



## COMMUNICATIONS.

## WHY EDUCATED YOUNG MEN DO NOT RETURN TO THE FARM.

In the editorial department of the Christian Advocate of August 1 the editor grieves that few of the young men seeking a scholastic education ever return to the farm. He says: "They make good students and they develop into robust scholars, but the trouble with most of them is they lose their taste for farm life as soon as they take a thorough course in school." Now the question is, how could it be otherwise? Their very education educates them away from the farm. Does not the school through every grade to the university, does not education say: "I am going to shape and mold and fashion you and draw you out; you are between the hammer and the anvil, and I am going to fix your character, and give you your place in society, and as far as possible decide for you your life work?" And now let us look at what are the teachings of all these schools, colleges and universities of this great State. I think it a very unfortunate and culpable fact that with a country of millions of acres of the finest land in the world, the most suitable for and capable of the highest agricultural and horticultural development and with climatic and seasonal conditions unequalled, yet with the exception of one lone college and one industrial academy, we have not any other centers of education that teach farming. Even our own technological school, with head enough round it, does not grow its own vegetables. We teach all the professions except the one that seventy-five per cent of our people must follow, and which is at once the most arduous and philosophically scientific, and that demands the widest and most varied acquaintance with nature's laws, the best trained science, understanding, judgment, foresight and skill in science the balance of which is so sensitive that millions of dollars are made or lost every year as this fails or succeeds; a science of such importance that the farmer is the only real creator of vital production, on whom we all depend, and who holds one every lives in his hand. And yet we teach every other profession but this! We even preach the gospel of peace in our pulpits, and by our military drill teach the science of war in our universities, and in order to train our young men in athletics we set them back a thousand years into brutal savagery. It is not that our young men are educated too much, but that they are educated too much in a wrong direction. Common sense should dictate to us that if seventy-five per cent of our people must be agriculturists, then seventy-five per cent should be educated as such. It simply is not possible to be otherwise than that our young people should be educated away from the farm with our present methods of education. Put a new-born American child into the care of an Indian mother, and the first word it lips will be Indian. Put an Indian babe into the care of an American mother, and the first word it lips will be American English; nor will either of those children know any other than the maternal tongue till taught otherwise. How then can our young people do otherwise than follow the training they have been assimilating for all the years of their education? and if some do go back to the farm, it is because their judgment, will-power and common sense enable them to overcome the influence of their education. If therefore any one ask me how I would educate them, I would give them just such an education as they now receive, and add to it the principles of an industrial education, literally and practically and skilfully learned, as it is what the seventy-five percent need, and would be of the utmost service to the twenty-five percent, and it would also permit a system of exhibitions, gymnastics and hygiene far superior to the present military drill, training our young people in the arts of peace and usefulness, instead of demoralizing savagery and war. I know that those who don't care to think will say, "Why they can learn farming at home." Can they? Whoever says so can not know the fact that nine-tenths of our Texas farms are without system, and too often a repetition of shiftlessness and waste. I speak advisedly. How many of our farmers are so arranging their crops and stock as to bring out the best powers of their lands and at the least loss to the land? Who of our farmers are so farming that the land increases in its crop and stock producing forces? How many Texas farmers make provision to take care of and utilize to the best advantage the feed that the willing hand gives them? What is the meaning of those fires of straw and other feed that lights up the country every

"season"? Is the stock taken care of as good farming demands? Does the compassionate Eye that notes the sparrow fall, look down on the half-starved cow on the south side of a rail fence in a blizzard? And what about the home conveniences and comforts? And then the way the work is done, let any one travel a hundred miles through our agricultural Texas and tell me how many farms he sees the work and management of which are a credit to the skill of the workman. You wonder why our educated young men leave the farm? I don't. And yet this farm life is capable of the most refined and elevated development and an education, in all respects, superior to any other profession. Do I need to say more to show the necessity and benefit of industrial education?

WM. LOMAX.  
Dallas, Texas.

## TO THE PURE ALL THINGS ARE PURE."

The truthfulness of the above statement has been called in question by H. G. H. I can not say that his criticism is altogether apropos. To determine the correctness of any expression, we must try to arrive at a reasonable conclusion as to what an author really means when he makes any declaration. Possibly the writer of this statement, when he made it meant that "to the pure all things in nature are pure." When God had finished the creation of the world, he said that everything he had made was "very good." There are many things in nature which we do not consider blessings, and can not see clearly that they are really good," judging from our standpoint. There are things that must have been created even before man's fall—therefore not thorns and thistles—which we can not see any special virtue, but this view may arise from our ignorance of the fitness of all things. St. Paul says "all things work together for good to them that love God." The confounding Christian can not doubt the correctness of this comforting declaration, and yet it is hard to believe that many misfortunes of this present evil day are real blessings in disguise. It is hardly reasonable to suppose that St. Paul meant that many outrages that were prevalent in his day "worked for the good" of Christians. Our Supreme Courts are established to decide questions of law not well settled by lower tribunals, so that litigants can be secured in their rights. In many instances the written law is either conflicting in its provisions or ambiguous in its utterances, hence the Supreme Courts are compelled to decide as to what is the true meaning of the law, or what was intended by the law-making power. Many persons, and some of them ministers of the gospel, are no little outraged in their feelings about what Solomon says in Ecclesiastes 7:28. Solomon was not always wise nor exceedingly virtuous, but when he wrote for succeeding generations we must believe he was acting under inspiration, and if we could fully comprehend his meaning in this instance, we would have no cause for censure.

Then as to the propriety of the expression "To the pure all things are pure," let us place as charitable a construction on it as possible, and illustrate its appropriateness by our own devotion to purity; and H. G. H. I have no doubt, will come as near doing that as any one else.

As to the question of late Bible revisions, though 'o linguist myself, I would like to interpose a crude opinion. The first step in our Sunday-school lesson for August 25 is evidence of the propriety of our settling down on the acceptance of some late revision. God can not "tempt" any one in the sense that the word "tempt" is usually taken. Hence the word "prove" in the new version, is so much better, and so it is, I think, in many other instances. I lately procured a copy of the Revised Version—verse and self-pronouncing edition—and am well pleased with it. I can not see any well-founded objection to a new revision of our English Bible, if we admit that there is any merit in increased biblical education. There may be no increase in individual piety and devotion to Christianity over two hundred years ago, but surely there must be in intellectual advancement, and I can not believe any body of ministers, embracing several denominations of Christians, would be guilty of an attempt to palm off on the religious world a spurious version of the Bible.

W. J. WILSON  
San Saba, Texas.

## PAUL CORRECTED.

In a late issue of the Advocate H. G. H., in notes of criticism, says:

"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."

I have no controversy with H. G. H., but he has started a controversy with Paul; and it is now he and Paul for it. There is no question as to the issue.

In Titus 1:15, New Version, we read: "To the pure all things are pure."

In King James' Version we read: "Unto the pure all things are pure." I put in quotation marks, but supposing that the most casual reader would recognize its origin, I did not give the author.

H. G. H. in saying it is "untrue, false in morals and fact, and is of the devil," makes a charge against the utterances of the inspired Paul, which, if I had inadvertently made, I would hasten to endeavor to correct.

J. W. CARHART, M. D.  
LaGrange, Ga.

## REMINISCENCE.

The obituary of Sister Banks—widow of Rev. Thos. Banks, of Washington County, Ark.—that appeared in a recent issue of the Advocate, written by Bro. M. S. Hatchiss, aroused a great many pleasant memories in the mind of this writer.

I was raised under the ministry of Thos. Banks, Jordan Banks, Martin Thornbury, M. D. Steele and Jimmy Simpson, all local preachers of the M. E. Church, South. Jordan Banks was long a member of the Arkansas Conference, and M. D. Steele had applied for admission, but was rejected. I doubt if any other community in Southern Methodism was ever blessed with the ministry of five such local preachers. They were all extraordinary men, but no two of them were at all alike. They served their Church faithfully and their converts were numbered by the thousand. No traveling preachers are held in higher esteem by their survivors.

Thos. Banks, I believe, was the oldest man among them. I never heard nor do I expect to hear his equal as an exhorter. He used to say "The Church has injured a good exhorter by trying to make him a preacher." His family consisted of five elegant daughters and two sons. My brother married his granddaughter. The very name of Thos. Banks makes me want to be better.

Jordan Banks, the brother of Thos. Banks, was a rare man indeed. We used to call him "Jordan Stormy Banks." He could talk plainer to people and give less offense than any other man we ever knew. One day at the Greathouse camp-ground, some Cumberland Presbyterians and Methodists got into a controversy about the possibility of apostasy. "Uncle Jordan" listened a minute and then jumped on a log and said: "I know you Cumbards in the war, when you were all swearing, drinking liquor and playing cards, and I thought surely if the war is ever over and we get home, I will never hear anything more of the doctrine once in grace always in grace, but here you are at your old tricks."

This brought down a storm of laughter, in which the Cumbards joined as heartily as the Methodists, and thus he stopped a controversy and left everybody in a fine humor. Who but Jordan Banks could have done it that way?" During the war he lived in three miles of Fayetteville, Ark., where was a garrison of Federal soldiers. They robbed him and abused him and frightened him nearly to death, so on day he sent word to a company of bushwhackers to come after him. I was in the little company that went for him. When we had gotten a few miles from his home we stopped at a field to feed. When we were getting over the fence to get the corn he said to me: "Ben, I can't go in that field. I never stole anything in my life. You take my gun and fill it, and I will take your gun and watch and if they come I will shoot them." That afternoon a young man who knew what Uncle Jordan had gone through asked him if he had prayed for the men who had treated him so badly. His answer was: "Well, my boy, I had just as well tell the truth. God knows it all, any way. One day, while carrying firewood on my shoulder, I thought I ought to pray while I was in the woods, so I laid my wood down and prayed. I prayed the first thing that came into my mind, and it was this: 'O Lord, take those men who have so wickedly treated me and make better men of them if you can, but if you can't, let them die and go to hell.'" When the war was over and I was licensed to preach, "Uncle Jordan" took me by the hand and taught me to preach as a mother teaches her babe to walk.

M. D. Steele was a practicing physician. I have no doubt his efforts to preach in his young days were poor, and on this account he was rejected by the Arkansas Conference. He never had anything of the orator about him, and yet I doubt if any preacher in the State was ever instrumental in the con-

version of more souls than M. D. Steele. When he preached it was in a monotonous tone, and his eyes were turned upward, but there was power in his preaching. It was not the power of oratory, for he did not have one particle of it, neither was it magnetism, for he was not a magnetic man. It must have been the power of the Holy Spirit. He held the meeting in which I was converted. It lasted a year, and about five hundred were brought to Christ. And out of it came three preachers—P. B. Hopkins, late presiding elder in the Arkansas Conference, but now translated; I. M. Carter, of the Indian Mission Conference, and myself.

list, though he had filled Brazoria Circuit the year preceding Dr. Abel Stevens having been appointed to Brazoria, but failing to return after his trip to the North, Dr. Fisher was sent to take his place.

After this conference, on their way to their works, accompanied by Bishop Morris, Dr. Thrall tells us that Messrs. Summers, Whipple and Clark spent an hour at the grave of Dr. Rutherford at old Washington.

Dr. Summers erected the first church in Galveston. The old County Court records show many marriages performed by him while pastor there, among them the marriage of the Presbyterian minister.

The old Texas Conference for 1842 met at Bastrop December 22. Bishop Roberts was too ill to be present, and Robert Alexander presided, while Thomas O. Summers was Secretary. About twenty-five preachers were present. The conference was held in the back room of a storehouse, there being no church in the town. The room was about 12x15. Another back room was fitted up for preaching. A revival was kept up all during conference, and thus the battle raged till the gambler realized he had met more than his match and sat down with less money and more respect for the preacher.

Now what shall I say of Jimmy Simpson? In his early days he was a tailor and a tough, but at Double-Spring camp-ground, under the ministry of Russell Renfro, he was soundly converted. From that time on I believe he was the most saintly man I ever knew. He was a sweet singer who that knew him can not remember how he used to sing "O Jesus my Savior, to thee I submit," and "Joyfully, joyfully, onward I move, bound for the land of bright spirits above." I have often thought I could feel the ground tremble when he prayed. I doubt if President Edwards or John Knox were ever more powerful in prayer than Jimmy Simpson. His death was sudden and without pain.

Rev. Thos. Stanford had a home in the midst of these grand men. He loved them and was loved by them. His children ought to know the truthfulness of all I have written. The elder Barcus knew them, and like all other traveling preachers was appreciated by them. They were always in harmony with their pastors, and when the pastor was young and inexperienced, they carried him. Under them I was converted and led as a young preacher, and from them I got a high idea of the local ministry. How much Methodism—that was introduced into this country by local preachers—owes to that arm of her power the judgment alone will reveal. May they never become less worthy or influential.

The men of whom I write have many descendants in Texas, and their spiritual children are in pretty near every nook and corner of Methodism. May God bless them all.

B. H. GREATHOUSE.

## THOMAS O. SUMMERS.

H. C. H.

In Advocate of August 15, W. A. Bowen gives some interesting points about old Liberty on the Trinity, but he is mistaken as to Thos. O. Summers being presiding elder of Galveston District in 1841. He was never presiding elder in Texas. The Moses Spear to whom he alludes died on the Montgomery Circuit in 1839, and is buried in the Robinson settlement, where an Annual Conference was held in 1843, presided over by Bishop Andrew. Robert Crawford, who was associated with Moses Spear on the Montgomery Circuit in 1839, was a San Jacinto veteran. He entered the itinerancy in 1840, and died in Franklin, Robertson County, December 5, 1888. He was both in the Congress of the Republic and in the Texas Legislature. The noted James Bowie was one of his particular friends. Bowie's parents became Methodists after their removal from Mississippi to Louisiana.

