth, London, England, says: "Mr. Hugh Price Hughes has, we regret to say, had another serious breakdown in health. It will be remembered that Mr. Hughes was taken very ill at Manchester last

year, and has only recently undertaken his regular work. It is now believed he must take complete rest for another six months."

Dr. DuBose estimates that the M. E. Church, South, had 2000 representatives at the San Francisco League Conference.

Dr. Hammond reports that the cash and subscriptions on the Twentieth Century Educational Thank-Offering have reached a total of \$1,619,921.62.

Some Atlanta friends of Dr. R. J. Biggam have presented him a private purse to pay expenses to the Ecumenical Conference. A worthy act of Christian courtesy bestowed upon a worthy man.

Rev. Dr. H. M. Hamill, of the Illinois Conference, a prominent character in the last General Conference, will transfer to the Church, South, and take congenial and important work there.—Central Christian Advocate.

Bishop H. C. Morriss, has spent a very active summer. District Conferences and dedications have engaged him almost continually for the past four months. The past week he has been at home resting and catching up with his correspondence. He will preach next Saturday and Sunday at Kavanaugh camp-meeting.—Central Methodist.

The regular receipts of the Methodist Protestant Board of Home Missions last year were \$8578, of which \$5212 was paid directly into the work of supporting missionaries and aiding in the maintenance of mission Churches. The board enjoyed a net gain in assets of \$7796, making the present amount \$23,687. The report urges upon the membership of the Church to note carefully the fact that "it is in form to transact its business properly, it has no embarrassing debt, its receipts are larger than they have been, and it is extending its field of operations into new places where we have not offered any assistance before."

REV. M. A. SMITH A. D. D.

Rev. M. A. Smith, our brother who is this year on the supernumerary list, had a very pleasant surprise the other day. At the recent commencement of the College of the Southwestern Association of the Methodist Protestant Church of Illinois, the faculty and Board of Directors conferred upon him the degree of Doctor of Divinity.

Bro. Smith was born in the vicinity of this school, and in his early life knew the man who at present is the President of the faculty. In appreciation of his strength and literary ability, this title was worthily conferred.

JOHN E. ROACH, Comd. Texas.

LITERARY NOTICES.

The August number of the Homiletic Monthly is laden with much interesting matter. It is a unique periodical, and is gotten up mostly for the benefit of ministers and Christian students. The Review section contains five very fine review articles, on the following subjects: "The Mormon Movement," "Early Intercourse Between the Hebrews and Other Ancient Peoples," "The Alfred Millennium Anniversary," "Professor Park's Declaration of Faith," and "The Originality of Christ's Teachings." The Sermon section has specimen sermons from the leading divines of the world; and this is followed by a number of departments pertaining to the various phases of ministerial Church work.

The August number of the Illustrated Methodist Magazine is before us, and even before you open its pages you are impressed with its beauty and attractiveness. As you open the magazine the first article is "Andrew Carnegie's Native City," and it is well written and impressively illustrated. The next is "Methodism in St. Louis." This is historical and of great value. The portraits of a number of the leading ministers and laymen who have figured in the Church in St. Louis appear to good advantage. There follows this an exceedingly helpful communication upon "The Indian Territory Problem," "Woman's Opportunity at the Dawn of the Twentieth Century," by W. W. Swails, is worth the price of the magazine. As I go on through there continues a fine bill of literary fare, for the thoughtful readers. Upon the whole this is a charming number of the magazine.

The July-August number of The Methodist Review is up to its usually high standard of excellence. The opening article is by Dr. W. F. Tillet, on "Some Currents of Contemporary Theological Thought." Dr. Tillet is one of our best thinkers and writers on questions of this character. "Descartes as Mathematician and Physicist," by Dr. Vaughn, is just such a production as one would expect from

so ripe a scholar. Dr. Tigert, the editor follows this with an excellent statement of the facts of "Descartes as a Philosopher." "The Beginnings of Islam" is a communication from the able pen of Walter M. Patton, a man of rare attainments in Semitic literature. "The Demand of Religion for the Poetic Element," by Clifford Lanier, is of lighter weight than the preceding articles, but it is interesting and well thought out. So we might continue with the rest of the able preparations, but from the above the reader can get a true idea of the value of our Review.

The August number of the Scribner Magazine has come to hand on time, and the moment you look upon it you see something beautiful. It is called the "Fiction Number," because a great many of its leading articles are stories, but they are of a high moral order and written by well-known men of excellent literary character. The outside cover is richly embellished with a splendid picture of a maiden, seated upon a sward, surrounded with pots of exquisite flowers. The first article is entitled "A Derelict," and is written by Richard Harding Davis. We did nothing but read this through from beginning to end. The plot of the story is laid near Key West and in the waters near the mouth of Santiago Harbor. The characters are newspaper men, but the two principal ones are "Keating," the Consolidated Press reporter, and a sort of a journeyman story-writer of brilliant gifts, but of dissipated habits, named "Channing." The former happened to be in a drunken stupor when the great naval battle was being fought, and the latter happened to be sober and wrote the account of the engagement and sent it in as the production of Keating. It made him famous. All of the details of the story are wrought out by Mr. Davis in his most captivating style, and is well worth more than a year's subscription to the magazine. The other numbers of the periodical are, for the most part, just as well written.

BOOK NOTICES.

"When the Gates Lift Up Their Heads," by Payne Erskine, and published by Little, Brown & Company, Boston. This is a story of Southern life, and it treats largely of the relation of the races. It takes up the social and industrial conditions as they exist, and points out what will be the results in the years to come if the proper adjustment of these conditions is ignored. Here and there one finds a paragraph not so pleasing to some of us, but upon the whole the book is written in a Christian spirit, and the incidents which make up its story are graphically put together and interestingly presented. It is not exactly a continued laudation of the negro, but it borders very close to that side of the questions treated. However, the story is not without merit to those readers who have not been surfeited with the literature and the old folk lore of the log cabin and the plantation.

"Antonio," by Jessie Vanzile Belden, and published by L. C. Page & Company, Boston. This is a story growing out of the settlement of a Dutch colony near the mouth of the Hudson River in the early times of the country, back as far as the beginning of the seventeenth century. The Indians were then largely in possession of this peninsula. As the introduction to the book says, "Antonio is but a type of the Old World maiden who, trusting herself to the fortunes of a life in what was to be the greater Holland, passed through the series of misfortunes which then were but the everyday experiences. Johannes van Bierenkom might have been met in simile within many a palisade, and as for David Buxtenof, Van Slack and the rest, their originals, in years gone by, lived existences of energy and distress precisely similar to the fanciful characters who move before us on the printed page. These people may or may not have lived. If they did, the years 1679-1680 found them in New Amsterdam, now the cities of New York, Albany and Schenectady." For this writer the book does not possess much interest.

TEXAS CONFERENCE STATISTICS.

In the printed statistics for 1900 of the Texas Conference, there is an error in the statistics of Platonia Station. It should be: Assessed for preacher in charge, \$68, and paid in full, assessed for conference, statements, \$60, and paid in full. My attention has but recently been called to this error, hence the tardiness of this correction.

CHAS. U. McLARTY, Statistical Secretary.

Wanted, at the Methodist parsonage, a man and his wife, a minister preferred, people who love God and little children, and know something of Methodist doctrine and usages. The man to teach and the woman to take charge of the boys' building. We have prayed. Has the Lord called any one to this work? If so, write me. W. H. VAUGHAN, Business Manager, Waxo, Texas.

EAST TEXAS

CONTINUED FROM PAGE 7.

commenced, and I called, which has been well received. The more revival meetings they may have, the more they will see the Lord in great power. At the close of a revival an annual conference is held. I have been and my "Allen" camp-ground. The church is full of joy, and we are about to build a good house for the Lord.

COFFEY

Bro. J. Allen, Aug. 10, a powerful meeting twenty-five sessions of thirty-five members of backsliders to revival in the Church for conference paid, \$100.00. We continued over 4 conversions, twelve to follow. The church fully lifted up, most singing. There is a to-day.

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WHITE HOPE

Bro. J. Allen, Aug. 10, a powerful meeting twenty-five sessions of thirty-five members of backsliders to revival in the Church for conference paid, \$100.00. We continued over 4 conversions, twelve to follow. The church fully lifted up, most singing. There is a to-day.

WEST TEXAS

TERRY

Bro. J. Allen, Aug. 10, a powerful meeting twenty-five sessions of thirty-five members of backsliders to revival in the Church for conference paid, \$100.00. We continued over 4 conversions, twelve to follow. The church fully lifted up, most singing. There is a to-day.

BETTY

Bro. J. Allen, Aug. 10, a powerful meeting twenty-five sessions of thirty-five members of backsliders to revival in the Church for conference paid, \$100.00. We continued over 4 conversions, twelve to follow. The church fully lifted up, most singing. There is a to-day.

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JK NOTICES.

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W. H. VAUGHAN,
Business Manager.

EAST TEXAS CONFERENCE.

CONTINUED FROM PAGE FIVE.

commenced, and I feel sure that this cir-
cuit, which has been so broken down,
will be redeemed this year. I have three
more revival meetings to hold yet, and I
pray that we may have the presence of
the Lord in great power at each one.
At the close of the camp-meeting we
organized a camp-meeting, and
Dr. Beagle and my people named it the
"Allen" camp-ground. We have the
promise of a deed to the ground, and ex-
pect to build a good shingle shed.

COTTONWOOD.

D. F. Fulley, Aug. 9: Our third quar-
terly conference is a thing of the past.
Bro. Fowler, from Athens, held the con-
ference for us, preached on Saturday at
11 o'clock and gave us a most delightful
sermon, captured all present and gave us
a good start. Bro. A. J. Foster, local
elder, preached two very earnest sermons.
We continued five days, had about thirty
conversions, twelve accessions and more
to follow. The Church was most power-
fully lifted up, moving along nicely all
singing. "There is sunshine in our hearts
to-day."

COFFEEVILLE.

Jim O. Allen, Aug. 10: I have just closed
a powerful meeting at Mims Chapel,
twenty-five accessions to the Church, thirty-
two or thirty-five conversions and a num-
ber of backsliders reclaimed, and a great
revival in the Church. All of our claims
for conference paid, and over. Our par-
sonage, which was found to be in debt,
will be paid out at once. The Mims
Chapel people at the close of the meeting
said in Bro. Allen's parsonage debt.
Bro. Jim McCain, a young local preacher,
assisted us, and did some gospel preach-
ing. Prof. Holcomb, of Daingerfield In-
stitute, was with us also, and did good
work.

ELM GROVE.

D. F. Fulley: At midnight August 2 we
closed our six days' meeting. Rev. S. N.
Allen of Tyler, Circuit, roused us against
sin. We held up his hands for our
prayers, and my how he did preach!
His preaching was of the old-time Holy
Ghost. Sinners were convicted and
mourning converted at the altar. The
Church revived, fifty conversions, two back-
sliders reclaimed, forty-seven accessions
to our Church and two to the Presby-
terian Church. Quite a number promised
to take up family prayer. The old brethren
and sisters say it was the best meet-
ing they ever witnessed from first to last.
Fish large congregations. Brethren, if you
want help, instead of calling for an evangel-
ist call in Bro. S. N. Allen. Just pull
the bridle off and give him the right of
way, and he can do more for the people,
then call in Fulley, and if he fails to
move them, why, you had just as well
come away, for they are joined to their
ids.

WHITE HOUSE CHARGE.

C. H. Smith: I have had two more gra-
cious revivals on White House charge,
one at Flint, about forty professions,
twenty-four accessions to our Church,
good revival in the Church. The local
preachers did me good service—Bro.
Blunt all the time, Bro. Griffin and
Sheppard one sermon each. Bro. York
helped also in prayer service and altar
work. The second one was at Lane's
Chapel. There were some eleven or
twelve professions, six accessions to our
Church, the Church much revived, back-
sliders reclaimed. Bro. J. T. Smith, P. E.,
and Bro. Struggs, of Cedar Street, did
much good by their soul-stirring sermons,
and most of the Church worked well.
All these professions were at the altar,
old-fashioned mourners' bench down on
their knees. These meetings were of six
days at Flint and five days at Lane's
Chapel. God is good to us on White
House charge. Praise his holy name.

The past, present and future of Hood's
Sarsaparilla. It has cured. It is cur-
ing. It will cure.

WEST TEXAS CONFERENCE.

TERRYVILLE.

C. E. Power: We have just closed a
twelve days' meeting at Terryville, con-
ducted by Bro. Perkins, our pastor. As
a result of the meeting there were thirty
additions to our Church, twenty to the
Baptist, and between forty and fifty con-
versions and reclamations. We had a
great meeting—spiritually, socially and
financially. Bro. Perkins preached with
great spiritual power. The Church was
greatly revived, the congregations were
immense. Notwithstanding the fact that
we had built a large arbor, using the
benches from both the Baptist and Meth-
odist churches, we could not accommo-
date the throng who came to hear the
gospel preached. Forty-eight dollars and
fifty cents was raised in cash for differ-
ent purposes and subscriptions for con-
ference collections in full. Bro. Perkins
did all the preaching with the exception
of one night, when Bro. W. J. Johnson,
of Yoakum, preached. We were greatly
assisted throughout the whole meeting by
the brethren of the Baptist Church.

BETHEL.

D. A. Greer, Aug. 5: We closed our pro-
tracted meeting at Bethel yesterday.
Surely the Lord was with us. The third
quarterly conference met at Bethel in
the beginning of the meeting. As we had
Bro. Lee, our spiritually minded Chris-
tian, presiding elder, to start us in the
meeting with three stirring sermons. The
interest was such that we could not close
at the end of ten days, so we ran over
the third Sunday. During the meeting
Bro. J. C. Adams came and gave us a
lecture against the liquor traffic. It was
well worth hearing. The audience gave
him \$2.80. The needs of a poor family
were brought before the audience on one
occasion and they gave them some \$25.
We took a cash and subscription col-
lection for the conference claims and
raised first and last \$4. Just as the
pastor was about to leave the ground the
Epworth Leaguers, gave him a free-will
offering. The financial total of
these figures is \$12.80. Now as a matter
of course, where there is that much mon-
ey raised in a community of farmers at
this time of the year there must be a
secret to the matter. The secret is, the
got religion. We had a powerful revival.
It touched the whole neighborhood.
Had twenty professions and sixteen addi-
tions to the Church. When I left there
were some young men who followed me
to my buggy with tears of repentance
in their eyes and begged me to continue
to pray for them. I believe the meeting
was the beginning of better days among

the young people of Bethel. The dance
received a deadly blow. We did our own
preaching. God blessed our efforts, and
we are greatly encouraged. We have
gathered up forty Methodists up to date,
and are looking forward to three more
protracted meetings. Judging the pa-
tient from the present pulsations, the
Mason charge can show the Bishop a
clean tongue by conference. In Jesus
name we mean to have this country for
God.

MOORE.

M. T. Allen, Aug. 7: Our third quarterly
conference was held at Wilson's Chapel
(Tehuacana), the fourth Sunday in June,
at which time Rev. B. Harris preached
the dedication sermon for our new church.
Our first protracted meeting for this year
was held at Big Foot. We began there
the fifth Sunday in June. Rev. A. C.
Biggs, of Pecosville, did most of the preach-
ing. He is a fine preacher. It was a good
meeting. Rev. M. K. Fred, of Bandera,
was with us at Amphion. I believe we
would have had a good meeting, but in
the beginning of it we had very heavy
rains and people could not attend.
Bro. Fred did us faithful, good work,
and the folks would be glad to have him
again. Our next meeting was at Frio
Town, third Sunday in July. Only con-
tinued three days. Rev. E. E. Harrison,
of San Antonio Female College, did the
preaching. We were all well pleased with
it. Our meeting at Wilson's Chapel
closed last Monday night. Rev. E. E.
Swanson, of Devine and Honda charge,
did most all the preaching and it was
done well. We believe that much good
was done in these meetings. We hope to
have a good report at conference.

BUDA.

J. J. Franks, Aug. 10: We have had
three good meetings on the Buda Circuit.
Have not held any meeting at Buda yet.
At New Hope we had twenty-two profes-
sions and sixteen accessions. At Lutton
Springs, thirty-eight professions and four-
teen accessions. At Science Hall, twenty-
five professions and eight additions. At
each of these places we will get several
more members later on. At New Hope
was alone until Saturday before the
meeting closed Sunday night, when the
presiding elder came and did the rest of
the preaching. At Lutton Springs I was
ably assisted by Bro. J. A. Garrison, a
local preacher, of Dripping Springs. At
Science Hall Bro. J. C. Gibbons, our pas-
tor at Kennesaw, did the preaching from
the middle till the close, and did it well
and acceptably to all. At the close of the
Science Hall meeting I had the pleasure
of baptizing my aged father, who had
been converted during the meeting, and
receiving him and my mother into the
Church. I am serving the people with
whom I was raised, but I am sure
of one thing—no man could have a more
heartily co-operating and sincere mother
I have had of those. We have just re-
built our barn, making it larger, and re-
painted the parsonage. Our collections
are all provided for.

KYLE AND PLEASANT GROVE.

J. T. Graham, Aug. 10: The Pleasant
Grove camp-meeting began July 28 and
closed August 6. The location is equi-
distant between Kyle, San Marcos and
Lockhart, about ten miles from each
place. A spacious, tabernacle, shingle-
roofed, was completed in time for the
meeting. There were twenty-one perma-
nent camps on the grounds. Congrega-
tions were large throughout. The
last went away beyond our seating capacity.
Rev. Sterling Fisher, presiding elder,
and family were among the campers. The
writer was also a camper, with his wife.
Bro. A. W. Whisman, of Bangs, spent six
days in the meeting. Bro. I. T. Morris,
of San Marcos, was with us frequently.
The character of preaching done by these
preachers was of a high order and gave
eminent satisfaction. Ten persons pro-
fessed conversion and fifteen united with
the Church. In the afternoon of the sec-
ond Sunday there was a League rally on
a large scale, led by Bro. Lynn Rogan,
of Lockhart. Most of the talks had snap
and push and spirit in them. Toward the
close of the service a good Christian body
of another denomination said, "Now I am
prepared to join the Epworth League."
The management here is negotiating for
the purchase of more land. When this is
effected and an underground system of
twenty thousand feet of water, which has
contemplated is finished, this will be one
of the best-located camp-grounds in the
conference. A number of the tents are
permanent, shingle-roofed and comfort-
able. These good people really unite to
the centralizing of a District Confer-
ence in the near future in connection
with their annual camp-meeting. It is
two miles distant from Rockdale, on the
M. K. & T. Railroad.

Keep the body healthy at this season
by using PRICKLY ASH BITTERS.
It is a necessary condition to successfully
resist malarial germs.

TEXAS CONFERENCE.

ROCKDALE.

Joe B. Sears, Aug. 4: On June 2 Rev.
George Stuart began a tabernacle meet-
ing in Rockdale. The attendance was
good from the first and the interest
sprang with the first service. Day and
night the people came and all the Church-
es took active interest and a more har-
monious and brotherly meeting was never
held in the town. Stuart's sermons were
well loaded with shell and conister, and
some thought with dynamite. Pastors,
officials, men and women, city offi-
holders and public men generally were
rounded up in a way to do people good.
Every form of Church life was reinforced
and quickened. No one knows just how
many were converted or how many were
reclaimed. But the most active mem-
bers of all the Churches were quickened
and blessed. There were about one hun-
dred and twenty-eight who gave their
names for membership the last night of
the meeting. But not less than one hun-
dred and fifty joined the different
Churches. The Methodist Church has re-
ceived seventy-two to date, and there are
ten or twelve yet to be received. All the
Sunday-schools have been filled to about
all their capacity. The Baptist Church
is full at preaching and prayer
meeting. It is an unusual sight to see
a church crowded at prayer-meeting. Es-
pecially the new members are standing
by the social meetings of the Church. A
men's prayer-meeting has been organized
and meets every Thursday night and all
the men of the town are expected to at-
tend. This meeting is a great blessing,
and many young men are learning to
take up the cross and work in the service.
The old citizens say that the meet-
ing was the best Rockdale has ever had.
One thing is evident: the town has a new
idea of what religion ought to do in a

town. Public morals register a much
higher standard than formerly. Every-
body is delighted with the meeting. Meth-
odism has greatly increased its working
strength. And the best thing in it is that
there is as fine a vein of spirituality as
I ever saw. We are in good shape and we
hope to continue so.

FULSHEAR AND BROOKSHIRE.

M. L. Lindsey: I am always glad to see
reports from the brethren, especially from
my own conference. I don't think this is
selfish. I suppose we are all more inter-
ested in our own conference than any
other, just as we love our own family
better than any other. Nothing very
startling has happened in our country.
We are about to have another crop fail-
ure down here. This will make the third
now in succession. Too much rain the
two previous years, not enough this year.
We have also the boll weevil to contend
with. But I don't believe I ever saw a
more courageous people. None have given
up even under the most discouraging cir-
cumstances. Success will finally crown
such persistent effort. We have a spiri-
tual Church. We were a most agreeable
charge. We have had two successful re-
vivals. Bro. Thomas, of Richmond, as-
sisted me at Fulshear. His preaching
was very acceptable. Church was greatly
revived, some reclamations and nine ac-
cessions. Very nearly all the people in
the neighborhood of Fulshear belong to
the Church. Our Brookshire meeting was
a decided success. Rev. J. W. Bogan, of
Rockwood, rendered us very efficient ser-
vice. His sermons especially are calcu-
lated to convert sinners. A great many
were converted and several converted
Satan's loved, and I think more will
follow. The meeting was a blessing to
the town of Brookshire. I began my
meeting at Patterson the last Sunday in
July. Preached at 11 and at night, and
just after dismissing at night I received
the good intelligence that my father was
seriously ill and summoning me at once
to his bedside, so I was forced to postpone
the meeting indefinitely.

LETTER FROM BRAZIL.

My Dear Dr. Lambuth: The Brazil
Mission Conference adjourned last
right after a most delightful and in-
spiring session. The celebration of
its twenty-fifth anniversary was a no-
table occasion. Our capacious and
handsome Calate Church was crowded
and the well-arranged program was
carried out most admirably. A great
advance has been made since I was
here four years ago. At this session we
received five men on trial and four
were ordained—three deacons and four
elders. The net gain is nearly 600, and
if the 250 candidates in Rio Grande do
Sul, now ready for reception, were in-
cluded we would report nearly 1000.
The membership of the Church, as now
reported is 2242. Over twenty-three
contas of milrees, which, at the pre-
sent rate of exchange, amounts to nearly
\$6000 dollars, has been contributed
for pastoral support. The magnificent
offering to the Twentieth Century
Fund, when Bishop Hendrix was out
two years ago, has been largely paid
probably two-thirds.

It was an occasion of great joy to
the conference to have present the
brethren of Rio Grande do Sul. They
were received with true Brazilian and
Methodist warmth. Bro. Price and
Welling spoke at length and with
great strength on conditions in that
great and growing State. Facts in de-
tail were given and incidents related
to show that opportunities there are
positively measureless. Think of such
items as these: At Sao Lucas, where
we have twenty members and forty
candidates, they propose to build a
church and parsonage and only ask
help in putting on a metal roof. At
Tres Capoes, where we have twenty
members and thirty candidates, they
make a similar proposition. In the one
case the cost will be about \$100, in the
other \$150. If I have two friends in
the United States who are desirous of
roofing these properties they are
highly authorized to communicate
with you on the subject.