Thos. O. Summers' first appointment in Texas was Galveston, in 1840. This great theologian and cultured Englishman had been a member of the Baltimore Conference six years before he came as a missionary to Texas in the fall of 1839. The conference at which Summers received his first appointment to Galveston was held at Reuter's, commencing Christmas Day, 1840. Bishop Beverly Waugh presiding, and Thos. O. Summers Secretary. Only nineteen preachers were present. At this conference there were admitted on trial Nathan Shook, James H. Colvard, D. N. V. Sullivan and Richard Owen. Only eighteen preachers received appointments.

At the conference of 1841, held at San Augustine, Dec. 23, Bishop Morris presiding, Thos. O. Summers was Secretary. This year Galveston and Houston were put together, and Dr. Summers was preacher in charge, with S. A. Williams, presiding elder. Twenty-two preachers received appointments. Dr. O. Fisher's name appears in the con-

list, though he had filled Brazoria Circuit the year preceding Dr. Abel Stevens having been appointed to Brazoria, but failing to return after his trip to the North, Dr. Fisher was sent to take his place.

After this conference, on their way to their works, accompanied by Bishop Morris, Dr. Thrall tells us that Messrs. Summers, Whipple and Clark spent an hour at the grave of Dr. Rutherford at old Washington.

Dr. Summers erected the first church in Galveston. The old County Court records show many marriages performed by him while pastor there, among them the marriage of the Presbyterian minister.

The old Texas Conference for 1842 met at Bastrop December 22. Bishop Roberts was too ill to be present, and Robert Alexander presided, while Thomas O. Summers was Secretary. About twenty-five preachers were present. The conference was held in the back room of a storehouse, there being no church in the town. The room was about 12x15. Another back room was fitted up for preaching. A revival was kept up all during conference, and thus the battle raged till the gambler realized he had met more than his match and sat down with less money and more respect for the preacher.

Martin Thornbury was a brother to Rev. Walter Thornbury, so well known in Texas. He was a logician and a bacterian, and a man of some wealth. On one occasion he was taking a missionary collection, when a gambler thought to back him down and crow over him so the gambler put down ten dollars in gold and asked the preacher to "follow suit." The ten dollars were covered at once, and the gambler came again with his money and a challenge, and thus the battle raged till the gambler realized he had met more than his match and sat down with less money and more respect for the preacher.

During the fall of 1843 great rains fell. Bishop Andrew, Dr. Summers, and others, started from Houston to Robinson's settlement (then Montgomery now Walker County), where conference was to be held. They reached the settlement by flat-boats, rafts, tall wading and some swimming. Conference met December 12. Thos. O. Summers was Secretary. At this conference he transferred to Alabama. There were fifty-five local and forty-one itinerants appointed to works. Twelve were received on trial. There were only four presiding elders' districts. At next conference Chancery Richardson becomes Secretary. Dr. Summers was Secretary of every conference held while he was in Texas. Outside of Houston and Galveston, he had no regular charge in Texas. He was scholarly in his tastes and habits, did fine work in the cities, but was evidently poorly fitted for rough circuit work.

## PUNCTUALITY.

Your readers have had somewhat on this subject with reference to the recent session of the Tyler District Conference. Many thanks to the worthy Secretary for giving credit to whom credit is due. As Dr. Joe Cottrell used to say of the Southern Methodist Publishing House, most of us need all the credit we can get. Those who started in time got there in spite of hot sun and stifling dust; those who did not, failed utterly, though they had buffet and dust-proof cars to their hearts' content.

Years ago when John G. Walker, Jule Bridges and myself were under-graduates, we had Clarke's Preachers' Manual for a text-book. His chapter on Punctuality is never to be forgotten. How he does ring the changes on the preacher that sleeps late and causes great confusion with the kind family, both as to prayer and provender, and is also late at all the Church services. And he reached the climax when he said a preacher that is thirty minutes late in meeting his appointments has willfully lied to that people the full amount of one-half hour. Bro. Walker was very much impressed with the subject, and as the Master evidently had the same "yard stick" for all alike, he decided to try it on his congregation. Beatsville being his charge that year. Of course he felt perfectly safe, having the great Dr. Clarke for his security. It was really a warm number, and he delivered himself with very decided force that day. He had all his own way in the pulpit, but when they reached the Church yard it was all the other way. John held his own with the brethren very well, but when it came to the good mother with six or eight children to care for and then be accused of lying by the half hour, was just a little too much for patient endurance. He very soon decided that a good run was better than a bad stand; so he made for his gospel pony and left for his next appointment. After the fashion of so many hornets they peeled and peppered him as long as he was in hearing. A very thoughtful young preacher was he that afternoon, and finally decided after the style of Sut. Lovengood he would in the future let all such jobs as that out to the other fellow. He had overdozen his patient. After all, brethren, we have voluntarily taken the solemn vow that we would "do every thing exactly at the time" and we must, by all means, pay that vow, the opinion of Highmington to the contrary notwithstanding. Ecc. 5:4 says: "He (God) hath no pleasure in fools," and it refers to fools of this sort.

W. W. GRAHAM.  
Malakoff, Texas.

## Gleanings Fr.

Da

On July 11 to Kansas City the Brevet General which sd

history of our

dealing with each n

the world.

As we joi

tinually by

God's wisdom

restrain from

lungs and exp

and love for

Without any

found ourselv

privileges in the

talents in the

One mone

made to feel t

asked an int

ernestly sou

sins. I am n</p



## Secular News Items.

The Census Bureau reports the average age of Americans at death to be 32.2 years. The report for 1890 was 31.3 years.

On last Sunday a devastating cloud burst flooded Cleveland, Ohio, resulting in damage amounting to something like a million of dollars. The water rose to a depth of several feet and many miles of street railway was destroyed as well as many houses, barns and household goods. No lives were lost, though there were many narrow escapes.

J. Pierpont Morgan has deposited a check for 200,000 francs at the United States embassy, Paris, to be paid over to any man who delivers there two relics of Lafayette. One of these is a sword, believed to be the long one chiefly worn by him when in the United States. The other is a gold cup. Both were pawned in London many years ago by some needy relatives of the general. The chief difficulty now is to have them conclusively identified.

The gifts to universities and colleges during the past commencement amounted in all to about \$15,000,000, the largest sum ever reached in a single year. One-third of this amount went to Washington University, St. Louis; most of the rest was given to institutions in the North and East, and very little in proportion came to the South. J. P. Morgan alone bestowed \$1,000,000 upon Harvard, and the total benefactions to Brown University reach the sum of \$2,000,000.

Ernest L. Harris, United States Consular Agent at Eilenstock, reports to the State Department that valuable minerals have recently been discovered in Palestine in such quantities as to insure an industrial awakening in the Holy Land. Rich mineral deposits lie on both sides of the Jordan and the Dead Sea. The consul says that the vast fields of phosphates to the east and west of the Jordan only need better means of traffic and communication in order to insure their development. This can not long be delayed, as the Turkish Government is planning an extension of the Tabor-Jerusalem Railroad, and steamboats are already plying the Dead Sea.

While the steambat City of Trenton was on her way from Philadelphia to Trenton, N. J., Aug. 28, her port holes exploded, killing seven persons and injuring over a score of others. Four passengers are missing, but as many sustained slight injuries. It is thought the missing may be among those who did not find it necessary to go to the hospital. The City of Trenton made daily trips between Philadelphia and Trenton, stopping at Bordentown, N. J., Bristol, Pa., and other points on the way. After the explosion the boat took fire and ran aground. Tonight she lies a wrecked and blackened hulk in the marshes opposite Torrington, sixteen miles above this city. Her hold is filled with water and it is feared more of her passengers and crew may be found in the bottom of the boat when the water is pumped out. Later reports state that twenty-eight persons lost their lives, and ten are in a critical condition, four of whom are almost certain to die.

A fearful wreck occurred on the Great Northern Railroad in Montana a few days ago and thirty-four people were killed and several severely and some fatally injured. There is a heavy grade near the scene of the wreck. Two engines had taken a train of twenty-eight freight cars up this grade and had drawn off to take water. While doing this all of the twenty-eight cars started down the grade. The runaway train dashed down the grade at frightful speed and crashed into the rear of a passenger train near the siding at Nyack. As the runaway train sped by the switch it struck a caboose and lay coach on the siding, wrecking them. Fire imme-

## A CHANCE TO MAKE MONEY.

I have been making and selling perfumes since September. I use the Martha Francis perfume and make my perfumes at home. In fact I have sold perfume and cosmetics over and over again. I do not care cases now as the people come to me for the formulas. Any one will pay a dollar for a nice bottle of high-grade perfume with formulas for making over one dozen of the most exquisite scents. I will send you samples.

A woman who is well educated and dealing on their own resources for a livelihood, I sincerely give my experience and feel confident any one can make a few hundred dollars in a month or two. To come short time, Martha Francis, No. 11, Vicksburg, Miss., will mail you a sample of perfume with her formulas for making over one dozen of the most popular high-grade and lasting perfumes and scents. As she does not go out of St. Louis, I will offer to help you and see that will be benefited by them. She will also help you to get started in the business.

JEAN C.

diately started from the oil lamps in the caboose. The point where the wild train crashed into the passenger car was several hundred feet away, and it was two and a half hours before the flames reached the main wreck. Meanwhile frantic efforts were made to take out the dead and injured. The wrecks were piled high and wedged into almost hopeless confusion, and in spite of superhuman efforts the flames burst through the wrecked cars before the work was completed. The fire was so fierce that the rear sleeper could not be saved, though it had not left the track. Its occupants were hurried into forward cars, which were hauled ahead out of the reach of the fire. The flames extended to the brush alongside the track and burned the telegraph poles. A wire broke and this, followed by a storm, greatly retarded telegraphic news of the wreck. The first message sent went to Kalspelt, where the wrecker and all doctors in that town were ordered to the scene. The injured were given every attention, and as soon as possible the train, with its burden of dead, dying and injured was taken to Kalspelt.

Mortality statistics just issued by the Census Bureau show that there has been a decrease of 2.4 per cent per 1000 in the general death rate during the past ten years. This encouraging improvement is attributed to advances in medical science and sanitation, and to the preventive and restrictive measures enforced by health authorities. A comparison of returns from thirty-six cities with a population of 100,000 shows that, with a few exceptions, there has been a decrease in each one. The comparative returns are herewith given:

	1890	1890	1890	1890
Washington	22.8	23.7	24.0	24.0
Boston	29.0	29.4	29.2	29.2
Ford River	22.7	23.2	23.0	23.0
Worcester	15.5	18.0	15.5	15.5
Baltimore	17.1	18.2	18.1	18.1
Jersey CITY	19.8	20.1	19.8	19.8
Newark, N. J.	19.8	20.1	19.8	19.8
St. Louis	18.9	22.7	23.0	23.0
Buffalo	11.9	18.4	19.7	19.7
Baltimore	15.0	17.3	17.3	17.3
Syracuse	12.8	19.6	19.6	19.6
Providence	19.8	21.1	20.0	20.0
Los Angeles	18.1	20.0	18.4	18.4
S. Francisco	20.5	22.5	21.2	21.2
Chicago	16.6	20.0	19.8	19.8
Philadelphia	19.6	21.4	21.4	21.4
New York	20.4	25.2	25.0	25.0
Indiansapolis	16.7	17.2	17.2	17.2

This table gives St. Joseph, Mo., the lowest rate, 9.1 per 1000—and from another source the information is obtained that the highest rate—45.5 per 1000—is as follows: Pneumonia, 191.9; consumption, 190.5; heart disease, 134.0; diarrhoeal diseases, 85.1; kidney diseases, 83.7; apoplexy, 66.6; cancer, 60; old age, 54; bronchitis, 45.3; cholera infantum, 47.8; debility, 45.5; inflammation of brain and meninges, 41.8; diphtheria, 34.4; typhoid, 33.8; premature birth, 23.7.

According to the statement of the operations of the Pension Bureau during the last fiscal year, which Commissioner Evans has prepared for the use of the National Encampment of the Grand Army of the Republic, which will be held before his regular annual report is ready for publication, it appears that the number of pensioners on the rolls on June 30 last was 997,735, a net gain of 42,066 over last year. The total loss to the roll in the year was 43,586, which includes 28,153 by death, 852 by remarriage, 1,582 by minors reaching the age of sixteen, 1,538 by failure to claim pension, and 1,469 from other causes.

A comparative table shows that the toll for the year just closed is the high-water mark in the history of the Pension Bureau, the next highest having been reached in 1898. Of the gains to the rolls in the year, 38,193 were from the war with Spain, the losses include two from the Revolution, 213 from the war of 1812, 826 from the war with Mexico, and 544 from the Indian wars. The gains to the roll since 1888 were 12,334 widows of the Civil War and 5,604 from the Spanish War; total, 18,938. The net gain to the rolls in the four years was 4,621. Pensions granted to widows under the act of June 27, 1890, in the year number 16,610, or nearly 4,500 in excess of those granted the previous year. The pensioners on the rolls are classified as follows: Survivors, 8655; invalids, 735,994; widows, 249,086. These comprise 13,124 widows and the 8655 survivors on account of wars prior to 1861; 297,675 invalids, and 88,802 on account of general laws, disability of service origin, mostly Civil War; 438,114 invalids and 145,111 widows on account of the June, 1890, act, Civil War disability not due to service; 650 army nurses, and 2,555 invalids and 2,949 widows on account of the war with Spain. The total amount paid to pensioners as first payments on the allowance of their claims in 1901 was \$9,931,764, or

## How's This?

We offer One Hundred Dollars Reward for any case of Catarrh that cannot be cured by Hall's Catarrh Cure.

F. J. CHENEY & CO., Proprs., Toledo, O.

We, the undersigned, have known F. J. Cheney for the last 15 years, and believe him perfectly honorable in all business transactions, and financially able to carry out any obligation made by their firm.

WEST & TRUAX, Wholesale Druggists,

Toledo, O.

W. WILDERING, KINNAN & MARVIN,

Wholesale Druggists, Toledo, O.

Hall's Catarrh Cure is taken internally, acting directly upon the blood and mucous surfaces of the system. Price, 75c per bottle. Sold by all druggists. Testimonials free.

Hall's Family Pills the best.

## UNANSWERED LETTERS.

August 29-C. E. Lindsey, sub. C. M. Shaffer, o. & W. M. Kerr, sub. J. H. Gillaspie, sub. J. W. Bridges, sub.

August 29-B. F. Dunn, sub. J. R. Waggoner, sub. A. H. Hussey, sub. F. M. Winslow, sub. C. Williamson, change made.

August 31-S. J. Drake, sub. W. H. Crawford, sub. and change of office.

September 2-S. J. Vaughan, sub. has attention. C. L. Cartwright, sub. W. A. Goyette, change made.

## A Trippe Hanging.

Smith, Brown and Jones hang all their hopes of recovery upon Cheatham's Laxative Chills Tablets. They will be around soon shaking hands with friends. 25 cts. No cure—no pay.

## No power without pain.

## Beyond the Question of a Doubt.

The "Katy Flyer," via the M. K. & T. Ry., is the best train to take, if you are going to the PAN-AMERICAN EXPOSITION, at Buffalo, N. Y.

Cheapest up-to-date series Buffet Sleepers, and first-class Katy Coach Cars. The most comfortable and finest route to TEXAS TO THE NORTH! Full information as to rates, schedule, connections, etc. can be obtained by calling on or writing to "Katy" Agent, or W. G. Crash, G. P. & T. A. Line Building, Dallas.

## I. &amp; G. N. EXCURSIONS.

Dates Shown Are Those on Which Tickets Are on Sale.

Buffalo, N. Y.—May 1-November 1. Pan-American Exposition. Tickets on sale daily.

Marlin, Texas—All-year-round excursion tickets from I. & G. N. points at rate of one and one-third fare. WORLD-FAMOUS HOT WELL, NATURAL SANARIUM AND HEALTH RESORT.

Cleveland, O.—Annual Meeting Grand Army of Republic, September 7 and 8. Indianapolis, Ind.—Sovereign Grand Lodge I. O. O. F.—Palestine and points north September 12 and 13; south and west, including FORT WORTH DIVISION, 12 and 13.

Hanover, Va.—Concentrated Order of Hoosiers, September 5, 6 and 7.

San Antonio, Texas—Sons of Hermann and German War Veterans, September 18, 19, 20 and 21.

San Antonio, Texas—INTERNATIONAL FAIR ASSOCIATION OPENS OCTOBER 19. CLOSES OCTOBER 30.

Cincinnati, Ohio—National Colored Baptist Convocation, Palestine and north, September 9 and 10; south and west, ALSO FORT WORTH DIVISION, 8 and 9.

Mart, Texas—Town Lot Sale. Tickets on sale September 4 and 5. Mart is located in the center of the far-famed Bevo Valley, 20 miles north of Marlin. On the return trip of tickets purchased for this occasion stop-over will be allowed in Marlin, Texas.

## NOTE.

Passenger train service on the FORT WORTH DIVISION will be in operation to College Station, which is situated on the Agricultural and Mechanical College of Texas on or about SEPTEMBER 14, and to WACO, TEXAS, on or about SEPTEMBER 20. D. J. PRICE, G. P. & T. A. & G. N. R. R., Palestine, 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 sluggish and the shiftless are not wanted, but the industrious and frugal are welcomed by as hospitable a people, occupying as healthful a country, as genial climate and as rich and fertile soil as can be found anywhere.

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

## Are Your Kidneys Weak?

Mr. A. S. Hitchcock, East Hampton, Conn. (the clothier), says if any sufferer from Kidney, Bladder or kindred diseases will write him he will tell them what he used. He is not a dealer in medicine and has nothing to sell or give, just directs you to a simple home cure that does the work.

There is no rest for the idler.

## Cured of Tobacco Habit.

Dr. J. S. Hill, Greenville, Texas. Dear Sir: I have taken your tobacco cure and am proud to say that I am thoroughly cured of the tobacco habit after using it forty-six years. I used it by dipping, chewing and smoking. Well, I want to say that any man that will take your remedy according to directions, will be cured, just as sure as he takes the remedy. Yours very truly, A. R. ELAM, Lane, Hunt Co., Texas.

## Announcement!

Will be issued September 15th

## GEMS OF SONG

For the Sunday-School.

288 PAGES.

By IRA D. SANKEY and HUBERT P. MAIN.

The most singable collection of the kind ever published. Bound in Cloth, \$2.00 per 100.

Sample mailed on receipt of 25¢.

## THE BIGLOW &amp; MAIN CO.

New York and Chicago.

## A Wonderful Discovery!

The MONDAMIN

## MINERAL WELL WATER

Marystown, Johnson Co., Texas.

## IT CURES

Indigestion, Diarrhea, Headache, Gastritis, Catarrh of the Stomach, Liver and Kidney Trouble, Constipation, Debility from la grippe, protracted or wasting sickness, Fever, etc.

## ANALYSIS

	Grains to gallon
Bicarbonate of calcium	2.5
Sulphate of lime	125.7
Magnesium sulphate	15
Magnesium chloride	56
Iron sulphate	8.1
Sodium sulphate	182.3
Sodium chloride	54.7
Total mineral matter	589

This analysis speaks for itself, and the medicinal value of the water can not be questioned.

Price of the water at the well:

5-gallon package	\$2.
------------------	------

**ouncement!**

Issued September 15th

**MS OF SONG**

the Sunday-School.

288 PAGES.

D. SANKEY and HUBERT P. MAIN.

singable collection of the kind ever ed. Bound in Cloth \$2.00 per no. apl. mailed on receipt of 25¢.

**ICLOW & MAIN CO.**  
w York and Chicago.**iderful Discovery!**  
e MONDAMIN**WELL WATER**

town, Johnson Co., Texas.

IT CURES

Dyspepsia, Headache, Gass-  
er of the Stomach, Liver and  
spleen, Constipation, Debility  
trips, protracted or wasting  
ever, etc.

ANALYSIS Grains

of calcium	to gallon
calcium	25
of sulphate	125
chloride	25
to	50
shale	25
crude	185
al matter	547
500	500

It speaks for itself, and the value of the water can not be

seen water at the well:

package	\$2.00
package	1.00
package	.50

r exceeding two gallons.

persons furnishing jugs or  
The express companies will  
not packages to well free-  
ing: "At owner's risk."

l orders to

N. P. HOLLINGSWORTH.

Marystown, Texas.

ANTED V. M. Burleson.

**R SALE.**one-fourth sections of land,  
res patented, 1280 school,  
cars from railroad company;  
re or less, of cattle, mostly  
es. Will sell cheap for cash.  
mall place don't want more  
si near Weatherford or Ar-  
rt pay. Address

RANCHMAN.

Texas Christian Advocate

**IP LIVELY**for your carriage buying  
t is full of the Enterprise  
style and their quality  
able by any other maker.  
ll find a harvest time for  
the P. & O. CO. NAME  
iges on the floor of your  
will know that it stands  
TE and a good guarantee  
Look for it.ORENDORFF CO.  
LAS. TEXAS.**THE  
re & Ohio R. R.  
L BLUE LINE****A  
STIBULATED TRAINS  
between**Louis,  
ianni,  
icago,  
olumbus,  
leveland,  
tsburg,  
ashington,  
imore,  
adelphia and  
York.  
**A  
ng and Cafè Car Service****VAL LIMITED**

between

**I AND NEW YORK**

Train in the World.

**VAL LIMITED**

between

**VAL LIMITED**

## The Home Circle

### SONG.

Sing to me, sing, and sing again,  
My glad, great-throated nightingale;  
Sing as the good sun through the rain—  
Sing as the home wind in the sail!

Sing to me life and toil and time,  
O bough of dawn, O flute of rest!  
Sing and on & more, as in the prime  
There shall be naught but seems the best.

And sing me at the last of love—  
Sing that old magic of this May,  
That makes the great world laugh and move—  
A lightly as our dream to-day.

W. E. Henle

### THE TREATING SWAMPER.

By Rev. Wm. A. Bowen.  
Chapter Two.

"Well, sir, Ned worked like a steam nigger, an' I kept him sober as he saved his money. He was the gentlest an' tenderest feller I ever saw. Why I've known him to swim out to a drift an' take a calf out that would a-drowned, an' then try to pore mean whisky down the resistin' creatur's throat, as if anything that God made 'captain' a fool man would drink that hell's broth. I beg your pardon, if you drink it, Mr. Williams; but it's the very drink of hell, sir, an' keeps this beautiful world that God made—but the devil curses—a perfect hell for pore, weak mortals. But I was tellin' of Ned's gentleness. I've seen him put a crippled bird into the front pocket of his shirt an' climb half the trees aroun' the camp tryin' to find its nest to put it in. An' one day he swam over the river, an' it ragin' and blarin' full, to kill a snake an' get a rabbit away from it before the snake killed it. I stopped choppin' one day an' said to him, 'Ned, you've got the tenderest heart I ever saw. You oughter been a woman; you're not fitten to be a man out among all them no count, wicked hyenas.' He jes' grunted like an' smiled one of his smiles that meant love to you an' pity for himself, an' said:

"Maybe so. But my soul's so tough you could cut it into ropes an' swamp logs out with it."

"Pore old Ned! That was his way—never takin' no credit to himself. He never drank much while swampin' with me, but when he got back to town he'd sprinkle money aroun' like settin' a trap with meat traps. Folks would say, 'Pore Ned, but would take his money for the same an' his wife an' twins a-needin' that bad!' Those who pretended to be poor excused themselves by sayin' they'd not his money to good use an' he wouldn't. But they never let his family have none they could get nor tried to get pore Ned's poor soul back to a prosit life."

Here Mr. Woods made a long pause his head bent on his breast in deep study. Then he raised his eyes to mine and said, in tones I shall never forget, so quiet but earnest were they:

"Mr. Williams, there are people who pretend to believe it is a Christian's duty to watch a pore, weak, strugglin' sinner tryin' to break loose from the rope the devil has on him, an' they never doin' anything but tellin' of his faults, an' seemin' to rejoice in his failin's, an' when he fails an' then when he gets to the end of his rope to find a pleasure in kickin' him. I believe pore Ned will stand a better show before the lovin' Christ than such people. Christ never did throw up the faults of a pore sinner who wanted to break 'em off, an' be good, an' true, but he tried to win him away from them by leavin' him, an' showin' him how good an' sweet it was to love others. I know that Ned was a rip-snortin' terror, an' a joke an' a sort of everlastin' laughbooz that folks hold up to scare their children into bein' good. But he loved other people, an' all his ruin to himself was on account of this an' him not knowin' how to live himself like he wanted others to live—an' few to try an' show him. I've read somers that God keeps a book in which he writes men's names who love him most, an' that he will put at the very top them who love their feller men. I believe that's so 'cause it's jes' like the Father to love them who are like his Son, an' he loved men better'n he loved himself. I tell you, a real Christian will help a pore feller to overcome his bestarin' sins. But most people don't. They jes' keep a-mencinin' 'em, an' lookin' for 'em so as to have somethin' to say against a feller. An' they never sympathize with a man or woman that's tempted an' tryin' to quit their bad ways. That's why most men seem to be against the Churches. Tisn't that men don't believe in nor care for Jesus Christ—for it is jes' his lovin' Spirit they are longin' for. They don't believe they can find enough of Christ in

the Churches. Most of the members don't seem to know how hard it is for a weak mortal to throw off his sins—for a drunkard to quit drinkin' an' for a man to quit gamblin', nor for any tempted man or woman to jes' keep on doin' right in the face of jes' a-hunzerin' an' thristin' to do wrong. Wy, sir, I've wanted to drink whisky that had after I promised my dyin' Christian wife an' dear old mother I'd try an' lead a Christian life an' meet em in heaven, that I've cried when keepin' out of the way of liquor; but nobody seemed to rejoice with me for keepin' sober."

Mr. Woods turned his head toward the bank and drew a hand across his eyes, and directly resumed:

"The ways of such unhelpful people are not God's ways. Jes' look out there at those purtiest and tenderest vines. Wy, they seem to look for the crookedest an' knottest trees jes' to climb an' twist aroun' 'em an' cover up their crookedest places with their twinin' an' clingin' to 'em an' hidin' all the bad places. An' somehow I feel like that was why God had pore Ned to come out here an' give his life a-sayin' some one else an' then let him die peaceful an' quiet like an' make his moosedom high up in an oak tree where the tender vines could hide an' cover him—jes' like I believe Christ's love does pore Ned's sins."