At Os Valles, where we have no or-
ganization, 100 "Centes" believers—
have gathered themselves together and
invited Bro. Price to come up and or-
ganize a Church. At another large
town, the name of which, for the pres-

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ent, is withheld, a Methodist Sunday-
school of 100 meets regularly in a
Roman Catholic Church and by per-
mission. There large sections in the
western part of that most progressive
State, in which no Roman priest is to
be found and where he would not have
a cordial welcome. But these people
are without the gospel. Children, 5 or
6 years old, have never been baptized.
In fact, the whole Republic of Brazil
is open to the gospel as never before.
This report I got from missionaries of
all the evangelical Churches. Bro.
Tucker, the Agent of the American
Bible Society, says it is absolutely
impossible for him to respond to or-
ders for copies of the Holy Scriptures.
The Roman Catholic Church, in many
sections, is positively discredited. Now
is the long expected opportunity for
Protestantism in Brazil. Providential
indications point to speedy and mag-
nificent triumphs of grace, if the
Church at home will only provide the
men and means.

When these facts come to me, and
from so many and such reliable
sources, I long for an army of peace-
ful, spiritual invasion to go up and
possess this fair land for our Lord.

As further evidence of the rapidly
changing sentiment a petition has been
sent from leading citizens of Juiz de
Fera endorsing the proposition to
have governmental recognition of our
educational work. That is, the Fed-
eral Department of Education is asked
to give Granbery College the right to
confer degrees, and they are to be
recognized of equal merit with thely-
gymnasium. Only citizens of literary,
commercial or professional standing
were asked to sign the petition, and it
was gotten up by themselves and on
their own motion. I will probably
recompay the committee to-day in a
call on the Secretary of Education. So
you see the Granbery has already
made a history and must be better
equipped for larger work. The key to
our situation here, as in every mission
field is a well-trained, soundly con-
verted native ministry. In a few more
years, comparatively, if our colleges
were endowed and equipped, we would
need no more foreign missionaries in
Brazil. But now, as never before, is
the time to hurry forward recruits. I
shall not be at all surprised if at the
next session of the conference there
is reported a net gain of 1000.

As the mail steamer sails in a few
hours, I have not time to write more
just now. On account of the slow pas-
senger service between Rio and Rio
Grande do Sul, I find it absolutely im-
possible, much to my regret to quit
that State and meet my enjoyment at
the Ecumenical Conference in Lon-
don. Fraternally yours,
CHAS. B. GALLOWAY,
Rio de Janeiro, Brazil, July 17, 1901.

INDORSEMENT.

Your editorial, "The Alexander on
the Supernatural Birth of Christ" is of
much value, and it will meet with hearty
assent from Christians, in fact, who
have no desire or inclination to en-
dorse the admission which calls you
up in defense of the holy truth. The
admission is fraught with untold mis-
chief and cannot be countenanced by
Christians. I am glad for the wide-
awake courage and ability at the helm
of our Texas Christian Advocate.

J. FRAMPTON,
Wills, Texas, August 10.

FROM SHAWNEE, O. T.

Today marks an epoch in the history
of Shawnee Methodist Church, South.
The contract has just been let and signed
up by the Building Committee, your
humble servant being one of them, and
work will start at once on our new \$2500
church.
The Advocate is a most welcome caller
at our house every week.
J. S. MCINTYRE,
Shawnee, O. T., Aug. 10.

Eczema

How it reddens the skin, itches, oozes,
dries and scales!
Some people call it better, milk crust or
salt rheum.
The suffering from it is sometimes in-
tense; local applications are resorted to
they mitigate, but cannot cure.
It proceeds from humors interred or ac-
quired and persists until these have been
removed.

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positively removes them, has radically
and permanently cured the most obstinate
and is without an equal for all cutaneous
eruptions.
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We are pleased to announce to our
readers that Rev. G. W. Randolph and
Dr. L. D. McCullough, those noted special-
ists of the voice from St. Louis, have
returned to Texas to cure several hun-
dred stutters and stammerers who
failed to come to them last winter when they
were in Dallas, curing hundreds who did
come. We saw some of them after they
were cured, and published letters from
many more who wrote of their cure
weeks after their treatment. We know
these Doctors personally and know what
leading men and papers say of their
work. We would not publish this in the
Advocate. They come highly recom-
mended to us.

Sunday-School Department.

THIRD QUARTER, LESSON 8, AUG. 25.

ABRAHAM AND ISAAC.

Gen. 22:1-14.

Golden Text: "By faith, Abraham, when he was tried, offered up Isaac."—Heb. 11:17.

The word tempt here means to try, to test, and this kind of temptation is necessary in all human experience...

Abraham is in preparation for a wonderful experience, and to a large extent, the destiny of his posterity depends upon his fidelity.

Jesus Christ was tried severely, and "the Captain of our salvation was made perfect through suffering."

Isaac is called the only son because he was the son of promise, and was the only son of Sarah, and the proof of the miraculous in his birth was the fact that he was born after his mother had passed the age of child-bearing.

If Abraham's faith had been merely a mental assent, superinduced by evidence proving the facts which he believed, then this whole transaction could be accounted for only on the supposition that Abraham was demoted; for the preponderance of evidence was largely in favor of the perpetuity of Isaac's life...

Abraham had not forgotten the memorable day when he met the three strange men in the plains of Mamre, and that one of them said that at a certain time Sarah would bear a child and his name should be Isaac, that he would be the father of many people—as numerous as the sands of the sea—and from him should come the Savior of the world.

He believed with the heart, and the conscious testimony of the witnessing spirit set aside all opposing evidence of a mental character. He kept the object of his mission to Mount Moriah from Sarah, the two young men who accompanied him, and his son Isaac, because, if they had known it, they would doubtless have opposed his purpose with violence...

Abraham really sacrificed Isaac, for in Hebrews we are told that he received him, as it were, by faith from the dead, and God did not arrest his hand until his faith had witnessed the death and resurrection of Isaac...

These trials of faith are necessary, not only for ourselves, but faith thus assumes form and proportions visible and tangible, and human senses perceive and understand the reality of a faith that directs the course of human life.

Moriah means the "land of vision," or "the manifested of Jehovah."

On this mount Solomon built his temple. There are some traditions asserting that this was the place where Abel offered his burnt offering, and that Noah built an altar for the same purpose on this historic mountain.

The sacrifice of Isaac was typical of the sacrifice of Christ, slain for the salvation of the world. There is no favoring of human sacrifice here. On the contrary, the life of Isaac was spared as too precious for this kind of suffering, but a ram was substituted for him.

How could Abraham have compassed this boundless sweep of faith without the help of the altar? An illustration helps the mind up to a thought we can not reach without it. A ladder helps our bodies up to a place

we can not reach without its help, and suffering and trials help faith to sublime heights we could never attain otherwise. As Abraham approaches the mount, he evidences his confidence in God that he will give back the boy: "Abide ye here with the ass, and I and the lad will go yonder and worship, and come again to you," never doubting for a moment. Though Isaac is to be slain, yet Abraham says "we will come to you again."

Epworth League Department.

LESSON CALENDAR.

Third Quarter, 1901. Aug. 25—Missionary Sacrifices (Missionary Meeting), Phil. 2:4-8. Sept. 1—Spiritual Acquaintance, Job 22:21-25. Sept. 8—Heavenly Helpers, 2 Kings 6:15-17. Sept. 15—True Honor, John 1:31-41. Sept. 22—The Sabeon Power Doomed (Temperance Meeting), Ps. 25:1-10. Sept. 29—Growth of the Kingdom (Missionary Meeting), Ps. 72.

I—OUTLINE FOR THE WEEK.

August 25: Missionary Sacrifices (Missionary Meeting).—Philippians 2:4-8.

Reference Word: "Go."—Matt. 28:19, 20; Mark 16:15, 16; Luke 14:23; John 15:16.

DAILY BIBLE READINGS.

Sunday—Design of Conversion.—John 15:1-8.

Monday—The Man and the Message.—Eph. 4:1; Acts 1:8, 9; II Cor. 3:2-6.

Tuesday—The Message and the Man.—Matt. 24:1-14.

Wednesday—The Law of the Kingdom.—"Go."—Matt. 28:19, 20; Luke 10:2-5.

Thursday—The Results of Obeying the Command.—Matt. 25:34-40; Ps. 126:6; James 5:20; Matt. 13:18-42.

Friday—The Results of Ignoring the Command.—Matt. 25:41-46; Rev. 3:15, 16; Luke 13:25-29.

Saturday—Missionary Sacrifices.—(See Comments on Phil. 2:4-8, Lesson IV.)

II—THE HYMN.

Young People's Hymnal, "Bringing in the Sheaves"—182.

"Faith is the Victory"—25.

Stand up, stand up, for Jesus.

Ye soldiers of the cross;

Lift high his royal banner,

It must not suffer loss.

From victory unto victory

His army he shall lead.

Till every foe is vanquished,

And Christ is Lord indeed.

—George Duffield, Jr.

III—COMMENTS ON THE LESSON.

(a) Lesson, Phil. 2:4-8. Though I might also have confidence in the flesh, if any other man thinketh he hath whereof he might trust in the flesh, I more: Circumcised the eighth day, of the stock of Israel, of the tribe of Benjamin, an Hebrew of the Hebrews; concerning the law, a Pharisee; concerning zeal, persecuting the Church; touching the righteousness which is in the law, blameless. But what things were gain to me, those I counted loss for Christ. Yea doubtless, and I count all things but loss for the excellency of the knowledge of Christ Jesus my Lord: for whom I have suffered the loss of all things, and do count them but dung, that I may win Christ.

(b) Theme: Missionary Sacrifices. (c) Time: A. D. 61.

(d) Place: The epistle was written during Paul's first imprisonment at Rome (Acts 28) to the Church at Philippi, a chief city in Macedonia, north of the Archipelago, and the scene of the last struggle of the Roman Republic against despotism. The Jews were few, and had no synagogue, but were allowed a small chapel outside the gate, in a secluded spot by the river's bank. Here Paul and Silas converted Lydia, came into contact with heathen Paganism (the worship of evil spirits), and were scourged and imprisoned, which led to the jailer's conversion and the founding of a faithful Christian community.

(e) Comment: (A) Based on Philippians, "Expositor's Bible." "Put no confidence in the flesh." If, under the revelation which centers in Christ, Paul found the way to God, then all other ways must be for us ipso facto exposed and condemned. Many things the flesh can do, in worship as in other departments; but it can not attain to the worship that is by the Spirit of God. Much it can boast of, but it can not replace Immanuel; it can not fill the place of the reconciliation and the life. Paul appeals to his remarkable history and asserts his right to speak. He knows Judae religion, which glories in the flesh, and he knows also the better way. See his catalogue of prerogatives: "Circumcised the eighth day"—no proselyte, born in the fold: "of the stock of Israel"—parents were not proselytes, for his pedigree was from "the tribe of Benjamin"; "Hebrew of the Hebrews"—nursed and trained in the speech and spirit of the chosen people; "concerning the law, a Pharisee"—that is, "of

the strictest sect of our religion" (Acts 26:5). Not a Judaiser, half-hearted, for he was "a persecutor of the Church." Nor these things only, but even all things—"Yea doubtless, and I count all things but loss for the excellency of the knowledge of Christ Jesus my Lord."

(B) Based on Philippians, Clarke's Commentary.

"Though I might also have confidence"—cause to boast in outward rites and ceremonies. "Circumcised the eighth day"—in strict observance of Mosaic law (Gen. 17:14). "Of the stock of Israel"—in regular descent from Jacob. "Of the tribe of Benjamin"—the favorite son of Jacob—the tribe that did not revolt and never went into idolatry. "Hebrew of the Hebrews"—no alien blood in his veins. "Touching the law, a Pharisee"—not only received, but scrupulously attached to the law. "I count all things but loss"—not only my Jewish privileges, but all others of every kind, with everything that men count valuable, or on which they depend for salvation. "For the excellency of the knowledge of Christ"—that superior light, information and blessedness, which come through the gospel of the Son of God; justification through his blood, sanctification by his Spirit, and eternal glory through his merits and intercession. "I have suffered the loss of all things"—I have made the voluntary choice of Christ, his cross, his poverty and his reproach, and for these I have freely sacrificed all I had from the world, and all I could expect from it.