As he paused, I was too ned to attempt to speak. He looked up a little bayou we were passing back there, away up in a live oak tree where it made three forks. He was leanin' against one of the limbs, among the green vines, tryin' to brush the gray moss out of his face that the wind kept swaying back an' forth. The blood from his wounds had run down an' wound itself around the rough bark of the tree like red serpents. We climbed up an' was fixin' to take him down when he opened his eyes, gasped a few times, an' said, in a hoarse whisper:

"Don't take me down, Dave. I'm nearer the beautiful blue up here in this tree an' these vines will hide me an' the moss will whisper over me sad like an' an' an' I think my darlin' little angels my two kids, will have a better chance to find me up here. You look after Nannie—she'll be better off without me. Tell her that I've prayed to met her an' the kids up yonder, an' feel like I'm goin' to them, an' will meet her where she'll be."

"Then were his last words. Did we leave him there? Of course we did. We never told anybody where we left him, but I told the widow how it happened, an' that we buried him—an' we did, in the sweet, forgivin' and coverin' vines. Pore Ned."

### AN INCIDENT.

One wintry morning, twenty-three years ago, sister and myself were hurrying through with our work so as to be ready when the "college hack" came for us.

Our father, besides paying our tuition, paged quite a round sum for our places in the school hack, which came promptly every morning at 8 o'clock.

The ominous call, "All aboard!" from half a dozen children prompted us to scurry away, snatching books and bonnets as we ran.

As we crawled up on the step and were entering the comfortable inside, we were met with such remarks from all: "No room for you little beggars." You dare sit by me, you little rat" and many more rough than these.

Naturally timid children, and small as we were, feeling the difference in our clothes from theirs and knowing we were ugly and motherless, we only stood, holding to the straps glad to be out of the way, when we heard a kind voice say, "Come up here, little girls," and looking up we saw the kind face of the driver, so we at once got out and climbed onto the high seat with him.

He wrapped the robe around us, then an oilcloth over our laps. As he took the reins in his mittened hands, he said: "You always come up here little ones, and I will see you are kept warm." Then I caught the sight of tears in his honest blue eyes and a muttered "Motherless lambs."

This past winter as I was on a visit to my father in Dallas, I had occasion to go shopping. I took an Elm Street car, and got off a block from Sanger's, so as to see the pretty store windows. I was walking slowly, admiring the windows, when as I drew near E. M. Kahn's corner, I saw an old man poorly clad almost beggarly, endeavoring to pick up his cane which had fallen. He was so stiff from rheumatism the net was impossible. Several men passed and hurriedly looking at him smiled and passed on.

As I came up to where he stood, I stepped aside and picking up his cane handed it to him at the same time exclaiming: "Why, Mr. Martin!" I held out my hand to the bewildered old man and said: "Of course, you don't remember me, but I do you, for while you have been standing still I have grown from a little 8-year-old girl to a shoddy folks inside."

But that was the last time Ned ever enjoyed himself. His train came back that night but nobody didn't seem to care that Ned wasn't aboard. Some one asked about him, an' a man said: "Left the fool in town roarin' drunk an' gettin' fuller every minute." He came back home in three or four days, dead broke, of course, to find that his twins had both got drowned in the river the same afternoon he was givin' his free show in N'Orleans!

Pore Ned never said a word when he got home an' heard it, but kissed his wife an' then went down to the river, got in his dug-out an' paddled upstream somers, an' that night tied to the bank near where some of us was campin', some of the men havin' their families there. He jes' laid in the bottom of that dug-out an' cried all night. Oh, Mr. Williams, it's ter-

rible an' hopeless to hear a strong, wicked man a-cryin' with a broken heart when he feels that there's no help for him as he knows of."

"It must have been near sun-up next mornin' when we heard a splashin' an' scullin' down to the river, an' then a woman screamed. Two of us ran down in time to see Ned jump in front of a big alligator that was reachin' his tail to flop a little girl into the water. Ned jes' had time to push the girl out of the way when he was caught by that tail with a mighty ker-flap! We heard them great jaws a-grindin' in on Ned, an' then he came struglin' an' staggerin' up the bank, all bloody before we could get to him. He waved us aside, crawled into his dug-out an' paddled up the river, tellin' us to please let him alone an' not follow him—that he wasn't hurt much.

We found him two days later up that little bayou we passed back there, away up in a live oak tree where it made three forks. He was leanin' against one of the limbs, among the green vines, tryin' to brush the gray moss out of his face that the wind kept swaying back an' forth. The blood from his wounds had run down an' wound itself around the rough bark of the tree like red serpents. We climbed up an' was fixin' to take him down when he opened his eyes, gasped a few times, an' said, in a hoarse whisper:

"Don't take me down, Dave. I'm nearer the beautiful blue up here in this tree an' these vines will hide me an' the moss will whisper over me sad like an' an' an' I think my darlin' little angels my two kids, will have a better chance to find me up here. You look after Nannie—she'll be better off without me. Tell her that I've prayed to met her an' the kids up yonder, an' feel like I'm goin' to them, an' will meet her where she'll be."

"Then were his last words. Did we leave him there? Of course we did. We never told anybody where we left him, but I told the widow how it happened, an' that we buried him—an' we did, in the sweet, forgivin' and coverin' vines. Pore Ned."

### AN INCIDENT.

One wintry morning, twenty-three years ago, sister and myself were hurrying through with our work so as to be ready when the "college hack" came for us.

Our father, besides paying our tuition, paged quite a round sum for our places in the school hack, which came promptly every morning at 8 o'clock.

The ominous call, "All aboard!" from half a dozen children prompted us to scurry away, snatching books and bonnets as we ran.

As we crawled up on the step and were entering the comfortable inside, we were met with such remarks from all: "No room for you little beggars." You dare sit by me, you little rat" and many more rough than these.

Naturally timid children, and small as we were, feeling the difference in our clothes from theirs and knowing we were ugly and motherless, we only stood, holding to the straps glad to be out of the way, when we heard a kind voice say, "Come up here, little girls," and looking up we saw the kind face of the driver, so we at once got out and climbed onto the high seat with him.

He wrapped the robe around us, then an oilcloth over our laps. As he took the reins in his mittened hands, he said: "You always come up here little ones, and I will see you are kept warm." Then I caught the sight of tears in his honest blue eyes and a muttered "Motherless lambs."

This past winter as I was on a visit to my father in Dallas, I had occasion to go shopping. I took an Elm Street car, and got off a block from Sanger's, so as to see the pretty store windows.

I was walking slowly, admiring the windows, when as I drew near E. M. Kahn's corner, I saw an old man poorly clad almost beggarly, endeavoring to pick up his cane which had fallen. He was so stiff from rheumatism the net was impossible. Several men passed and hurriedly looking at him smiled and passed on.

As I came up to where he stood, I stepped aside and picking up his cane handed it to him at the same time exclaiming: "Why, Mr. Martin!" I held out my hand to the bewildered old man and said: "Of course, you don't remember me, but I do you, for while you have been standing still I have grown from a little 8-year-old girl to a shoddy folks inside."

But that was the last time Ned ever enjoyed himself. His train came back that night but nobody didn't seem to care that Ned wasn't aboard. Some one asked about him, an' a man said:

"Left the fool in town roarin' drunk an' gettin' fuller every minute." He came back home in three or four days, dead broke, of course, to find that his twins had both got drowned in the river the same afternoon he was givin' his free show in N'Orleans!

Pore Ned never said a word when he got home an' heard it, but kissed his wife an' then went down to the river, got in his dug-out an' paddled upstream somers, an' that night tied to the bank near where some of us was campin', some of the men havin' their families there. He jes' laid in the bottom of that dug-out an' cried all night. Oh, Mr. Williams, it's ter-

## An Old Friend

**S. S. S. has been**

**before the public**

**for many years;**

**from a small begin-**

**ning, it has steadily**

**worked its way to**

**the front, and is now known in every city, town and hamlet in the country.**

**In every city, town and hamlet in the country.**

**Its staunchest friends are those who have known it longest and have witnessed its**

**wonderful curative powers in their own families and among their friends and**

**acquaintances.**

**Grateful patients in all parts of the country tell of their restoration**

**to health and happiness, and the testimony of these is the highest evidence of the**

**medicine's worth.**

**S. S. S. is more popular today than ever in its history—no**

**other remedy stands so high, has ever given such perfect satisfaction or is so**

**reliable in the cure of Cancer, Rheumatism, Catarrh, Contagious Blood Poison,**

**Scrofula, Eczema, Psoriasis, Salt Rheum,**

**Acne, or any disease that originates in**

**the blood.**

**Being strictly a vegetable preparation, you will find it agrees with you**

**much better than a drug store concoction**

**and mercury remedies, which affect the**

**bones, muscles and stomach, causing**

**Rheumatism or Dyspepsia.**

**If you have never tried S. S. S., you will be**

**surprised at the immediate good effects,**

**which are often**

**surpassed by nothing.**

**It is the only**

**guaranteed purely vegetable blood purifier,**

**and the safest and best for all blood and skin**

**troubles.**

**Do not let them force an inferior**

**mineral remedy on you because there is a larger**

**profit in it.**

**If you have any blood or skin dis-**

**ease, don't hesitate to write us about it;**

**our physicians will carefully consider**

**your case and advise you without charge.**

**Book on Blood and Skin Diseases free.**

**THE SWIFT SPECIFIC COMPANY, ATLANTA, GA.**



The spirit of the illustrious founders from the tablet to o'clock a.m. A mother, "as soon as song of praise." A ley himself was standing about his

"Waiting to receive Lo' the Savior Shows the pitchfork Reaches out th

A century and a ley was shut out all England, but no profiles accompany a minister. The man half a age was the the whole British ever mentioned by affectionate regard a and the women w their lips in are to-day thankful man as John Wesley. In the literature

**S. S. S. has been**  
before the public  
for many years;  
from a small begin-  
ning, it has steadily  
worked its way to  
and hamlet in the country. Its  
longest and have witnessed its  
or among their friends and  
country tell of their restoration  
is the highest evidence of the  
than ever in its history—no  
perfect satisfaction or is so  
Contagious Blood Poison.  
any disease that originates in  
you will find it agrees with you  
of the widely advertised potash  
muscles and stomach, causing  
Dyspepsia. If you  
ever tried S. S. S., you will be  
at the immediate good effects,  
set into the circulation than the  
grow stronger, and gradually  
blood to a healthy condition.  
around the edges, the  
and bone pains vanish, and  
Nervous, run down and  
they need, for blood poverty  
condition. For old people and  
minerals, it does not nauseate  
blood in good condition, thus  
is good and what is not good;  
remedy that has retained the  
true merit—it CURES, is the

**SSS**  
icians will carefully consider  
Blood and Skin Diseases free.  
**PANY, ATLANTA, GA.**

never made people lazy,  
will. Perhaps when Mary  
from the temple she may  
late at night to help Mar-  
the mending, or she may have  
done some of the ironing.  
I believe she made it any  
Martha by following Christ  
really serving him, you  
it any harder for those  
you will help them and  
work in every way you can.  
Mr. Morgan says about this  
at the "also" in verse thirty  
which also sat at Jesus' feet  
Mary did her share of the  
in addition sat at Jesus'  
carried her work, perhaps  
right have time to be with  
D. L. Moody.

#### POPULAR TOMMY.

a little boy—Tommy—who  
his last marble; ran on err-  
and never grumble give  
ace to somebody else, no  
and feel so glad in seeing  
have a good time that he  
self. Everybody liked Tom-  
ma smiled all over when  
coming. Aunt Winnie, who  
woman smiled at him and  
in time. Tommy, run  
grandma or Aunt Winnie  
home all missed him. One

"Where is Tommy?" I  
at home." And another:  
were only here!" Tommy  
the unselfish helpers. Are  
Tommys at your house?

be a little helper,  
so far!  
kindly deeds can make,  
heavenly Father's sake,  
e, love and happiness  
everywhere!"

hand is the only cure for  
heart. Ram's Horn.

#### THY SCHOOLMA'M.

How to Feed Herself.  
of teachers at the end of  
work feel thoroughly ex-  
worn out, physically and  
the demand upon the nerves  
a teacher is unusual and  
are well fed and fed upon  
eaten food it is natural  
ould run down.

man teacher at Gobleville,  
has been teaching regularly  
er of years, has always  
theroughly exhausted at  
session, until within the  
has made use of Grape-  
with the result that she  
ear as a robust, healthy  
ous woman having gained  
from 90 pounds to 126; her  
face bright and cheery,  
wonder to all her friends.  
only comment on her color

She knows exactly to  
change is attributed, for in  
living on ordinary food,  
t broken down before the  
posed, whereas since using  
this change has been  
evidence prima facie of  
Grape-Nuts Food for re-  
cerebral and nerve centers.  
The teacher can be given  
in Cereal Co., Ltd., Battle-

#### JOHN WESLEY.

The spirit of the immortal Wesley and the illustrious founder of Methodism fled from the tabernacle of flesh about 10 o'clock a.m. Wednesday, March 2, 1791. "Children," said John Wesley's mother, "as soon as I am dead, sing a song of praise." And as soon as Wesley himself was dead, his friends standing about his corpse, sang:

"Waiting to receive thy spirit.  
Lo! the Savior stands above;  
Shows the purchase of his merit,  
Reaches out the crown of love."

A century and a half ago John Wesley was shut out of every Church in all England; but now marble medallion profiles, accompanied with suitable inscriptions, are deemed worthy a place in England's greatest cathedral, Westminster. The man who a century and a half ago was the best despised man in the whole British Isle is now rarely mentioned but with the most affectionate regard and esteem. The men and the women who would not defile their lips with mentioning his name are to-day thanking God that such a man as John Wesley lived and spoke. In the literature of this age, in its lectures and in its debates; in its chapels, churches and cathedrals, in its synods, congresses and conferences; from pulpit, platform and pew; by the highest lords and most illustrious commoners; by Americans and Europeans, the once despised, mob-beaten and persecuted reformer, Christian and preacher, John Wesley, is now exalted, his example emulated, his heroic deeds recited around every fireside and his colossal genius magnified.

Let me speak of him as he appeared in the pulpit; for this was his throne. Here he was graceful and easy; in action, calm, natural, pleasing and expressive. In voice, clear and resonant; in manner, most elegant. If Whitefield had the enchantment of the saint, the accuracy of the scholar, the authority of the ambassador and the power of God. If Whitefield was the greater orator, Wesley was the greater divine. If Whitefield was a Demosthenes in eloquence, Wesley was an Aristotle in logic and in power. If he was not always terrible and severe, he was always penetrating and searching. When he addressed the humble and the poor, he did not scruple to tell them of their sins and to rebuke them for their follies; and also to impress them with the fact that poverty was a condition that might, by diligence and frugality, be greatly ameliorated; if not wholly obviated; in no case necessarily a blessing; himself always showing them, by example, the blessings of diligence and frugality. And when he addressed the rich, and "to the manor born," he did not plead that respectable position was an excuse for sin. Never, we may safely say, was an heavenly ambassador more faithful in his mission to all classes than was John Wesley.

In the broad catholicity of the man; in the equilibrium of mental activity; in the broad yet thorough culture; in the quick decision; in the firm conviction; in the great heart of the man; in the whole bearing and deportment of the man there was the sure token of a genius and a truly great man. Had he faults? Yes! But they were like the solitary mote that glances in the golden sunbeam, not of sufficient magnitude to obscure the sun nor to destroy the mission of the sunbeam. Taking John Wesley, all in all, he is without a parallel. He stands alone. He had no predecessor, so he has no successor. He was a holy man and a wise man. His physique, genius, wit and wisdom; his mirth, penetration, manner, judgment and memory; his beneficence, purity, piety and diligence; his dress, courtesy and conversation; all these are combined in him with such a solidity of character as to make him as nearly a perfect man as we can reasonably expect to be found this side of heaven. A greater poet than Homer or Milton may arise; a greater theologian than Calvin; a greater philosopher than Bacon; a greater dramatist than Shakespeare; a greater philanthropist than Howard or Wilberforce; a greater missionary than Carey or Livingstone; a greater prophet than Isaiah or Daniel; a greater warrior than Napoleon, Wellington or Grant; a greater statesman than Pitt, Lincoln or Gladstone; but a more distinguished reformer, revolutionist and herald of good tidings to the meek of the earth than John Wesley—never!

His was the good that mounts to the pinnacle of human excellence; his was the scholarship that unites head and heart in one holy passion and whole passion for God and humanity. His philanthropy was broad enough for two continents, yea, for the whole world; and the world-wide and evangelistic spirit of the man is well expressed in his own words: "The world is my parish," and "I desire a league, offensive and defensive, with every soldier of Jesus Christ."

Not adventurous Anglo-Saxon only,

but sturdy Teuton, plastic Celt, sickle Frank and sable Ethiopian unite to speak his praise and that praise is just!

While his resting-place is modestly marked, yet no marble shaft piercing the skies nor magnificent mausoleum mark the place where his remains lie. His monument is an imperishable name, a posterity found in every land under the skies, and a record for faithfulness that an angel might well cover. And when the roll of earth's worthies shall be called, the name of Wesley, though it may not be like Aben Ben Adhem's, lead all the rest, yet deserves and doubtless shall have no inferior place in the list of those whom love of God has blessed, and who, themselves in turn, have blessed mankind. It is not too much to say that we might place his name among the worthies of the eleventh of Hebrews, "of whom the world is not worthy." And well might we say with Shakespeare speaking of another.

His life was gentle, and the elements So mixed in him that Nature might stand up  
And say to all the world. This was a man."

White Heath III. —Exchange

#### THE GREAT AGNOSTIC AND THE BIBLE.

The question, What may be known in matters of religion? is certainly a very serious one, to which various answers have been given. From the time of the early Church there has been the gnostic who has claimed for knowledge a place that excludes all necessity for revelation and faith, the man who knows everything about God and unseen things immediately and intuitively. Professor Huxley very naturally felt that the gnostic's claims were quite too large; but he went to the other extreme, disclaiming and even denying the possibility of such knowledge, and indeed of any knowledge of these things. He invented, to embody his views, the term agnostic, now so familiar—the know-nothing in religion. There was still no term to express the middle ground, taken by the man who disclaims the omniscience of the gnostic and the nescience of the agnostic, but claims to have some knowledge. It is perhaps eight years since Joseph Cook and the writer, then managing editor of the Standard Dictionary completed the naming of this last man, President McCosh had suggested, and President Patton had endorsed the suggestion that Paul's statement, "now I know in part," would furnish a name for the religious philosophy of Paul and all such as agree with him; and so taking a hint from the Greek he was called a gnostomos, one who knows in part.

That Professor Huxley found no resting-place in agnosticism is shown by a very remarkable address before the London School Board reported by Lord Avebury. In that address, expressing his religious perplexity, he said:

"I have been seriously perplexed to know by what practical measures the religious feeling, which is the essential basis of conduct, was to be kept up, in the present utterly chaotic state of opinion on these matters, without the use of the Bible. Take the Bible as a whole, make the severest deduction which fair criticism can dictate for shortcomings and positive errors, eliminate, as a sensible lay teacher would do it left to himself, all that it is not desirable for children to occupy themselves with, and there still remains in this old literature a vast residuum of moral beauty and grandeur.

And then consider the great historical fact that for three centuries this book has been woven into the life of all that is best and noblest in English history; that it has become the national epic of Britain, and is familiar to noble and simple, from John o'Groats House to Land's End, as Dante and Tasso were once to Italians; that it is written in the noblest and purest English, and abounds in exquisite beauties of mere literary form; and, finally, that it forbids the veriest hind who never left his village to be ignorant of the existence of other countries and other civilizations, and of a great past, stretching back to the farthest limits of the oldest nations in the world. By the study of what other book could children be so much humanized, and made to feel that each figure in that vast historical procession fills, like themselves, but a momentary space in the interval between two eternities, and earns the blessings or the curses of all time, according to its effort to do good and hate evil, even as they also are earning their payment for their work?"

This is not only a remarkable tribute from an unbelieving scientist to the value of the Bible and its necessity in order to high civilization and morality, but also a tacit confession of the impregnable ground held by the gnostic. This passage belongs to what DeQuincey called the "literature of power," and will doubtless be remembered and quoted long after Professor Huxley's scientific utterances, belong-

ing only to the "literature of knowledge," have been forgotten.

These unconscious admissions of the skeptic are among the strongest evidences that religion is natural to man. "God, God!" murmured in the dying gurgle of Edstaff, showed that this idea is at the bottom of even the most debased natures.—Homiletic Monthly.

#### A METHODIST IN ROME.

Rev. A. B. Leonard, D. D., the well-known Methodist, has been visiting Rome, and in the New York Christian Advocate he spoke as follows, in a letter:

"At about 8:30 o'clock (Sunday) we start for St. Peter's Church, to be present at the ceremony of high mass. As we wend our way along the streets we observe that all the shops and smaller business places are open, and traffic goes forward as on a week day, while most of the larger places are closed and the windows barred. We cross the Tiber whose waters are always turbid—fit emblem of the turbid stream of deceit, fraud and ecclesiastical corruption that has for centuries poured forth from the Vatican. We ascend the massive marble steps, enter the grand nave and turn aside to witness high mass conducted in a chapel. There are about forty priests and three Cardinals taking part in the ceremony. A choir is rendering the music from a side gallery. A host of acolytes flit here and there, swinging smoking censers, supporting priestly vestments, and performing various and sundry other duties. The priests officiating at the altar in a drawing manner intone the service, with responses from other priests that flank the altar and from the choir. They bow before the crucifix, cross themselves, elevate and bow before the host, and keep up the dreary perfunctory ceremony for an hour and a half. Once I witnessed a Buddhist ceremony in a monastery in China, and to an onlooker either one might easily be mistaken for the other. In the ceremony I saw at St. Peter's is not idolatry, neither was that which I saw in China idolatry. At no time during the ceremony were there to exceed 400 people present, and probably more than three-fourths of the whole number were tourists and non-Catholics.

Turning from the ceremony of the mass, we crossed the nave to where stands what is supposed to be a bronze statue of St. Peter seated on a pedestal, with the right foot projecting at a convenient height to receive the kisses of the faithful (and superstitions) upon the great toe. While passing we saw two women and one man, each in turn, approach the image, carefully wipe the toe with a handkerchief, and then kiss it. The toe has the appearance of being half worn away by the kisses of the faithful. Wonder what Peter thinks of such nonsense, if he knows about it?"

#### TURTLES.

Since you are naturalists, you ought to learn something about turtles. Do you know where they live? What they eat? Where they spend the winter? How they protect themselves from their enemies? How early in the spring can we find them? Can you tell a land turtle? A mud turtle? A water turtle?

Land turtles are awkward creatures.

They are usually good-natured, how-

ever. You see they do not have to protect themselves by biting at every one and every thing. If an enemy come near, the land turtle gets inside his shell. It is a very perfect armor.

These turtles are called box turtles. Why? What clumsy feet they have! They remind one of an elephant's. Notice their claws. Why do you think they need such large feet and claws?"

Young naturalists know some of the mud turtles best—snapping turtles and painted turtles. Can a snapping turtle shut himself up in his shell, so that he is completely covered? Do not ask any one to answer this ques-

tion for you. Find out for yourself. There may be some reason why a snapping turtle is not so good natured as a box turtle.

If you have a water turtle in your aquarium the first thing that you will notice is that he is very flat. You will then find out that his name derives from that of a box turtle. In what way? You will notice that he lives long time. If you watch closely, you will learn why it is a good thing for a water turtle to have a long time. He lives longer than a land turtle. Does land turtles in aquaria grow much?

Junior Naturalist Monthly.

## SALLOW WOMEN

A disordered digestion makes itself manifest in a muddy or blanch complexion, nervous weakness and irritable temper. The right remedy is

## PRICKLY ASH BITTERS

THE SYSTEM REGULATOR.

It is the best beautifier on earth because it goes to the root of the trouble, in the liver and bowels and removes it entirely. Imparts freshness and bloom to the complexion, brightens the eyes, promotes good digestion and cheerful spirits.

SOLED AT DRUG STORES.

\$1.00 PER BOTTLE

## To THE PAN-AMERICAN EXPOSITION AND NIAGARA FALLS THE WABASH

Has its own rails and is the shortest line from

Kansas City, St. Louis and Chicago

## To BUFFALO AND THE FALLS

Stop-overs given at both points on all tickets.

60 miles from St. Louis, via Niagara Falls, the most beautiful river in America.

For Bicycles, Boats, Buggies, etc., call on our agent, Wabash Ticket Agent, or address

W. A. COVETTE, 107 Pennsylvania and Ticker Agent, ST. LOUIS, or W. L. COVETTE, 107 Pennsylvania, BATTLE, TEXAS.

BETWEEN  
TEXAS  
AND  
MEXICO

## THE I. & G. N.

(International and Great Northern R. R. Co.)

### IS THE SHORT LINE

ALL YEAR SPECIALTIES

THROUGH CARS and PULLMAN SLEEPERS  
DAILY FAST TRAINS. MODERN EQUIPMENT. SUPERIOR PASSENGER SERVICE.

IF YOU ARE GOING ANYWHERE SEE I. & G. N. AGENTS OR PRACTICALLY

## THE I. & G. N.

BETWEEN  
KANSAS CITY  
AND  
ST. LOUIS

L. TRICK,  
M. F. & G. F. TRICK,  
PALESTINE, TEXAS

BETWEEN  
TEXAS  
AND  
MEXICO

D. J. FRICK,  
G. F. TRICK,  
PALESTINE, TEXAS

PALESTINE, TEXAS</

# TEXAS CHRISTIAN ADVOCATE

L. BLAYLOCK ..... Publisher

Office of Publication—Corner Ervy and Jackson Streets

Published Every Thursday at Dallas, Texas

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

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

**SUBSCRIPTION—IN ADVANCE.**

ONE YEAR	12
SIX MONTHS	10
THREE MONTHS	5
TO PREACHERS (Half Price)	10

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 receipt 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 postoffice 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 arrears are paid.

BACK NUMBERS.—Subscriptions may begin 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, drafts, etc., payable to

L. BLAYLOCK, Dallas, Texas.

**A CHANGE—A SUGGESTION.**

The last session of the East Texas Annual Conference held at Pittsburg made a change regarding the tenure of office of the Curators of Southwest University. Heretofore there has been no time limit, but hereafter, with each Annual Conference, the term of one Curator will expire and a successor will be appointed.

A suggestion: Would it not be well if all the patronizing conferences would make this change?