That is a happy Leaguer who, like Paul, decides to lose that he may win Christ. The poet thus sings of our transcendent gain: Though sown in tears through weary years, The seed will surely live; Though great the cost, it is not lost, For God will fruitage give, The harvest home of God will come, And, after toil and care, With joy untold your sheaves of gold Will all be garnered there.

IV—ILLUSTRATIVE. The world has wondrously changed in its attitude toward the missionary. David Livingstone, once ridiculed as a fanatic, was given a State funeral and sepulture in Westminster Abbey. Dean Farrar, in referring to the sneer of Sydney Smith against William Carey and the small contribution of £13 2s 6d by the Baptists of Kettering to project a mission in India, uttered these generous and eloquent words: "Nevertheless, at this moment every one who knows anything of India, knows that we owe more to that consecrated cobbler, and to his pitiful and beggarly £13 2s 6d, than we owe to the genius of Warren Hastings or the fiery battle brunt of Lord Clive."

Another characteristic of missionary consecration is the joy of service. Constraining love becomes a sustaining grace. Brainard so loved the heathen that without their salvation nothing could make him happy. James Calvert, though in labors abundant and perils oft among the cannibals of Fiji, said: "We had no night of toil; God was with us from the first, and all along." Dr. John Talmage, of China, who recently died after more than forty-five years of service, said: "The missionary of Christ knows no sacrifice. His work is all joy, nothing but joy." Mackay, who has been called the "St. Paul of Uganda," wrote these words, which ought to inspire in us a deeper consecration to God: "I don't consider it a self-sacrifice, as some count it, to come here as a pioneer of Christ and civilization. I would not exchange my place for all the world."

We reap to-day the fruit of sublime

A FACT ABOUT THE "BLUES"

What is known as the "Blues" is seldom occasioned by actual existing external conditions, but in the great majority of cases by a disordered LIVER.

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Seven graduates for 1900 and 1901. All passed entrance examinations to Vanderbilt, one ended the Freshman year at Vanderbilt, leading a beginning German class, and second in her Greek class. Another, a Math graduate, led his class of 122. Another led at the Northwestern University, Georgetown. Two engaged in teaching. One averaged on examinations for first-grade certificate 90. The other 98-100. Subjects: One, on examination, made Sophomore Greek and Latin in the University of Texas.

A

Mr. W. H. Williams, Sec. Vanderbilt University, Aug. 2, 1900: "I give you great pleasure to commend your school in very high terms."

R. S. Hyer, A. M., LL. D., President Northwestern University, Dec. 15, 1900: "This institution is in the very front rank of like schools in Texas and no better work is done anywhere."

George Pierce Garrison, Ph. D., University of Chicago, Prof. of History, University of Texas. In my opinion the Alexander Collegiate Institute of Jacksonville is one of the best preparatory schools in Texas.

Edwin W. Fay, Ph. D., Johns Hopkins, Prof. of Latin, University of Texas. "I think very well indeed of the work in Latin of the Alexander Collegiate Institute. Mr. Williams has entered our Sophomore Latin class EXAMINATION and given evidence of exceptional previous training."

W. J. Battle, Ph. D., Harvard, Prof. of Greek, University of Texas, June 22, 1900: "It would be well for the cause of education in Texas if we had more schools like yours. I congratulate you on your work and wish you every success."

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under an able and experienced faculty, does thorough preparatory work where students are not sufficiently advanced to enter the College classes. It has its own building and extensive grounds.

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beautifully located in a campus of thirty acres, possesses a large stone building, well furnished, and supplied with all modern appointments necessary for a woman's college. It is under the immediate care of Rev. Jno. R. Allen, D. D. Courses of instruction in all the University classes are open to young ladies, who are under the care of a matron while at the University building. The best of instruction is also offered in MUSIC, ART and ELOCUTION.

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offers board to young men at \$10 per calendar month, or \$50 if paid by the term in advance. It is under the supervision of Prof. S. H. Moore. Board to private families at from \$12 to \$15 per month. Other charges are reasonable. SPECIAL CONCESSIONS are offered to ministers in the pastoral work.

NEXT TERM OPENS SEPTEMBER 4, 1901.

For further information, address R. S. HYER, Regent, Georgetown, Texas.

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endurance and unfalt Judson had been a Furch, some one "What of the prospected apostle replied promise of God." To that not a seed was all stony ground shone like brass up soil, with never a chaman's land to tell of Yet they confidently tently waited. It is done that it was se Carey in India, Ju Morrison in China, or Henry Richards, baptized his first

V—WORTH The spiritual pulse its missionary pulse. ing when the spirit Church will be deter gree of missionary of the congregation. Th the preached Word is the world through: He who is not a mi is not in sympathy and plans of the La who said: "Go ye in and preach the gosp ture."—Pacific Metho

When a man dies "What has he left be angels ask "What go sent before him"—E How glorious life s in co-operation with we could really feel ernesship with the glo the thought would bu ment, weakness and s Sanders, Yale Univer The only real inter and progress of the lions of China is the when we remember knowledge of China i wholly from the work we may fairly say t stand as interpreters and the West.

If our Christianity its high claims, we ar to know it, and can eal it. But if we aims and claims are facts of history, the offered a sober truth "Whoever does anyth Christianity is guilt son against the civil kind."

In this demand fo there may be eviden faith, a desire to walk is the sturdiest and in God that laborio then cheerfully wa "idolators of the imm objection Archbishop made reply as follows is in a hurry to see t his tillage must culti not forest trees." O long for "the fullness ern Missions." Bishop

Like the tide, whic enly impulse and str the shore until it wh waters every rock an lies within its path, t ment of the kingdom, not, rests not, knowe ties, and feels no chel sist it must yield or They who move with the conquest of the e ceaseless joys of heav Smith, D. D.

Christ gives life to says: "As the Father even so send I you." is a missionary. H nursed in the lap of c trained in a luxurial or he may have bee "suckled on a creed o trers not. If he has be and feels the throbb of he is a missionary se Christ to touch dead s ness of life.—George I.

O matchless honor, al High privilege, surpas That thou shouldst cal linked in work-fello To carry out thy wond To bear thy messages "In trust" with Christ grace To every soul of huma

FROM THE NO It takes more than do give disgracefully the world. More earne missionaries buried in heathen world is neede else. While these de women follow the conv to such sublime sacri ciation, the Church needs tarry at Jerusa now needs to feel a de her representatives in Our Zion needs to be pentecostal flame.

It is asserted that inherently expansive at that its nature is to gr missionary Church is cying. No anti-missio heaven. The sordid s science can't take in m

WOMAN'S DEPARTMENT.

Conducted in the interest of the W. F. M. Society and the W. H. M. Society. Address all communications to Mrs. Florence E. Howell, 179 Masten Street, Dallas, Texas.

NOTICE.

Presiding elders in any of our conferences having preachers in their districts needing help through the Department of Supplies of the Woman's Home Missionary Society, will please notify me as early as possible, so the boxes may reach the preachers before winter sets in. Home Mission Society desirous of sending boxes will also please apply early for blanks. I trust many boxes will be sent by the societies in the Texas conferences.

MRS. J. H. YARBROUGH, Supt. of Supplies Woman's Home Mission Society, M. E. Church, South, Nashville, Tenn.

The district meeting of the Woman's Home Mission Society of Greenville District will be held in Greenville Tuesday August 29, at Kavanaugh Church. Each auxiliary is urged to send one or more delegates. Pastors of the district are cordially invited to be present. MRS. E. W. HARRIS, District Secretary, Greenville, Texas.

ANNUAL MEETING OF THE W. F. M. S. OF THE TEXAS CONFERENCE.

The Woman's Foreign Missionary Society of the Texas Conference assembled for its twenty-first annual session in the M. E. C. S. Bryan, Texas, on Friday, June 21, at 5 p. m.

The consecration service held by the Corresponding Secretary, Mrs. S. S. Park, furnished a season of happiness, which is so much better than pleasure.

At 8:30 p. m., we assembled for the first public meeting, and were glad to be in the presence of a large audience. Mrs. I. O. Allen, of Bryan Auxiliary, expressed in a few well-chosen words, the welcome we had all been made to feel in the homes where we were entertained. Mrs. Blakely responded for the society, and we felt that we were fortunate in our representative, as well as in our temporary home.

The Juvenile Missionary Society of Bryan then entertained us with a program well prepared and rendered with interest and animation as well as with skill. We are persuaded that our Sister Shettles, who trained them for the occasion, will also, if permitted to remain long enough with them, train them to serve God wherever he may call for their service.

The first business meeting was held on Saturday, the 22nd, from 9 am to 12:30 p. m. Twenty-two officers and delegates were enrolled. Organization was soon complete, and routine business occupied the time.

The report of the Corresponding Secretary showed the following statistics: Auxiliaries, adult, 22; Auxiliaries, juvenile, 14; Woman's Mis. Advocate taken, 157; Little Workers taken, 134; Woman's Auxiliaries organized during the year, 4; Juvenile Societies organized, 2; Life members, 81; Honorary life members, 1; Honorary life patrons, 1.

The report of the Treasurer was a very agreeable surprise, as the disbursements of the year seemed too great for us to meet and sustain ourselves. It was as follows:

Table with 2 columns: Item and Amount. Includes Dues from Woman's Auxiliaries (\$486.15), Conference Fund, Woman's Auxiliaries (100.06), Dues from Juvenile Auxiliaries (127.90), Pledge from Woman's Auxiliaries (21.10), Pledge from Juvenile Auxiliaries (206.52), 20th Century Woman's Auxiliaries (328.80), 20th Century Juvenile Auxiliaries (52.75), Scholarship, Woman's Auxiliaries (261.90), Scholarship, Juvenile Auxiliaries (6.00), Other Objects, Woman's Auxiliaries (12.90), Other Objects, Juvenile Auxiliaries (6.15), Total (\$1755.68).

The Committee on Extension of Work reported as follows:

At the great Missionary Conference in New Orleans, the watchword 'Go Forward' was given to the Church. We feel that our society needs to heed the exhortation. Experience teaches us that our success depends largely on the diligence of Conference, District, and Auxiliary Secretaries; therefore we urge that they see that the work of

the respective committees of this annual session be enforced in auxiliary meetings; that they in no case allow their work to remain undone, and in the event of sickness the superior of fear be notified in time to provide for the accomplishment of their work. We recommend that District Secretaries use their utmost efforts to lead their auxiliaries to realize that their work is the Lord's, and must be done 'as unto Him'; that great care be taken in the election of auxiliary officers, that the work languish not; that prayer work go hand in hand, looking ever to the 'hills whence cometh our help.'

The Committee on Juvenile Work reported:

Believing that our Church needs education on missions, and that the best time for such education is youth, and the best place is the Juvenile Missionary Society, we urge the organization of more of these societies, and in view of the difficulties such as have been reported to this committee, we recommend: First, where there is a lack of interest, that the adult society or lady manager give more encouragement and assistance, and that the children themselves be elected to office, instructed and encouraged in the duties of the offices; that the membership be confined to the children not over sixteen years of age; that meetings held oftener than once a month serve to increase interest. Where there is difficulty in collecting dues, let a social meeting be held on the day before the regular business meeting, and at this gathering let the lady manager remind the members to bring their dues to the business meeting. Immediately after each business meeting, the Secretary and Treasurer should call on the delinquent members for their dues. The lady manager should plainly instruct all members as to the purpose to which the funds are applied. Diligent effort should be made to circulate the Little Worker, and its program should be used in all business meetings. Social meetings should be held frequently, as a means of keeping up interest, but should not become a primary medium. Those meetings should usually be restricted to the society, and when made public, a fee should be asked for admittance. Children should be encouraged to support a child in some mission school, and the social meetings should be made profitable by having the children to assist in preparing clothing and packing box for the child supported. In view of the fact that two children's societies seldom prosper in the same charge, the adult society in a charge where a Juvenile Missionary Society exists should request the pastor not to interfere with such society by the organization of a junior league.

The Committee on Finance recommended that all societies be very careful in selecting their Treasurers; that Treasurers be conscientious in collecting their dues, since lack of diligence is detrimental to the work; that promptness in sending in remittances be earnestly enjoined. This should be done on or before the first of March, June, September and December. They also recommended tithing, and a report on the same endorsed the quarterly collection of the pledge and advised the publication of the minutes of this session, with constitution and by-laws incorporated, and that, if necessary, \$25.00 of the conference fund be used for this purpose.

The Committee on Publication, in view of the importance of keeping auxiliaries informed as to the work of the conference society, urge the publication of the minutes of this meeting (500 copies) for distribution, and the printing of such blanks as may be called for by the Corresponding Secretary, and the appointment of a committee to arrange for these publications.

Another committee, appointed to consider the subject of informing the members about their duty, urge the reading and careful circulation of literature bearing on the subject of missions, emphasizing the publications of our Church and our Board of Missions, and the Bible, especially the Acts of the Apostles.

This was supplemented by another resolution, urging the collection of libraries by auxiliary societies, and providing means for caring for the same.

Resolutions were heartily endorsed expressing gratitude to the ladies of Bryan, and the pastor and his wife—Rev. and Mrs. E. L. Shettles—for their great hospitality and many kindnesses, to the organist and choir for their assistance, to the juvenile society for the entertainment that was so heartily enjoyed, to Rev. C. A. Hooper for his impressive, instructive and edifying sermon on Sunday, June 23, at 11 a. m., and to the auxiliary society for the very agreeable reception at the residence of Mrs. Webb.

On Sunday, at 11 a. m. Rev. C. A. Hooper preached from the Great Commission, as recorded by Matthew and Mark.

At 8:30 p. m. a public meeting was held, in which letters were read from Mrs. Dr. Park of Soochow, China, and

Miss Mary M. Tarrant, our own missionary in China, followed by an account of the great Missionary Conference in New Orleans, Monday night was the anniversary, in which Mrs. S. S. Park gave an account of the annual meeting of the Woman's Board of Missions, and a summary of the general condition of the work. Pressed by the demands of the work and the love of the Master, she had, by our authority, pledged the conference society to strive to raise \$500 in addition to the dues and conference fund. Delegates present promptly assumed \$360 of the amount.

Officers for the ensuing year are: President, Mrs. S. Philpot, Dew; Vice-President, Mrs. J. E. Green, Houston; Corresponding Secretary, Mrs. S. S. Park, Rodgers; Treasurer, Mrs. M. E. Steele, Houston.

District Secretaries—Austin District, Mrs. Kate Decherd, Austin; Brenham District, Miss Anne Lide, Chappell Hill; Calvert District, Miss E. L. Nettles, Marlton; Huntsville District, Mrs. C. A. Hooper, Huntsville; Houston District, Mrs. Davis, 1619 Cranford St., Houston. MRS. S. PHILPOTT, Dew, Texas.

A PLEASANT VISIT TO THE HOME OF REV. JAS. McDUGALD.

As soon as I found that I was within about twenty miles of Bro. McDugald, I decided to make him a visit. He was once my preacher in charge for four years successively, during which time I was licensed to preach. This was at Rose Hill, in Mesquite Circuit, W. C. Young (now of Dallas), presiding elder. My visit was most delightful to me. In our reminiscences we lived over again some of those days. Bro. McDugald, as he puts it, is alive to everything around him, and in Church and State. He preaches much and visits those to whom he preaches. It is so natural for one to keep up his life-work and his life-time habits, even down to old age. Sister McDugald is as young as ever, except in years and strength. She is a brilliant woman and her bright children are blessed with good help in laying the foundation of their education. Their little home of 53 acres was presented to them by the North Texas Conference when he superannuated, after twenty-five years of faithful and efficient service. It is a nice place and has good improvement. May God's blessing rest upon them till their work is done. A. C. BENSON, Foreman, Ark., August 8.

Tired Mothers.

It's hard work to take care of children and to cook, sweep, wash, sew and mend besides. It makes a shop of the home, a shop where sixteen hours make a day and yet there is much working overtime. Hood's Sarsaparilla helps tired mothers in many ways—it refreshes the blood, improves the appetite, and assures restful sleep.

HOW THE PRESIDENTS GOT THEIR NAMES.

The origin of names is ever an interesting field of study and exploration. One newspaper writer has been looking into the patronymics of our Presidents, with this result:

Washington is an English territorial name, being with the exception of Lincoln and Garfield, the only one of its kind on the list. Adams, Jefferson, Madison, Jackson, Johnson, Harrison are all true derivations from Christian names meaning respectively, the son of Adam, of Geoffrey, of Matthew of John, and of Harry, which last is not a nickname in English, but the true form of the word, Henry being later and a purely slavish following of the French spelling of the word. Folk is an abbreviation of Pollock or Pollok, itself from Paul, and the 'I' in it used to be sounded, though it is now dropped for the sake of euphony. Pierce follows the same analogy, coming from Peter, the French Pierre—Piers Ploughman.

A TEXAS WONDER.

HALL'S GREAT DISCOVERY. One small bottle of Hall's Great Discovery cures all kidney and bladder troubles, removes gravel, cures diabetes, seminal emissions, weak and lame backs, rheumatism and all irregularities of the kidneys and bladder in both men and women, regulates bladder troubles in children. If not sold by your druggist, will be sent by mail on receipt of \$1. One small bottle is two months' treatment, and will cure any case above mentioned. Dr. E. W. Hall, sole manufacturer, P. O. Box 629, St. Louis, Mo. Send for testimonials. Sold by all druggists.

Read This.

Gollad, Texas, Feb. 5th.—We, the undersigned, have used Hall's Great Discovery for kidney and bladder troubles, and fully recommend it. R. R. STOUT, E. S. STOUT, J. W. GIBSON, W. S. DABNEY.

Flattery is never more than a loan.

SPECIAL BARGAINS IN PIANOS.

Write the Great Jesse French Piano & Organ Co., Jesse French Building, Dallas, Texas.

UNANSWERED LETTERS.

August 5—J. W. Goodwin, has attention of G. W. Kinch-bro, sub J. R. Sears, sub J. W. Dribbess, sub. August 5—W. W. Watts, sub Jas. A. Walker, sub W. H. Crawford, sub. August 10—G. J. Shatt, sub. August 12—J. P. Garrett, sub W. W. Horner, sub W. H. McKoson, sub. August 13—M. Thompson, has attention of W. H. Hagg, sub J. W. Horner, sub C. W. Glanville, sub R. J. Vaughan, sub. L. A. Clark, has attention, Geo. A. Nance, sub. August 14—T. W. Lovell, sub C. M. Harless, correction will be made. J. H. Bennett, sub.

Waxahachie District—Fourth Round. Ferris ch. at Bluff Springs, Aug. 23, 25. Palmer ch. at Boyce Valley, Aug. 23, Sept. 1. Lawrence ch. at L. 11 a. m. Sept. 11, 13. Hubbard ch. at L. 7:30 p. m. Sept. 11, 13. Alvarado ch. at A. 11 a. m. Sept. 21. Grandview ch. at Grandview, Sept. 22. Venus ch. at Mountain Peak, Sept. 22. Midlothian ch. at Midlothian, Oct. 5, 6. Waxahachie ch. at Waxahachie, Oct. 6. Red Oak ch. at Long Branch, Oct. 13, 14. Milford ch. at Berry's, 11 a. m., Oct. 20. Foreston ch. at Foreston, Oct. 21. Italy ch. at Italy, Oct. 21. Bon ch. at Oak Branch, Oct. 26. Chip ch. at Village-Creek, Oct. 27. Ray ch. at Ray, Oct. 27. Bartlett ch. at Bartlett, Nov. 2. Enns ch. at Enns, Nov. 2. Home Bishop, P. F.

"Beyond the Question of Doubt."

The "Katy Flyer," via the M. K. & T. R. Y., is the best train to take, if you are going to the PAN-AMERICAN EXPOSITION, at Buffalo, N. Y. Clean, up-to-date service, Buffet Sleepers and free "Katy" Chair Cars. The most comfortable and finest route from TEXAS to the NORTH. Full information as to rates, schedule, connections, etc., can be obtained by calling on or writing any "Katy" Agent, or W. G. Crush, G. P. & T. A., Lins Building, Dallas.

A CATECHISM FREE.

Mrs. Thornburgh's Catechism for small children, written by a lady of large experience as a teacher of children in the Sunday school. It is pronounced by many leading Sunday-school teachers to be the best catechism published. One of the most successful teachers in Texas has so declared.

It has had a marvelous sale upon its merits. We want every teacher of children to examine it. A request on a postal will secure you one free. Address: W. S. KEENAN, Galveston, Texas.

ARKANSAS METHODIST.

Little Rock, Ark.

Summer Resorts.

The splendid attractions of the Summer Resorts on the Chicago, Milwaukee and St. Paul Railway offer to travelers special inducements to spend the Vacation Days in the wild woods of Wisconsin with rod and gun, or at the health-giving watering places, made justly celebrated the world over. The inland lakes, nestling among scenery as picturesque and as grand as imagination can conceive, is a masterpiece of Nature's wonderful creations. The spruce-laden atmosphere of the forests is pure and invigorating, and one spending the summer among the Lakes and Dells will return with happy memories of pleasant days. The Milwaukee palatial trains make travel a pleasure. They are constructed on lines of elegance and comfort. Electric berth reading lamps, peculiar to this road alone, serve to make those trains particularly attractive to tourists, and especially so to ladies traveling alone with children or in small parties.

For booklets entitled "Summer Homes Hunting and Fishing in the Lake Country," and detailed information, address M. F. Smith, Commercial Agent, 219 Main Street, Dallas, Texas.

On July 24 and 25th, August 6th and 7th, and September 2d and 3rd, the H. & T. C. R. R. will sell, from all stations, round trip "Homeseekers' tickets to all points in California, at rate of one first-class limited fare, plus \$2. The going train leaves on these tickets will be fifteen days, and the final limit leaving destination twenty-one days from date of sale.

This line is equipped with first-class sleepers and free chair cars to Houston, and direct connections with the Southern Pacific Sunset Route for California, which line operates through excursion sleepers.

In addition to this, through sleepers are operated between Houston and Denver, via the Fort Worth and Denver Road, from which point connections are made with trains for California.

Ask your local agent for rate or write S. F. B. MORSE, M. L. ROBBINS, P. T. M., G. P. & T. A., Houston, Texas.

MEN WANTED.

Men of brawn and brain to occupy the rich and fertile valleys of Central East Texas. Men to plow, to hoe, to sow and to reap, to grow fruits and vegetables, to work in factories and develop the natural resources.

They can find here unparalleled opportunities for home building and home comforts. The sluggard, the drone and the shiftless are not wanted, but the industrious and frugal are welcomed by as hospitable a people, occupying an healthful a country, as genial climate and as rich and fertile soil as can be found anywhere.

Write to Sam. H. Dixon, Pass. & Imp. Agent, H. E. & W. T. Ry., Houston, Texas, for thirty-page folder giving full information about the new Eldorado.

Good breeding consists in having no particular mark of any profession, but a general elegance of manners.—Johnson.

MOKI SNAKE DANCE.

The dramatic pagan ceremony of the Pueblo Indians of Tusayan, Arizona, popularly known as the Moki Snake Dance, will occur in August this year at the pueblo of Mishongovi and Woldi. In 1900 it was witnessed by more than a hundred tourists.

This weird ceremony is a prayer for rain. It continues for nine days. The public performance on which five rattlesnakes are handled occurs on the ninth or last day, which is the time when the general public are invited to be present, although no objection is made to an earlier visit.