CHAS. F. SMITH,

Jacksonville, Texas.

**DEATH OF MRS. J. M. MILLS.**

The many friends of our brother, J. M. Mills, will learn with sorrow of the death of his wife, which occurred August 12. Bro. and Sister Mills left their home in Jacksonville Monday morning and went to Antioch, where a meeting was in progress. While at church Sister Mills was taken suddenly sick and died in about twelve hours. We buried the body in the cemetery at Brushy Creek. CHAS. F. SMITH.

**TEXAS PERSONALS.**

Bro. W. F. Ashmore of Copeville, was a pleasant caller at the Advocate office this week.

Rev. C. M. Harless of Denton was in the city Monday, in attendance on the preachers' meeting of the district. He is looking well, and brings good reports from his charge.

Rev. James Campbell, Rev. B. R. Bolton and Rev. G. E. LeClerc have returned from a fishing trip on the coast. Bro. Campbell reports plenty of fish and mosquitoes. They had a pleasant outing.

Rev. W. E. Kirby, recently from Tennessee, called on the Advocate this week. He has been aiding some of the brethren in meetings in North Texas. He reports the organization of two new classes in Collin County.

Rev. Samuel Morris, of Gatesville, is here on a visit to his son, Mr. W. W. Morris and family. The old gentleman appears to be in good health for a man of his age. He was among the pioneer Methodist ministers in Texas.—Lampasas Ledger.

Under date of August 27, Jacksonville, Texas, Rev. J. M. Mills, of East Texas Conference, sends us the following sad intelligence: "Two weeks ago to-day my dear wife left me and went to heaven. I write this to express the gratitude of my troubled heart to my many friends who have written letters of sympathy and condo-

lence. To-morrow the children will come for our household goods. No more can I have a home to call my own. I will continue on my work. I ask the prayers of all."

Prof. A. S. Laird, President of Patton Seminary, Oak Cliff, Texas, in a note to the Advocate says: "Please discontinue my ad. We already have more applicants than we can accommodate." A good school, coupled with judicious advertising, brings results.

Rev. S. P. Ulrich, of Grand Prairie, was in the city this week and called at the Advocate office. He is looking well, and reports favorably of his work, despite the fact that they have been much interfered with by smallpox early in the year and by the drought lately.

The Advocate is in receipt of the following note: "Rev. H. L. Glazner, preacher in charge of Chilton and Lott, was united in marriage with Miss Kate Watts on the 27th ult., in the home of and by Rev. J. W. Bergin, in Rosebud, Texas." The congratulations and best wishes of the Advocate corps are extended to the happy couple.

Bro. James Kirkland, a staunch Congregationalist of Dallas, furnishes an excellent report in this issue of a meeting which he has been attending conducted by Rev. E. A. Hawkes, a local preacher in our Church. Though actively engaged in business, Bro. Kirkland devotes much time to the cause of religion.

In a private note Rev. H. M. Sears, presiding elder of Calvert District, gives some items of interest. He did not intend them for publication, but the writer hereof takes the liberty of printing them: "I begin laying-by my crop pretty soon. Have had a fine year. Calvert District is on top. A revival in every charge and full collections is our motto."

Rev. J. N. Hunter, of Renner charged in the city this week. Of course he smiled on the Advocate. And he had some brand-new money, or the mintage of 1891—silver at that. He said he could tell us where he got it, but we did not care to question him too closely. We think we will, however, have no trouble in passing it on to the next customer. He says it is through with his revivals for the season, and expects to carry up "good and true work."

But a few months ago the Advocate announced the marriage of Prof. G. J. Nunn, of Polytechnic College, to Miss Kate Cotter of Missouri. Hence doubly sad is the following intelligence which we find in the daily papers:

Fort Worth, Texas, Sept. 2.—Mrs. Cotter Nunn, wife of Dr. G. J. Nunn, President of the Polytechnic College died here early this morning. Two sisters were present when she expired. She and Dr. Nunn were married about eight months ago at Nevada, Mo. She belonged to a prominent family of educators in Missouri. The remains were shipped to Nevada for interment.

The brethren will no doubt remember Bro. Nunn at a throne of grace in this dark hour of sore bereavement.

In the daily press of September 3 appears the following:

**PILGRIMAGE AMONG PEOPLE AND PREACHERS—IN THEIR HOMES.**

Mineola is the principal town of Wood County, the county distinguished by having been the place where Gov. Hogg won his first political spurs after quitting the printing and editing profession for the law. Mineola has nearly 2000 people, and has some very productive farming country tributary. There is a chair factory here that sells its entire output as fast as it can turn them out to the trade in Texas, Indian Territory and Oklahoma Territory and New Mexico. Sam J. Smith is manager, and he has built up a large business. He has a machine that will turn out with one boy attending it over 18,000 chair rungs a day; another that will make 7000 posts for legs; another that will complete 28,000 backs. He has machines and saws for converting the logs—sweetgum and oak—from the rough to the finished chair. The factory also does all kinds of fancy wood-turning, and employs thirty-five hands. Bro. Smith is also the inventor of a combined lounge and bathtub—one of the best combinations for the home I ever saw. He and his partner and office manager, Bro. C. E. Bevelle, are staunch Methodists, and are a strength to our Church. Dr. Ridley has some sterling timber in Mineola. The electric works are managed by Bro. E. R. McGaughy, who married Miss Lily Chapman, a cousin of Rev. Sam P. Jones, whom she resembles very much. They are now full-fledged Texas Methodists, he having come to Texas first in 1888, and since their marriage returned

and came here four months ago. Their new home is in a high, beautiful place, surrounded by giant redwoods that invite one to stay and rest.

According to the Review of Missions for August, Dr. A. P. Parker reports two hundred pupils in the Anglo-Chinese College in Shanghai, China, and a large number turned away for want of room. Mrs. Parker has over one hundred and sixty pupils in her day school.

Bishop Fitzgerald writes to the Nashville Advocate that, owing to his feeble condition, he will not be able to undertake the trip across the Atlantic to attend the Ecumenical Conference.

This will be regretted by Methodists generally, and especially by Southern Methodists.

Dr. C. F. Reid, superintendent of our mission in Korea, sailed last week on the Peru, in company with a young man of sterling worth, Dr. Joel B. Ross, who goes as a missionary of our Church in the Medical Department. For more than a score of years Dr. Reid has been identified with our mission in China, Japan and Korea. He is thoroughly acquainted with our missions, even to the smallest details; is a man of affairs, and while in America the past four months showed he was a master of assemblies.—Pacific Methodist Advocate.

The Advocate is in receipt of the following note: "Rev. H. L. Glazner, preacher in charge of Chilton and Lott, was united in marriage with Miss Kate Watts on the 27th ult., in the home of and by Rev. J. W. Bergin, in Rosebud, Texas." The congratulations and best wishes of the Advocate corps are extended to the happy couple.

Bro. James Kirkland, a staunch Congregationalist of Dallas, furnishes an excellent report in this issue of a meeting which he has been attending conducted by Rev. E. A. Hawkes, a local preacher in our Church. Though actively engaged in business, Bro. Kirkland devotes much time to the cause of religion.

In a private note Rev. H. M. Sears, presiding elder of Calvert District, gives some items of interest. He did not intend them for publication, but the writer hereof takes the liberty of printing them: "I begin laying-by my crop pretty soon. Have had a fine year. Calvert District is on top. A revival in every charge and full collections is our motto."

Rev. J. N. Hunter, of Renner charged in the city this week. Of course he smiled on the Advocate. And he had some brand-new money, or the mintage of 1891—silver at that. He said he could tell us where he got it, but we did not care to question him too closely. We think we will, however, have no trouble in passing it on to the next customer. He says it is through with his revivals for the season, and expects to carry up "good and true work."

Within the past twenty-five years more copies of the Bible have been distributed in China than were distributed in the whole world at the beginning of the nineteenth century.—Review of Missions.

Baylor University is the recipient of another gift. Mr. F. L. Carroll, of Waco, has given to this institution \$60,000, to be used in building a chapel and library. We congratulate Baylor and the Baptists of Texas. At last some men are learning that money invested in men is best invested. May some Methodists of Texas speedily learn this lesson.

Baylor University is the recipient of another gift. Mr. F. L. Carroll, of Waco, has given to this institution \$60,000, to be used in building a chapel and library. We congratulate Baylor and the Baptists of Texas. At last some men are learning that money invested in men is best invested. May some Methodists of Texas speedily learn this lesson.

Compiled statistics indicate that the M. E. Church, South, with its 1,500,000 members, is responsible for 50,000,000 of heathendom. The other portion, according to numbers, being equally distributed among the other evangelical Churches of Christendom. One thousand missionaries, with an appropriation of \$340,000 annually, will redeem those 50,000,000 people in one generation.—Pacific Methodist Advocate.

Bro. C. F. Reid, superintendent of our mission in Korea, sailed last week on the Peru, in company with a young man of sterling worth, Dr. Joel B. Ross, who goes as a missionary of our Church in the Medical Department. For more than a score of years Dr. Reid has been identified with our mission in China, Japan and Korea. He is thoroughly acquainted with our missions, even to the smallest details; is a man of affairs, and while in America the past four months showed he was a master of assemblies.—Pacific Methodist Advocate.

According to the Review of Missions for August, Dr. A. P. Parker reports two hundred pupils in the Anglo-Chinese College in Shanghai, China, and a large number turned away for want of room. Mrs. Parker has over one hundred and sixty pupils in her day school.

Bishop Fitzgerald writes to the Nashville Advocate that, owing to his feeble condition, he will not be able to undertake the trip across the Atlantic to attend the Ecumenical Conference.

This will be regretted by Methodists generally, and especially by Southern Methodists.

Dr. C. F. Reid, superintendent of our mission in Korea, sailed last week on the Peru, in company with a young man of sterling worth, Dr. Joel B. Ross, who goes as a missionary of our Church in the Medical Department. For more than a score of years Dr. Reid has been identified with our mission in China, Japan and Korea. He is thoroughly acquainted with our missions, even to the smallest details; is a man of affairs, and while in America the past four months showed he was a master of assemblies.—Pacific Methodist Advocate.

The Advocate is in receipt of the following note: "Rev. H. L. Glazner, preacher in charge of Chilton and Lott, was united in marriage with Miss Kate Watts on the 27th ult., in the home of and by Rev. J. W. Bergin, in Rosebud, Texas." The congratulations and best wishes of the Advocate corps are extended to the happy couple.

Bro. James Kirkland, a staunch Congregationalist of Dallas, furnishes an excellent report in this issue of a meeting which he has been attending conducted by Rev. E. A. Hawkes, a local preacher in our Church. Though actively engaged in business, Bro. Kirkland devotes much time to the cause of religion.

In a private note Rev. H. M. Sears, presiding elder of Calvert District, gives some items of interest. He did not intend them for publication, but the writer hereof takes the liberty of printing them: "I begin laying-by my crop pretty soon. Have had a fine year. Calvert District is on top. A revival in every charge and full collections is our motto."

Within the past twenty-five years more copies of the Bible have been distributed in China than were distributed in the whole world at the beginning of the nineteenth century.—Review of Missions.

Baylor University is the recipient of another gift. Mr. F. L. Carroll, of Waco, has given to this institution \$60,000, to be used in building a chapel and library. We congratulate Baylor and the Baptists of Texas. At last some men are learning that money invested in men is best invested. May some Methodists of Texas speedily learn this lesson.

Compiled statistics indicate that the M. E. Church, South, with its 1,500,000 members, is responsible for 50,000,000 of heathendom. The other portion, according to numbers, being equally distributed among the other evangelical Churches of Christendom. One thousand missionaries, with an appropriation of \$340,000 annually, will redeem those 50,000,000 people in one generation.—Pacific Methodist Advocate.

According to the Review of Missions for August, Dr. A. P. Parker reports two hundred pupils in the Anglo-Chinese College in Shanghai, China, and a large number turned away for want of room. Mrs. Parker has over one hundred and sixty pupils in her day school.

Bishop Fitzgerald writes to the Nashville Advocate that, owing to his feeble condition, he will not be able to undertake the trip across the Atlantic to attend the Ecumenical Conference.

This will be regretted by Methodists generally, and especially by Southern Methodists.

Dr. C. F. Reid, superintendent of our mission in Korea, sailed last week on the Peru, in company with a young man of sterling worth, Dr. Joel B. Ross, who goes as a missionary of our Church in the Medical Department. For more than a score of years Dr. Reid has been identified with our mission in China, Japan and Korea. He is thoroughly acquainted with our missions, even to the smallest details; is a man of affairs, and while in America the past four months showed he was a master of assemblies.—Pacific Methodist Advocate.

The Advocate is in receipt of the following note: "Rev. H. L. Glazner, preacher in charge of Chilton and Lott, was united in marriage with Miss Kate Watts on the 27th ult., in the home of and by Rev. J. W. Bergin, in Rosebud, Texas." The congratulations and best wishes of the Advocate corps are extended to the happy couple.

Bro. James Kirkland, a staunch Congregationalist of Dallas, furnishes an excellent report in this issue of a meeting which he has been attending conducted by Rev. E. A. Hawkes, a local preacher in our Church. Though actively engaged in business, Bro. Kirkland devotes much time to the cause of religion.

In a private note Rev. H. M. Sears, presiding elder of Calvert District, gives some items of interest. He did not intend them for publication, but the writer hereof takes the liberty of printing them: "I begin laying-by my crop pretty soon. Have had a fine year. Calvert District is on top. A revival in every charge and full collections is our motto."