Special reduced rates to Arizona points have been announced by the Santa Fe for this occasion.

To become fully informed about the Moki, read our illustrated book, "The Moki Snake Dance," sent free on request. Inquire of agents regarding rates, and date of sale. W. S. KEENAN, General Passenger Agent, Galveston.

I. & G. N. Popular Excursions.

Buffalo, N. Y.—Pan-American Exposition. Tickets on sale daily. Louisville, Ky.—August 27-30, Triennial Conclave Knights Templar.

Marlin, Texas—All-year-round tickets from I. & G. N. stations at rate of one and one-third fares. World-famous hot well, Natural Sanitarium and Health Resort.

Buffalo, Mich.—August 28-31, National Fraternal Congress. Indianapolis, Ind.—August 27-30, National Association Fire Engineers.

New York, N. Y.—September 5-11, Great Council Improved Order of Red Men. Chattanooga, Tenn.—September 2-7, National Association of Letter Carriers. Low rates will be in effect for all of the above excursions. 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 Special Rates.

California—Account Homeseekers' Excursions, one fare plus \$2.00, first and third Tuesdays of July, August and September, limited for return 21 days from date of sale.

Buffalo—Account of Pan-American Exposition, various rates according to limit, on sale daily.

Louisville, Ky.—Account Conclave Knights Templar, one fare plus \$2.00, Aug. 24 and 25, limited to leave Louisville Sept. 2, with privilege of extension to Sept. 15. Indianapolis, Ind.—Account Sovereign Grand Lodge I. O. O. F., one and one-third fare, Sept. 12 and 13, limited Sept. 25, privilege of extension to Oct. 7.

Marlin—Account Meeting Ancient Order of Pilgrims, convention rates, August 28, limited for return August 31.

Honey Grove—Account Fannin County Confederate Association Meeting, from stations, Dallas to Paris inclusive, convention rates, August 23, 24 and 25, limited August 27.

Austin—Account Baptist State Sunday-school and B. Y. P. U. Conventions, convention rates, for trains arriving in Austin August 20 and 22, limited August 27.

Calvert—Account B. Y. P. U. and Sunday-school Conventions, convention rates, August 19 to 22, limit August 27.

W. S. KEENAN, G. P. & T. A., Galveston, Texas.

Hope and Wisdom.

Both are contained in Chenthan's Laxative Chill Tablets. Try them, 25 cts. No cure—no pay.

All men have equal rights but not equal resolution to reach them.

NOTICE OF FILING FINAL ACCOUNT.

EST. OF MARY E. WALLER, Deceased. No. 1915. The State of Texas. T. L. FERGUSON, Adm.

To all Persons Interested in the Estate of Mary E. Waller, Deceased:

T. L. Ferguson, Administrator, has filed in the County Court of Dallas County his Final Account, showing the condition of said Estate, and his application to be finally discharged as such Administrator and to close the administration of said Estate, which will be heard at the next term of said Court, commencing on the First Monday in September, A. D. 1901, at the Court House in the City of Dallas, at which time all persons interested in said Estate shall appear and contest said Account if they see proper.

Witness, A. S. JACKSON, Clerk of the County Court of Dallas County.

(Seal) Texas. Given under my hand and the Seal of said Court, at office in the City of Dallas, this 27th day of July, A. D. 1901.

A. S. JACKSON, Clerk County Court of Dallas County, Texas.

By A. B. RAWLINS, Deputy. Issued this the 27th day of July, A. D. 1901.

A. S. JACKSON, County Clerk.

NOTICE OF FILING FINAL ACCOUNT.

EST. OF GOS. D. CLARK, Deceased. No. 1907. The State of Texas. KENNETH FORSE, Adm.

To All Persons Interested in the Estate of Gos. D. Clark, Deceased:

Kenneth Forse, Administrator, has filed in the County Court of Dallas County, his Final Account, showing the condition of said Estate, and his application to be finally discharged as such Administrator, and to close the administration of said Estate, which will be heard at the next term of said Court, commencing on the First Monday in September, A. D. 1901, at the Court House in the City of Dallas, at which time all persons interested in said Estate shall appear and contest said Account if they see proper.

Witness, A. S. JACKSON, Clerk of the County Court of Dallas County, Texas.

(Seal) as. Given under my hand and the Seal of said Court, at office in the City of Dallas, this 27th day of July, A. D. 1901.

A. S. JACKSON, Clerk County Court of Dallas County, Texas.

By A. B. RAWLINS, Deputy. Issued this the 27th day of July, A. D. 1901.

A. S. JACKSON, County Clerk.

By A. B. RAWLINS, Deputy.

Book Dept. All Books reviewed here have been recommended by BARBEE & SULLIVAN, DALLAS.

Rev. A. Methin, as orders a copy "Busy People," a volume of pamphlets of the Grub Ax man, this volume for a among the Camp-harassing him. A book will confirm faith, if he reads it paid.

An excellent work put on the market "Letters of Phillips and V. G. Allen Theological School work is issued in the finely bound in red is replete with portions. The price is portation about 65¢ by mail.

The reader of the advertisement of this page. This is the work of authors as E. P. Rossmore's price-printing are excellent books in the juvenile editions to the series welcome at the hands who have only a higher-priced edition.

Methodist Sunday children's voices preachers' Praises," a song by our own Home, 1 prepared especially partitions in Sunday League and a songs for young child music, the book in catechisms and other price per copy is \$1.75, both pre-paid; dired, not prepaid.

The much talked-of rival is now at its height is an unusual interest of Burr and his unwelcome accomplice, Hasset, is evinced by a current number of "forthcoming book by Pidgin, and the not lished by the Ohio hian Henry Venable, of Empire." The lat on the market but a already scored a sue are \$1.20 each, net; extra.

The Living Age of I. Vance's book, "R with these hearty work, a strong forcible sentation of the charr manhood. The writer work, and the possibl ers of Royal Manhood lation and an inspirat our day, when manho seeks its fulfillment cess, this would be place in the hands o on manhood. The b ately dressed in roza \$1.10, net, postpaid.

One of the most dis questionably, the mo for the little folk, is "Series." This series, umes, entitled as foll Shepherd, The Life, Prodigal Son and Oth children of the Bible, tory, and Stories of P books are bright and ery style, fully illu tirely free from demot The substantial binding gives them the essent and durability. Price, \$1.60; postage, 40 cent copy, 25 cents, postpaid.

A compendious volu tory and doctrines of ligious denominations written fairly and, as in an impartial spirit, wanted. The value of s at once be acknowledged have sought for informa of ecclesiastical histor, less volumes of writen, antiquated, or deeply p perfectly informed. I House has just receiv the "Illustrated Book ions," the combined pr arship and industry. T tains resumes of all t ligions, from the earl present time, including ress, doctrines and gov

LOKI SNAKE DANCE.

matte pagan ceremony of the
dians of Tusayan, Arizona, pop-
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continues for nine days. The
performance in which five rattles
handled occurs on the ninth
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no objection is made to an en-
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announced by the Santa Fe
Canadian.
me fully informed about the
ad our illustrated book, "The
to Snake Dance," sent free on request
of agents regarding rates and
also.
W. S. KEENAN,
Galveston Agent, Galveston.

I. N. Popular Excursions.

N. Y. - Pan-American Expor-
lets on sale daily.
s. Ky. - August 27-30, Triennial
Knights Templar.
Texas - All-year-round tickets
G. N. stations at rate of one
third fares. World-famous bot-
anical Sanitarium and Health Re-
s. Mich. - August 28-31, National
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s. Ind. - August 27-30, Nat-
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s. Tenn. - September 2-7, Na-
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stations. Ask ticket agents for
rates to rates, dates of sale, etc.
D. J. PRICE,
Gen. Pass & Ticket Agent,
Palestine, Texas.

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s. Account Homeseekers' Ex-
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tember for return 21 days from
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Account Pan-American Ex-
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s. Ky. - Account Conclave
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s. Ind. - Account Sovereign
s. I. O. O. F., one and one
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of extension to Oct. 7.
Account Meeting Ancient Order
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return August 27.
rove - Account Fannin County
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Dallas to Paris inclusive, con-
vention, August 21, 22 and 23, lim-
ited 21.
Account Texas State Grange
rates, August 18, 19 and 20,
return 21.
Account Baptist State Sunday-
s. Y. P. U. Conventions, con-
s, for trains arriving in Aug-
20 and 21, limited August 27.
Account Y. P. U. and Sun-
d Convention, convention rates,
s. 22, limited August 27.
W. S. KEENAN, G. P. A.,
Galveston, Texas.

Hope and Wisdom

contained in Cheatham's
'hill Tablets. Try them. 25
ire - no pay.

have equal rights but not
ution to reach them.

FILING FINAL ACCOUNT

E. WALLER,
Deceased. The State of Texas,
s. Adm'r.
ons Interested in the Estate
E. Waller, Deceased.
rison, Administrator, has filed
ity Court of Dallas County
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arged as such Administrator.
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at all persons interested in
shall appear and contest said
y see proper.

S. Jackson, Clerk of the
ity Court of Dallas County,
s. Given under my hand
d Seal of said Court, at
ce in the City of Dallas, this
h day of July, A. D. 1901.
A. S. JACKSON,
y Court of Dallas County.
RAWLINS, Deputy.
the 27th day of July, A. D.
A. S. JACKSON,
County Clerk.
LAWLINS, Deputy.

FILING FINAL ACCOUNT

E. CLARK,
Deceased. The State of Texas,
s. Adm'r.
ons Interested in the Estate
E. Clark, Deceased.
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of and his application to be
arged as such Administrator.
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d Court, commencing on the
y in September, A. D. 1901,
l House in the City of Dallas,
at all persons interested in
shall appear and contest said
y see proper.

S. Jackson, Clerk of the Coun-
Court of Dallas County, Tex.
Given under my hand and
Seal of said Court, at office
the City of Dallas, this 25th
day of July, A. D. 1901.
A. S. JACKSON,
y Court of Dallas County.
LAWLINS, Deputy.
the 25th day of July, A. D.
A. S. JACKSON,
County Clerk.
LAWLINS, Deputy.

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.

Rev. A. Methin, Grand Saline, Tex-
as, orders a copy of "Bible Tools for
Busy People," a volume containing all
the pamphlets of Rev. Jno. H. Nichols,
the Grub Ax man, and writes: "I want
this volume for a member who lives
among the Campbellites. They are
harassing him." We feel sure this
book will confirm him in the right
faith, if he reads it. Price \$1.00, post-
paid.

An excellent work of biography just
put on the market, is "The Life and
Letters of Phillips Brooks," by Alex-
ander V. G. Allen, professor in the
Theological School in Cambridge. This
work is issued in three octavo volumes,
finely bound in red library cloth, and
is replete with portraits and illustra-
tions. The price is \$8.00, net. Trans-
portation about 65 cents extra, it sent
by mail.

The reader's attention is directed to
the advertisement of popular books on
this page. This is the cheapest edi-
tion of the works of such favorite au-
thors as E. P. Roe; and with all the
smallness of price, the binding and
printing are excellent. The "Gypsy"
books in the juvenile list are new ad-
ditions to the series, and will meet a
welcome at the hands of the peo-
ple who have only known them in the
higher-priced editions.

Methodist Sunday-schools have their
children's voices provided for in "Chil-
dren's Praises," a song book published
by our own House. This book has been
prepared especially for primary de-
partments in Sunday-schools, for Ju-
nior Leagues and all religious meet-
ings for young children. Besides the
music, the book has recitations and
catechisms and other exercises. The
price per copy is 15 cents; per dozen,
\$1.75, both prepaid; or, \$12.50 per hun-
dred, not prepaid.

The much talked-of Aaron Burr re-
vival is now at its height. That there
is an unusual interest in the subject
of Burr and his unwinning and unfortu-
nate accomplice, Harman Blennerhas-
sett, is evinced by the articles in the
current number of "The Century," the
forthcoming book by Charles Felton
Pidgin, and the novel recently pub-
lished by the Ohio historian, Dr. Wil-
liam Henry Venable, entitled "A Dream
of Empire." The latter book, though
on the market but a short time, has
already scored a success. The prices
are \$1.20 each, net; postage, 12 cents
extra.

The Living Age commends Dr. Jas.
I. Vance's book, "Royal Manhood,"
with these hearty words: "An inspiring
book, a strong, forcible, eloquent pre-
sentation of the characteristics of true
manhood. The writer's heart is in his
work, and the possibilities and pow-
ers of Royal Manhood will be a reve-
lation and an inspiration to many. In
our day, when manhood so frequently
seeks its fulfillment in material suc-
cess, this would be a good book to
place in the hands of those entering
on manhood. The book is appropri-
ately dressed in royal purple." Price
\$1.10, net, postpaid.

One of the most delightful and, un-
questionably, the most suitable gifts
for the little folk, is the "Bible Stories
Series." This series contains six vol-
umes, entitled as follows: The Good
Shepherd, The Life of David, The
Prodigal Son and Other Stories, The
Children of the Bible, Early Bible His-
tory, and Stories of Palestine. These
books are bright and attractive in lit-
erary style, fully illustrated, and en-
tirely free from denominational bias.
The substantial binding of cloth boards
gives them the essential permanence
and durability. Price per set, boxed,
\$1.60; postage, 40 cents. Per single
copy, 25 cents, postpaid.

A compendious volume on the his-
tory and doctrines of the various reli-
gious denominations of the world,
written fairly and, as far as possible,
in an impartial spirit, has long been
wanted. The value of such a work will
at once be acknowledged by those who
have sought for information on matters
of ecclesiastical history in the count-
less volumes of writers, intricate and
antiquated, or deeply prejudiced, or im-
perfectly informed. The Publishing
House has just received a supply of
the "Illustrated Book of All Relig-
ions," the combined product of schol-
arship and industry. This volume con-
tains resumes of all the different reli-
gions, from the earliest ages to the
present time, including the rise, prog-
ress, doctrines and government of all

Christian denominations. These
sketches have been compiled from
their own publications and viewed
from their own standpoints. Further
an account of the Jewish and all other
systems of religions that have existed
or now exist throughout the world
has been presented. It contains nearly
300 illustrations of persons and build-
ings of note and importance. Price
\$1.50.

A novel yet useful production of the
publishing craft is the Holman Vest-
Pocket, Self-Pronouncing Dictionary.
This work of James P. Boyd, A. M., an
eminent Biblical scholar, contains
5,000 subjects—more subjects than are
given in the bulky three and four vol-
ume sets. It is printed from large, clear
type on fine white paper, and is
daintily bound in flexible leather. In
this wonderful little volume all the
words are syllabified and accented; all
the different sounds are diacritically
marked; all the Hebrew, Greek and
other equivalents are given in English;
the definitions are concise, and the ref-
erences exhaustive. It is a handy and
indispensable companion for the cler-
gy, Sunday-school teacher and home-
reader. This valuable book, bound in
limp French morocco, with round cor-
ners and gold edges, will be sent post-
paid for 25 cents. Bound in Venetian
Rutland, round corners, red under gold
edges, gold roll, 65 cents, postpaid.

Very Dainty Gifts.

Mrs. S. C. Padelford, of Cleburne,
Tex., recently ordered from the House
ten copies of "Daily Food for Chris-
tians" for presents for her Sunday-
school class. The House has an en-
tirely new edition of this most popular
of daily text books. Each page has
a dainty headline—the reproduction
from original designs by Miss Lath-
bury. The size is a square 48mo (2 1/2
x 2 1/2, inches), and is neatly bound in
cloth. With plain edges, 15 cents each
postpaid; full gilt edges, 20 cents each
postpaid.

Mrs. Burnet's Famous Juveniles.

A new edition of the works of this
popular writer has been prepared at
reduced prices, making some of the
prettiest gift books on the market. The
titles are: Giovanni and the Other
Little Lord Fauntleroy, Piccolo and
Other Stories, Sarah Crewe and Little
Saint Elizabeth, and Two Little Pil-
grims Progress. Besides the attract-
ive bindings, the fine illustrations con-
tribute materially to the worth of the
book. The price is \$1.10 each, net,
postpaid.

Too Cheap.

Those who have bought Meyer's
Tracts from us, and then read a notice
of ours in last week's issue of the Ad-
vocate, very probably marvel at the
decline in the price. Anyone might
know that 2 cents per hundred is too
liberal a price on these. The misquota-
tion was caused by the losing out of
this line—each 20 cents per dozen
or \$1.50, net. This line would have
rectified matters exactly. The right
price is 2 cents each, 20 cents per doz-
en, or \$1.50 per hundred, net.

Every preacher in Texas Methodism
is an agent for the Dallas Branch of
the Publishing House. See your pas-
tor for books and prices, or order from
the House direct.

Boardman's Church.

Dr. Boardman, the eminent Baptist,
has just published a book, which one
of our papers reviews as follows:

If this book had no other merit, the
broad, generous, and catholic spirit in
which it is written would commend it.
The topic is a trite one, but is invested
with a fresh interest as the years go
by and new developments occur in the
history of the Church of God. The first
part of the work treats of "The Church
as a Primitive Society." The author
shows that the Church at the outset
had no definite polity or plan of oper-
ation, but took on organic form accord-
ing to the religious demands and ex-
igencies of that initial period. He holds,
therefore, that to contend for any par-
ticular form of Church organization as
divinely ordained is without scriptural
or historical warrant. The Primitive
Church was an evolution, a growth, a
creature of circumstances, under Pro-
vidential direction and development.
Part second discusses "The Church as
a Modern Problem," and covers a
broad field. It embraces "The Mission
of the Church," "Modern Problem of
Church Adjustments," "Modern Prob-
lem of Church Membership," "Modern
Problem of Baptism," "Modern Prob-
lem of the Lord's Supper," "Modern
Problem of Church Creeds," "Modern
Problem of Church Worship," "Mod-
ern Problem of Church Polity," "Mod-
ern Problem of Lay Missionaries,"
"Modern Problem of Church Unifica-
tion," with "A Picture of the Maturing
Church." We can only name these
topics without attempting an analysis
of them; but their mere mention will

give the reader some idea of the com-
pass and trend of this part of the vol-
ume. Part Third treats of "The Church
as a Divine Ideal." No book has been
upon our table of late that we
have read with more intense interest.
Its breadth of view, its scholarly treat-
ment of a great theme, and the Chris-
tian spirit with which it is handled,

should give it a hearty welcome among
devout Christians of all denomina-
tions. Indeed, the whole book may be
considered a sort of irenicum calling
the divided tribes of Israel to one cen-
tral rallying point, where they may be
brought into closer fellowship with
one another and their risen Lord. Dr.
Boardman is a pronounced Baptist—

that he does not hesitate frankly to
avow; but he is a Baptist of the more
liberal school like Robert Hall, Charles
Haddon Spurgeon, Alexander Mac-
laren, and others. He deprecates "close
communion" as opposed to the charity
of the Gospel and brotherhood in
Christ.—Baltimore—and Richmond
Christian Advocate. Price is \$1.50.

POPULAR BOOKS

That usually sell for \$1.00 and upwards. They are
handsomely cloth bound, printed on good paper, and
nicely illustrated. Such favorite authors as E. P.
Roe, Amelia Barr, Henry Seton Merriman, etc., have
their works in this series. The only thing that keeps
them from being \$1.00 books is the price. Instead
of \$1.00, they are offered at the very low price of

35 CENTS EACH.

Table listing various books and authors, including titles like 'A DOCTOR OF THE OLD SCHOOL', 'A DAUGHTER OF FIFE', 'HE FELL IN LOVE WITH HIS WIFE', etc., with corresponding author names.

Juvenile Books at the Same Price.

Table listing juvenile books and authors, including titles like 'ELSE DINSMORE', 'SHELBURNE HOUSE', 'GYPSY BRILTON', etc., with corresponding author names.

35 CENTS EACH.

Postage 5 Cents Extra Per Volume.

BARBEE & SMITH

206 ELN STREET, DALLAS, TEXAS.

A PURE GRAPE CREAM OF TARTAR POWDER

DR. PRICE'S CREAM BAKING POWDER

Highest Honors, World's Fair Gold Medal, Midwinter Fair Avoid Baking Powders containing alum. They are injurious to health

A CHAT WITH LOCAL PREACHERS.

We find ourselves overstocked in our business, at this time, with dynamite. To work it off our hands, in some legitimate business way, will be the aim of the following papers for a while. As the commodity on hand is highly explosive, we are persuaded to handle it very tenderly and with extreme caution. As we find ourselves helpless, for want of a convenient statutory law or any well-established precedent, to locate it on the freehold of our itinerant brotherhood, without their consent, for want of acceptability, we will take the risk of exploding the surplus accumulation upon the air, without knowing exactly where it may strike. We give the following as a comparatively mild expression of one of the causes of the present conditions, from one of our gifted correspondents.

August 1, 1901.

Dear Bro. Young: I have read under the heading, "A Chat with the Local Preachers." I want to write some of my own experience. I can not tell you all, but will give a few broken doses. My experience is the same as that of many others, from which we may infer the cause of present conditions. Years ago our pastor would say to me and other local preachers, on their work, "I want you to help me in my protracted meetings." We went and helped them. Then we had good meetings, the Church was revived, sinners were converted, and we rejoiced together. When services closed at night, our pastor was careful to see that we were taken care of before he left the ground. We loved our pastor because he loved us. About two years ago I went to a meeting in a neighboring charge. I had preached at that place before, but had never seen the then present pastor. After the first service I was introduced to him. He told me he wanted me to preach at night. I told him it was my intention to go home that evening. He then told me when he would begin another meeting, asked me to come to it, and come prepared to work. We loved that man because he showed us that he loved and respected us. That example will hold good nine times out of ten. If the pastors these days would all treat the local preachers that way, it would cure the whole trouble.

We will have to turn the board and look at the other picture. The three best pastors that I have had have shown us very little respect. The first of these held four protracted meetings. He went away and got men from a distance to hold two of them. In the four meetings there were about fifty sermons, preached. I was asked to preach one time.

The second one came on the work. I went to hear him preach. But he never said to me, "Do you preach or want to preach?" or "Will you help me any way?" This one did not stay his year out.

The third one was sent to fill out the unexpired year of his predecessor, and has been returned to our charge the present year. His treatment of us has been no better than the two former. He is now in the fourth protracted meeting. In three of those meetings he never asked me to help or to be with him. Two of them began without my knowledge of the time. At the third one I was invited to preach one time. Men were called from a distance to do the work, notwithstanding there were three local preachers within his charge.

Now then, I can not love the latter men as I did the former, because they have not shown in their bearing any love or even respect for me.

Now this kind of treatment of the local preachers is growing constantly, and we have been silent too long. You have stated in your "Chat with the Local Preachers" that is true. We own no church, no land—we own nothing, and have no authority left us. But was there not a time when the local preacher owned everything and had all power and authority to be used in the Church?

That law forbidding us going out of our own circuit to preach without a

permit from the pastor is without warrant of the Scriptures and is dishonoring to the local ministry. The necessity for this law is a farce. The itinerant brotherhood created the necessity, if indeed it really existed. Have not nearly all the wandering stars, as they are called, come from the itinerant ranks at the call of the pastors? And have not the itinerants encouraged that kind of service by sending for them to do their work, when they had sufficient ministerial help at home if they had utilized the local preachers? That is a strike at the local ministry which they did not provoke.

"I do not implicate all the traveling preachers. There are many exceptions. But I fear that the exceptions are in the minority. The rule ought to be reversed in its application. The pastor ought not to be allowed, by public opinion, to go out of his own charge to solicit help, when at the same time he has abundant help by his own local preachers in good standing in his charge. If the pastors would treat the local preachers with the respect due a minister of the gospel, every man in the Church would be surprised at the changed relations. It would revive the love that is now dead."