Within the past twenty-five years more copies of the Bible have been distributed in China than were distributed in the whole world at the beginning of the nineteenth century.—Review of Missions.

Baylor University is the recipient of another gift. Mr. F. L. Carroll, of Waco, has given to this institution \$60,000, to be used in building a chapel and library. We congratulate Baylor and the Baptists of Texas. At last some men are learning that money invested in men is best invested. May some Methodists of Texas speedily learn this lesson.

Compiled statistics indicate that the M. E. Church, South, with its 1,500,000 members, is responsible for 50,000,000 of heathendom. The other portion, according to numbers, being equally distributed among the other evangelical Churches of Christendom. One thousand missionaries, with an appropriation of \$340,000 annually, will redeem those 50,000,000 people in one generation.—Pacific Methodist Advocate.

According to the Review of Missions for August, Dr. A. P. Parker reports two hundred pupils in the Anglo-Chinese College in Shanghai, China, and a large number turned away for want of room. Mrs. Parker has over one hundred and sixty pupils in her day school.

Bishop Fitzgerald writes to the Nashville Advocate that, owing to his feeble condition, he will not be able to undertake the trip across the Atlantic to attend the Ecumenical Conference.

This will be regretted by Methodists generally, and especially by Southern Methodists.

Dr. C. F. Reid, superintendent of our mission in Korea, sailed last week on the Peru, in company with a young man of sterling worth, Dr. Joel B. Ross, who goes as a missionary of our Church in the Medical Department. For more than a score of years Dr. Reid has been identified with our mission in China, Japan and Korea. He is thoroughly acquainted with our missions, even to the smallest details; is a man of affairs, and while in America the past four months showed he was a master of assemblies.—Pacific Methodist Advocate.

The Advocate is in receipt of the following note: "Rev. H. L. Glazner, preacher in charge of Chilton and Lott, was united in marriage with Miss Kate Watts on the 27th ult., in the home of and by Rev. J. W. Bergin, in Rosebud, Texas." The congratulations and best wishes of the Advocate corps are extended to the happy couple.

Bro. James Kirkland, a staunch Congregationalist of Dallas, furnishes an excellent report in this issue of a meeting which he has been attending conducted by Rev. E. A. Hawkes, a local preacher in our Church. Though actively engaged in business, Bro. Kirkland devotes much time to the cause of religion.

In a private note Rev. H. M. Sears, presiding elder of Calvert District, gives some items of interest. He did not intend them for publication, but the writer hereof takes the liberty of printing them: "I begin laying-by my crop pretty soon. Have had a fine year. Calvert District is on top. A revival in every charge and full collections is our motto."

Within the past twenty-five years more copies of the Bible have been distributed in China than were distributed in the whole world at the beginning of the nineteenth century.—Review of Missions.

Baylor University is the recipient of another gift. Mr. F. L. Carroll, of Waco, has given to this institution \$60,000, to be used in building a chapel and library. We congratulate Baylor and the Baptists of Texas. At last some men are learning that money invested in men is best invested. May some Methodists of Texas speedily learn this lesson.



**Sunday-School Department.****THIRD QUARTER, LESSON II. SEPT. 15.****JACOB A PRINCE WITH GOD.**  
Gen. 32:1-32.

Jacob has been in Haran some twenty years or more, has accumulated much property, consisting of cattle of various kinds, servants and two wives, with the children which had been born of those wives.

Laban had been rather exacting toward Jacob, and probably had been dishonest in the matter of awarding his daughters to Jacob on hard terms. But Jacob had been treacherous and unscrupulous in his management of Laban's flocks. It may have had the semblance of honesty, but Jacob's intention was to deceive and gain an advantage.

Some people seem to believe that, so they comply with the letter of the law, the whole matter is an honest transaction; but when we judge by the light of God's Word, we find that the intent constitutes the only evidence admissible.

Jacob entered into an agreement that "all speckled and spotted cattle, and all the brown cattle among the sheep, and the spotted and speckled among the goats, should be his;" the remainder should be Laban's, for "so shall my righteousness answer for me in time to come, when it shall come for my hire before thy face."

Now this seems right on its face, but when we see Jacob resorting to methods to cause the larger part of Laban's flocks to come of the kind specified as Jacob's property, we find his intention from the beginning was to cheat and defraud Laban out of his property.

Jacob was by nature a supplanter, as his name, Jacob, indicates; but he was capable of heartfelt repentance, and this combination made him a much more useful man than he could have been if he had been honest in his dealings, yet selfish and ungrateful in his disposition and incapable of genuine repentance.

The power of faith is measured by the achievements of faith in the domain of human observation. The conduct of men must exhibit the power of divine grace, else we could never learn grace.

David, by his change from evil to good, magnified divine grace.

"Where there are no visions, the people perish." (Prov. 29:18.)

The complaint of Laban's sons brings on fresh trouble, and Jacob decides that he must leave, and as the history relates, he made preparation to go away from his father-in-law.

The ingratitude of children is shown in the actions of Jacob's wife, who is not satisfied with the property so fraudulently obtained, but the household gods are laid away in the stuff.

Jacob is now in the midst of trouble, all following as effects of his former wrong-doings.

He is in fear of Laban because he has defrauded Laban; he is afraid of Esau because he has treated Esau very unjustly, and richly deserves to suffer the consequences.

He had found pardoning grace at Bethel, but he had gone away from God in his lust after Laban's property, and now he comes to Jabbok in poor plight to confront his angry brother.

If God did not send trouble with prosperity, we would be entirely consumed by prosperity. The writer once knew a man who had amassed a great fortune, and on his deathbed he said: "I have just about money enough to send all my children to hell."

Whoever seeks wealth seeks also the snares and temptations which often engulf the soul.

Jacob comes to himself in this extremity, and prepares to get himself in harmony with God.

His old cunning does not forsake him, and he makes wise provision for his company for the night, and then with a heavy heart, he goes down on his knees before God.

When a General, by persistent and untiring energy, gains a great victory, we laud him and do him honor commensurate with the dignity of his character, so when Jacob goes halting away from the banks of the Jabbok he is no ordinary man, but his worth is recognized in the estimate God placed on his faith, and angels are sent to escort the Prince on his triumphal march, when he was anticipating a humiliating defeat.

The meanness of humanity and the grace of God are so often brought face to face that the world is always ready to say that God condones sin. So the haughty invader, devastating the country through which he passes, is the same person who afterwards appears in chains; but a prisoner and an invader are quite different. The theft of Laban's cattle represented a wicked Jacob, but the conciliating and noble bearing of a Prince toward a wayward brother represented a child of grace.

Jacob is ever, after this victory

which he gained on the banks of Jabbok, a changed man. The deep and poignant convictions, the heart-strung and sorrows born of the conscious need and weakness of this lonely hour, as well as the humiliating sense of his former wrongs, made him truly repentant before God, and resulted in a changed heart and a new experience.

Man's extremity is God's opportunity, and Jacob's wonderful deliverance was to him an evidence of God's favor and grace.

No man is by nature too mean to be saved. If he will comply with the conditions of the gospel; and the greater the sinner, the greater the miracle of grace. We have here the example of persistent prayer, for we too often faint before we gain the mastery of our own interpretation. He corroborates, but does not traverse the same ground. He only narrates one miracle common to all the gospels (the feeding of the five thousand), but gives four others peculiar to him—the change of water into wine, the healing of the impotent man, and of one born blind, and the raising of Lazarus. John's Gospel is almost wholly occupied with Christ's ministry in Judea, and one-third of it is devoted to the sayings and doings of the last twenty-four hours of Christ's life. Many additional scenes in his Passion, and especially Pilate's efforts to release him, are furnished only by John. His reckoning of time is in accordance with the division of the day at midnight, which is identical with our own.

(e) The Book: John, brother of James and son of Zebedee, was one of the earliest and also the youngest of our Lord's disciples, honored with the distinction "whom Jesus loved." His gospel was written at the close of the second century or beginning of the third, long after the others had become well known throughout Christendom. He had all of them before him; he supplied what they omitted, corrected false impressions made by reading them, and gave the cue for their deeper interpretation. He corroborates, but does not traverse the same ground. He only narrates one miracle common to all the gospels (the feeding of the five thousand), but gives four others peculiar to him—the change of water into wine, the healing of the impotent man, and of one born blind, and the raising of Lazarus. John's Gospel is almost wholly occupied with Christ's ministry in Judea, and one-third of it is devoted to the sayings and doings of the last twenty-four hours of Christ's life. Many additional scenes in his Passion, and especially Pilate's efforts to release him, are furnished only by John. His reckoning of time is in accordance with the division of the day at midnight, which is identical with our own.

(f) The Comment: Based on John. "Expositor's Bible."

The two men who enjoyed the signal distinction of leading the way in owning the majesty and attaching themselves to the person of Christ were Andrew and John. At length the day came when the Master whom they trusted as God's prophet suddenly checked them in their walk, laid his hand breathlessly upon them, and gazing at a passing figure, said, "Behold the Lamb of God!" There in actual bodily presence was he for whom all ages of their people had longed; there within the sound of their voice, was he who could wash away their sin and lift every burden.

These two men, however, felt the spell and "followed Jesus," representatives of all those who, scarcely knowing what they do or what they intend, are yet drawn by a mysterious attraction to keep within sight of him of whom they have ever been hearing, and whom all ages have sought, but who now for the first time stands clear before their sight. Without a word to their teacher or to one another, silent with wonder and excitement, they eagerly follow the passing figure. So does inquiry begin within many a soul. He who is much spoken of by all, but of whom few have personal knowledge, suddenly assumes a reality they were scarcely looking for. It is no longer the hearing of the ear, but now whisks the soul, mine eye seeth him.

These two men, however, felt the spell and "followed Jesus," representatives of all those who, scarcely knowing what they do or what they intend, are yet drawn by a mysterious attraction to keep within sight of him of whom they have ever been hearing, and whom all ages have sought, but who now for the first time stands clear before their sight. Without a word to their teacher or to one another, silent with wonder and excitement, they eagerly follow the passing figure. So does inquiry begin within many a soul. He who is much spoken of by all, but of whom few have personal knowledge, suddenly assumes a reality they were scarcely looking for. It is no longer the hearing of the ear, but now whisks the soul, mine eye seeth him.

These two men, however, felt the spell and "followed Jesus," representatives of all those who, scarcely knowing what they do or what they intend, are yet drawn by a mysterious attraction to keep within sight of him of whom they have ever been hearing, and whom all ages have sought, but who now for the first time stands clear before their sight. Without a word to their teacher or to one another, silent with wonder and excitement, they eagerly follow the passing figure. So does inquiry begin within many a soul. He who is much spoken of by all, but of whom few have personal knowledge, suddenly assumes a reality they were scarcely looking for. It is no longer the hearing of the ear, but now whisks the soul, mine eye seeth him.

These two men, however, felt the spell and "followed Jesus," representatives of all those who, scarcely knowing what they do or what they intend, are yet drawn by a mysterious attraction to keep within sight of him of whom they have ever been hearing, and whom all ages have sought, but who now for the first time stands clear before their sight. Without a word to their teacher or to one another, silent with wonder and excitement, they eagerly follow the passing figure. So does inquiry begin within many a soul. He who is much spoken of by all, but of whom few have personal knowledge, suddenly assumes a reality they were scarcely looking for. It is no longer the hearing of the ear, but now whisks the soul, mine eye seeth him.

These two men, however, felt the spell and "followed Jesus," representatives of all those who, scarcely knowing what they do or what they intend, are yet drawn by a mysterious attraction to keep within sight of him of whom they have ever been hearing, and whom all ages have sought, but who now for the first time stands clear before their sight. Without a word to their teacher or to one another, silent with wonder and excitement, they eagerly follow the passing figure. So does inquiry begin within many a soul. He who is much spoken of by all, but of whom few have personal knowledge, suddenly assumes a reality they were scarcely looking for. It is no longer the hearing of the ear, but now whisks the soul, mine eye seeth him.

These two men, however, felt the spell and "followed Jesus," representatives of all those who, scarcely knowing what they do or what they intend, are yet drawn by a mysterious attraction to keep within sight of him of whom they have ever been hearing, and whom all ages have sought, but who now for the first time stands clear before their sight. Without a word to their teacher or to one another, silent with wonder and excitement, they eagerly follow the passing figure. So does inquiry begin within many a soul. He who is much spoken of by all, but of whom few have personal knowledge, suddenly assumes a reality they were scarcely looking for. It is no longer the hearing of the ear, but now whisks the soul, mine eye seeth him.

These two men, however, felt the spell and "followed Jesus," representatives of all those who, scarcely knowing what they do or what they intend, are yet drawn by a mysterious attraction to keep within sight of him of whom they have ever been hearing, and whom all ages have sought, but who now for the first time stands clear before their sight. Without a word to their teacher or to one another, silent with wonder and excitement, they eagerly follow the passing figure. So does inquiry begin within many a soul. He who is much spoken of by all, but of whom few have personal knowledge, suddenly assumes a reality they were scarcely looking for. It is no longer the hearing of the ear, but now whisks the soul, mine eye seeth him.