Our brother, satisfactorily to himself, seems to locate the cause of the trouble, but does not fully divide the responsibility for its continuance. He is somewhat at fault in not raising the issue and making his racket at the right time and at the proper place.

Paragraph 159 of the Discipline says, concerning the local preachers: They shall be applied to by the preacher in charge, as soon as he enters on his work, to state what amount of service they are able and willing to perform. He may then draw up a plan by which their labors shall be regulated. Now, did the pastor comply with that law? If not, then he was subject to discipline, and that was the time and place to make the protest.

Paragraph 111 of the Discipline says, concerning the duties of the presiding elder, among many other things: "To take care that every part of the Discipline be enforced in his district." If the pastor ignores you, appeal to the presiding elder; if he mistreat you, your complaint can be heard at the Annual Conference. Remember that your ministerial prerogatives are as clearly defined as securely established, and as firmly protected as any other functionary of the Church. You have your inalienable rights in the connection. Why do you not demand them in a legitimate and dignified way and at the proper place? The idea that a little freshman on trial in the Annual Conference, who may never acquire the capacity to reach the dignity of full connection in the itinerancy, may usurp the authority to ignore and set aside a venerable local elder, whose name has been passed in the annual examination of character without a single complaint for a third of a century, is too absurd to be tamely endured. W. C. YOUNG, No. 245 Wall St. Dallas, Texas.

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ADVOCATE AGENT ABROAD.

Pilgrimage Among People and Preachers—In Their Homes.

I left Liberty with a heart full of love for those good people, and with hope for the speedy prosperity of the old town as it was in days gone, both temporal and spiritual. For he it known Liberty is one of the oldest towns in Texas. Its successful history stretches back to the days of the Republic. It was once a stronghold of Roman Catholicism, and also became a strong Methodist point in the early days. But, with the passing away of the "steamboat days," passed away its commercial supremacy in that section; many of its buildings became the dwelling place of bats, lizards and scorpions, decay set in, and with remorseless teeth gnawed at its very vitals, and lo! Lehalod was written on its portals. But a new life is taking hold, a new day seems to be dawning. Our Church has a live, energetic, earnest membership there, who are being felt as an uplifting force and are becoming potent in revivifying old Liberty. "Give me Liberty and I shall be in the midst of death" will no longer be the expression of those who visit the old town. It is in the midst of a magnificent rice and agricultural country, and development has begun. In 1885 it was on the Montgomery Circuit, and Moses Spear and Robert Crawford were read out to it. Bro. Spear did not live out the year, but some of the older people here remember Bro. Crawford. Liberty Circuit was first set apart and filled by a supply in 1841, attached to the Galveston District, with Rev. T. O. Summers presiding elder. Bros. M. Mahan and Frank Wilson supplied the preaching mostly. Truly Alvin can be called "Alvin the



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No Phoenix ever arose from the ashes of its own holocaust with more vigorous newness of life than rises Alvin from the devastation and ruin that swept over it what time the Storm King made a plaything of man's puny efforts to build permanency in this world. When my eyes first rested on the scattered debris that lay piled in heart-disencouraging confusion within its limits last September, I wondered when man would have the trust and faith which alone can rebuild and re-order what calamity has pulled down and turned into chaotic wreck. But to-day, long before a Christian cycle has passed over since the march of the hurricane left ruin, death, and almost hopeless despair in its wake, but few marks remain to arrest the eye and call forth sympathy of heart because of the demolished homes, and scattered materials of a business house, or the destruction of a church house, or the broken fragments of a school house. Newer, prettier, better buildings are taking the place of those destroyed.

Not the least improvement among those made is that of our own neat, pretty church. Bro. D. K. Porter is truly a worker, and seems to have the hearty, local co-operation of his people. The church has not only no visible marks of having been wrecked, but it is "churchier" than before, I am told. It is most comfortably seated, renewed inside, has a system of gas, the acoustics are splendid, and more improvements are contemplated. There is likewise a disposition to improve the parsonage. This should be done immediately. It needs it. Not that the house is tumbled down, or in a completely dilapidated condition, but it certainly is not what Alvin should have. And the good Methodists say it shall be renewed, and that soon; and they are made of the stuff down there to do what they ought, I believe. They are following in the steps of the Pilgrim Fathers who, when deliverance came from a calamity that took off many of them and threatened to sweep the entire white settlement of Massachusetts away, first met and thanked God for his delivering providence, then built a church and established the public free school system. So Alvin Methodists gave thanks to God, rebuilt their church and their homes, and now are engaged in pushing to completion a college as a preparation for higher education when their children shall have completed their high school course, having also rebuilt their demolished school houses. He it said to their credit that they did not turn themselves first after the storm to making gilded places of mere pleasure, frolic and revelry, as did some other places. I got the particulars of the college from its prime mover, Bro. W. W. Jennings, one of Bro. Porter's official members. They are going to open this fall as Alvin College, with Rev. A. L. Norbert, of West Point, Ill., as President, and a complete faculty, to take students through to the sophomore year for the higher institutions. Bro. Jennings and our other most earnest members are giving themselves up to this work.

Bro. Claude Renick, superintendent of the Sunday-school, is full of the zeal and strength of youth and intelligent conversation. He is a cousin of Bro. J. M. Renick, the veteran Cumberland Presbyterian preacher of Bastrop County, known and loved in so many Methodist homes in the Colorado Valley for more than a generation. Sister E. B. Thompson came from Calcasieu Parish, near where Lake Charles now is, sixty years ago. Her father was Wilborn Garrett. They settled in old Brazoria County, and have lived here ever since. And what shall I say of Bro. S. L. Smith, a local preacher? He has been a local preacher since 1866, and says he reads Bro. Young's column with much interest and surprise, too, as he has never been made to feel in all these years, he says, that a local preacher was not looked upon as one of the most important offices peculiar to Methodism. He is said by his comrades in the Confederate Army to have kept his religion all through the war, and that he never failed to kneel down by his bunk, or blanket if on the field, and pray, unless he was in battle! He remarked to me, in answer to a question about his family: "We have eight children still here, and two have gone over there, all those with us being members of

the Church except the youngest—a little fellow." So it seems that it is still good for the parents to walk in the way they would like their children to go. It was a pleasure once more to meet with the family of Bro. and Sister P. W. Dudley, who were members of our Church when I was pastor at Rockport. They are comfortably fixed in their new home—built after the storm—and Bro. Dudley has one of the best and most conveniently located truck farms and orchards in this section—right in the edge of town. The Advocate will again visit one of its old-time friends.

Bro. Porter and his wife are appreciated in Alvin, and they are doing a good work. This will be a good year with them, notwithstanding the immense disadvantage following the storm period. They are a social and a religious force there, and little, wee Miss Porter, "who only came this year," adds no little to the attraction of the preacher's family. Dr. F. A. Bembey, one of the stewards, with his good wife, are among those Bro. Porter can make himself at home with a very great help and comfort to a pastor. We took dinner there, and enjoyed a pleasant hour with the family, his noble son and daughter completing the home circle. And the Doctor insisted on us taking his horse and phaeton to "make our rounds," as it was so sufferingly hot. Bro. Porter has a live League, W. H. M. S., etc., all working.

From Alvin to Timpon is a good jump, but the magnificent fast trains on the Santa Fe Road puts one in Houston almost before he gets comfortably seated in a luxurious chair car. This is a great system, and their equipment is magnificent, except those non-raisable windows on the main line. My! my! what a vexation and discomforting horror they are in hot weather! They ought to be sent to Alaska, as I know of no other part of the United States where they would be even tolerably comfortable for any two weeks in a year. And to run them through a State that has not less than nine months' warm weather! But they are getting so old that I guess they will soon be discarded, and I am satisfied to move like them can be bought for "love or money," as the man who invented them must surely be dead and the factory in ruins! Just think of a chair car with immense, square windows, which will not raise over six or seven inches!

For the first time in many years I boarded a train on the "Gulf Air Line"—the Houston East and West Texas. In the "good old days," this was a narrow gauge, called the Tremont Road, because it was put through from Houston to Shreveport by the late Paul Tremont. Some years ago his old friend and partner, Mr. Jamison, formerly of Galveston and later of New York, paid the road out of its financial difficulties and took charge. It was made a standard gauge, and now runs two passenger trains daily—out, I should say, a mixed train in the day and a passenger train with sleeper at night. It goes through the very heart of the great pine forests of Texas, and from Houston to Shreveport, crossing the Sabine at Logansport, a few miles from Timpon. Tremendous improvements have been made in both roadbed and rolling stock since I last went over it, and I am told that still greater improvements are in preparation now for the near future. The general officers and the conductors are courteous, polite and attentive.

At Lufkin, where I intended to stop, I found Bro. Wagoner unable to be with me because of family sickness, so I vis-

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ited the Quarterly Conference there with Bro. Weeks, and then went with the latter to Timpon, and enjoyed a pleasant visit at the district parsonage and a reunion with several brethren of other years, of which more in my next.

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EXPANSION OF THE NORTH TEXAS COLLEGE

We have leased the buildings of the Mary Nash College and will open them Sept. 15 under our own management. We were much crowded last year and embarrassed for want of room and the large enrollment of new pupils already made varieties us we shall be more so next year. To provide abundant room we have secured the above property, which is very convenient to us, only a street between us. Our purpose is to concentrate the entire conservatory work in the Mary Nash College buildings, leaving the North Texas College uninterrupted for college work proper. With the Conservatory of Music separated and the College unindivided, both will be benefited. We are now prepared to offer the largest and the best facilities for both Collegiate and Conservatory instruction and we open our doors and invite the patronage of the public. For detailed information, address: MRS. L. KIDD KEY, President, SHERMAN, TEXAS.

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Natural Law Discovery.

A treatise of natural laws, which man may employ so as to control the circulation of the blood. It destroys all sluggish conditions of the blood, electrifies, vitalizes and invigorates the entire nervous system, acting directly upon the causes of nervous, heart and female diseases. The object of this advertisement is to induce those interested to write for circulars. Much trouble has been gone to to obtain the most positive proof. Success has crowned the effort. The circulars are sent to every one who writes for them. Below is furnished unquestionable proof of its value, showing its results in different parts of Texas, as furnished by reliable authority. From Llano: Natural Law Discovery has been used here for the cure of nervous, heart and female troubles. We have used it with gratifying results in our own family. I am personally acquainted with several other families who have used it. They, too, are delighted with its results. It acts directly on diseases medicine can effect but little, speedily curing diseases pronounced incurable. MRS. E. FINKLEA. I am pastor at Llano. Mrs. Finklea is one of my truest members. I have full confidence in her statements. W. A. GOVETTE. From Palace: I have seen Natural Law Discovery tested in many cases, and know it has no equal as a cure for nerve, Write for circulars. M. A. SIDDS, Llano, Texas.

heart and female diseases. I have heard said "It is to the body what religion is to the soul," and I could not more nearly express my opinion of it. I would not part with the information for any price. The relief afforded in fatigue, neuralgia, headaches, etc., is worth the price of the information. MRS. M. A. NIXON. We served four years each as pastor of Edom Circuit. Mrs. Nixon was one of our truest members, and we have full confidence in her statements. S. N. ALLEN AND CALEB SMITH, Tyler. From Willis Point: Natural Law Discovery has been used here in several very bad cases, some of which were pronounced incurable. Its results were simply wonderful in every case. I feel I owe my life and health to it, as six leading physicians had pronounced my case incurable. MRS. S. A. HAWKINS. I have served as Mrs. Hawkins' pastor two years. I have full confidence in her reliability. J. H. MYERS, Terrell, Texas. From Deadwood: I have seen it tested and find it a sure treatment. It cured my son, Gilie LaGrone, of heart disease after ablest physicians of the State had failed to benefit and I had despaired of his ever being cured. H. C. LA GRONE. Above party is reliable. PUB. TEXAS CHRISTIAN ADVOCATE

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