These two men, however, felt the spell and "followed Jesus," representatives of all those who, scarcely knowing what they do or what they intend, are yet drawn by a mysterious attraction to keep within sight of him of whom they have ever been hearing, and whom all ages have sought, but who now for the first time stands clear before their sight. Without a word to their teacher or to one another, silent with wonder and excitement, they eagerly follow the passing figure. So does inquiry begin within many a soul. He who is much spoken of by all, but of whom few have personal knowledge, suddenly assumes a reality they were scarcely looking for. It is no longer the hearing of the ear, but now whisks the soul, mine eye seeth him.

These two men, however, felt the spell and "followed Jesus," representatives of all those who, scarcely knowing what they do or what they intend, are yet drawn by a mysterious attraction to keep within sight of him of whom they have ever been hearing, and whom all ages have sought, but who now for the first time stands clear before their sight. Without a word to their teacher or to one another, silent with wonder and excitement, they eagerly follow the passing figure. So does inquiry begin within many a soul. He who is much spoken of by all, but of whom few have personal knowledge, suddenly assumes a reality they were scarcely looking for. It is no longer the hearing of the ear, but now whisks the soul, mine eye seeth him.

These two men, however, felt the spell and "followed Jesus," representatives of all those who, scarcely knowing what they do or what they intend, are yet drawn by a mysterious attraction to keep within sight of him of whom they have ever been hearing, and whom all ages have sought, but who now for the first time stands clear before their sight. Without a word to their teacher or to one another, silent with wonder and excitement, they eagerly follow the passing figure. So does inquiry begin within many a soul. He who is much spoken of by all, but of whom few have personal knowledge, suddenly assumes a reality they were scarcely looking for. It is no longer the hearing of the ear, but now whisks the soul, mine eye seeth him.

These two men, however, felt the spell and "followed Jesus," representatives of all those who, scarcely knowing what they do or what they intend, are yet drawn by a mysterious attraction to keep within sight of him of whom they have ever been hearing, and whom all ages have sought, but who now for the first time stands clear before their sight. Without a word to their teacher or to one another, silent with wonder and excitement, they eagerly follow the passing figure. So does inquiry begin within many a soul. He who is much spoken of by all, but of whom few have personal knowledge, suddenly assumes a reality they were scarcely looking for. It is no longer the hearing of the ear, but now whisks the soul, mine eye seeth him.

These two men, however, felt the spell and "followed Jesus," representatives of all those who, scarcely knowing what they do or what they intend, are yet drawn by a mysterious attraction to keep within sight of him of whom they have ever been hearing, and whom all ages have sought, but who now for the first time stands clear before their sight. Without a word to their teacher or to one another, silent with wonder and excitement, they eagerly follow the passing figure. So does inquiry begin within many a soul. He who is much spoken of by all, but of whom few have personal knowledge, suddenly assumes a reality they were scarcely looking for. It is no longer the hearing of the ear, but now whisks the soul, mine eye seeth him.

These two men, however, felt the spell and "followed Jesus," representatives of all those who, scarcely knowing what they do or what they intend, are yet drawn by a mysterious attraction to keep within sight of him of whom they have ever been hearing, and whom all ages have sought, but who now for the first time stands clear before their sight. Without a word to their teacher or to one another, silent with wonder and excitement, they eagerly follow the passing figure. So does inquiry begin within many a soul. He who is much spoken of by all, but of whom few have personal knowledge, suddenly assumes a reality they were scarcely looking for. It is no longer the hearing of the ear, but now whisks the soul, mine eye seeth him.

These two men, however, felt the spell and "followed Jesus," representatives of all those who, scarcely knowing what they do or what they intend, are yet drawn by a mysterious attraction to keep within sight of him of whom they have ever been hearing, and whom all ages have sought, but who now for the first time stands clear before their sight. Without a word to their teacher or to one another, silent with wonder and excitement, they eagerly follow the passing figure. So does inquiry begin within many a soul. He who is much spoken of by all, but of whom few have personal knowledge, suddenly assumes a reality they were scarcely looking for. It is no longer the hearing of the ear, but now whisks the soul, mine eye seeth him.

These two men, however, felt the spell and "followed Jesus," representatives of all those who, scarcely knowing what they do or what they intend, are yet drawn by a mysterious attraction to keep within sight of him of whom they have ever been hearing, and whom all ages have sought, but who now for the first time stands clear before their sight. Without a word to their teacher or to one another, silent with wonder and excitement, they eagerly follow the passing figure. So does inquiry begin within many a soul. He who is much spoken of by all, but of whom few have personal knowledge, suddenly assumes a reality they were scarcely looking for. It is no longer the hearing of the ear, but now whisks the soul, mine eye seeth him.

These two men, however, felt the spell and "followed Jesus," representatives of all those who, scarcely knowing what they do or what they intend, are yet drawn by a mysterious attraction to keep within sight of him of whom they have ever been hearing, and whom all ages have sought, but who now for the first time stands clear before their sight. Without a word to their teacher or to one another, silent with wonder and excitement, they eagerly follow the passing figure. So does inquiry begin within many a soul. He who is much spoken of by all, but of whom few have personal knowledge, suddenly assumes a reality they were scarcely looking for. It is no longer the hearing of the ear, but now whisks the soul, mine eye seeth him.

These two men, however, felt the spell and "followed Jesus," representatives of all those who, scarcely knowing what they do or what they intend, are yet drawn by a mysterious attraction to keep within sight of him of whom they have ever been hearing, and whom all ages have sought, but who now for the first time stands clear before their sight. Without a word to their teacher or to one another, silent with wonder and excitement, they eagerly follow the passing figure. So does inquiry begin within many a soul. He who is much spoken of by all, but of whom few have personal knowledge, suddenly assumes a reality they were scarcely looking for. It is no longer the hearing of the ear, but now whisks the soul, mine eye seeth him.

These two men, however, felt the spell and "followed Jesus," representatives of all those who, scarcely knowing what they do or what they intend, are yet drawn by a mysterious attraction to keep within sight of him of whom they have ever been hearing, and whom all ages have sought, but who now for the first time stands clear before their sight. Without a word to their teacher or to one another, silent with wonder and excitement, they eagerly follow the passing figure. So does inquiry begin within many a soul. He who is much spoken of by all, but of whom few have personal knowledge, suddenly assumes a reality they were scarcely looking for. It is no longer the hearing of the ear, but now whisks the soul, mine eye seeth him.

These two men, however, felt the spell and "followed Jesus," representatives of all those who, scarcely knowing what they do or what they intend, are yet drawn by a mysterious attraction to keep within sight of him of whom they have ever been hearing, and whom all ages have sought, but who now for the first time stands clear before their sight. Without a word to their teacher or to one another, silent with wonder and excitement, they eagerly follow the passing figure. So does inquiry begin within many a soul. He who is much spoken of by all, but of whom few have personal knowledge, suddenly assumes a reality they were scarcely looking for. It is no longer the hearing of the ear, but now whisks the soul, mine eye seeth him.

These two men, however, felt the spell and "followed Jesus," representatives of all those who, scarcely knowing what they do or what they intend, are yet drawn by a mysterious attraction to keep within sight of him of whom they have ever been hearing, and whom all ages have sought, but who now for the first time stands clear before their sight. Without a word to their teacher or to one another, silent with wonder and excitement, they eagerly follow the passing figure. So does inquiry begin within many a soul. He who is much spoken of by all, but of whom few have personal knowledge, suddenly assumes a reality they were scarcely looking for. It is no longer the hearing of the ear, but now whisks the soul, mine eye seeth him.

These two men, however, felt the spell and "followed Jesus," representatives of all those who, scarcely knowing what they do or what they intend, are yet drawn by a mysterious attraction to keep within sight of him of whom they have ever been hearing, and whom all ages have sought, but who now for the first time stands clear before their sight. Without a word to their teacher or to one another, silent with wonder and excitement, they eagerly follow the passing figure. So does inquiry begin within many a soul. He who is much spoken of by all, but of whom few have personal knowledge, suddenly assumes a reality they were scarcely looking for. It is no longer the hearing of the ear, but now whisks the soul, mine eye seeth him.

These two men, however, felt the spell and "followed Jesus," representatives of all those who, scarcely knowing what they do or what they intend, are yet drawn by a mysterious attraction to keep within sight of him of whom they have ever been hearing, and whom all ages have sought, but who now for the first time stands clear before their sight. Without a word to their teacher or to one another, silent with wonder and excitement, they eagerly follow the passing figure. So does inquiry begin within many a soul. He who is much spoken of by all, but of whom few have personal knowledge, suddenly assumes a reality they were scarcely looking for. It is no longer the hearing of the ear, but now whisks the soul, mine eye seeth him.

These two men, however, felt the spell and "followed Jesus," representatives of all those who, scarcely knowing what they do or what they intend, are yet drawn by a mysterious attraction to keep within sight of him of whom they have ever been hearing, and whom all ages have sought, but who now for the first time stands clear before their sight. Without a word to their teacher or to one another, silent with wonder and excitement, they eagerly follow the passing figure. So does inquiry begin within many a soul. He who is much spoken of by all, but of whom few have personal knowledge, suddenly assumes a reality they were scarcely looking for. It is no longer the hearing of the ear, but now whisks the soul, mine eye seeth him.

These two men, however, felt the spell and "followed Jesus," representatives of all those who, scarcely knowing what they do or what they intend, are yet drawn by a mysterious attraction to keep within sight of him of whom they have ever been hearing, and whom all ages have sought, but who now for the first time stands clear before their sight. Without a word to their teacher or to one another, silent with wonder and excitement, they eagerly follow the passing figure. So does inquiry begin within many a soul. He who is much spoken of by all, but of whom few have personal knowledge, suddenly assumes a reality they were scarcely looking for. It is no longer the hearing of the ear, but now whisks the soul, mine eye seeth him.

These two men, however, felt the spell and "followed Jesus," representatives of all those who, scarcely knowing what they do or what they intend, are yet drawn by a mysterious attraction to keep within sight of him of whom they have ever been hearing, and whom all ages have sought, but who now for the first time stands clear before their sight. Without a word to their teacher or to one another, silent with wonder and excitement, they eagerly follow the passing figure. So does inquiry begin within many a soul. He who is much spoken of by all, but of whom few have personal knowledge, suddenly assumes a reality they were scarcely looking for. It is no longer the hearing of the ear, but now whisks the soul, mine eye seeth him.

These two men, however, felt the spell and "followed Jesus," representatives of all those who, scarcely knowing what they do or what they intend, are yet drawn by a mysterious attraction to keep within sight of him of whom they have ever been hearing, and whom all ages have sought, but who now for the first time stands clear before their sight. Without a word to their teacher or to one another, silent with wonder and excitement, they eagerly follow the passing figure. So does inquiry begin within many a soul. He who is much spoken of by all, but of whom few have personal knowledge, suddenly assumes a reality they were scarcely looking for. It is no longer the hearing of the ear, but now whisks the soul, mine eye seeth him.

These two men, however, felt the spell and "followed Jesus," representatives of all those who, scarcely knowing what they do or what they intend, are yet drawn by a mysterious attraction to keep within sight of him of whom they have ever been hearing, and whom all ages have sought, but who now for the first time

**ated Catalogue,**  
EE to any one  
ess. Old Gold  
d taken in trade.  
nd Jewelry also  
t-class work at  
IVE US A TRIAL.

**S PAPER**

**DET & CO.**  
LOUISVILLE, KY.

**iversity**

**AS.**

three decades been grow  
Southwestern University  
ed the privilege.

**L. THE LADIES AN-**

rough preparatory work  
e College classes. It has

possesses a large stone  
appointments necessary

Rev. Jno. R. Allen, D. D.  
open to young ladies, who  
building. The best of in  
on

ing to the R. S. A. B.,  
large and well appointed

month, or \$50 if paid by  
f. S. H. Moore. Board &  
arges are reasonable.

the pastoral work.

1, 1901.

**Georgetown, Texas**

**ECE OPENS**  
**SEPT. 17, 1901.**

Nature Courses. For informa-

**Weatherford, Texas.**

**ole School**

Christian Workers.

Charities. Evangelists. Pastors'

Visitors etc., to labor in any

aspects.

**Dallas, Texas.**

**BERT HILL, President**

**ASBURY PLACE,**

**IN ANTONIO, TEXAS.**

FOR THREE YEARS

I refining influence. Chris-

ting health conditions in the

fare excellent. \$200 pays

irth story. \$50. The daugh-

thers' daughters get half

**MARRISON, President.**

**School with a PRESENT**

as well as a FUTURE.

an up-to-date Faculty.

it sends out into the world

the best educated men and

women of Texas. Its patronage

Indian Territories. Expenses

PRESIDENT G. J. STYX

**COLLEGE,**

from its high honor. Its grad-

the South. It is classed by the

schools in Southern Methodist

million dollars invested in build-

ings. All Literary Courses of

education. Literary, Tuition and

expenses. Catalogue free.

**C. A. M. D. D. President**

**The Ideal College Home**

**of the South."**

**NASHVILLE, TENNESSEE.**

**L. YOUNG, D. D., LL. B.**

Atmosphere of work percep-

tive. Schools of music, art and

admirable. Diplomas conferred

converts, recitals etc. IN CITY

way to secure room. Send for

free. Students from all States.

**BOYS West End, SAN**

**ANTONIO, TEX.**

in this day and elevated atmos-

phere. Ages 8 to 22. Prepare for

and boys. Study half at night

and half at home. Boys are

to a room, each on a

line. Expenses are low. We

are here, but we help them to

Colleges take our graduates

at the individual. New

Illustrated Catalogue.

**OF THE AAA**

**SCHOOL OF EXPRESSION,**

now opens SEPT. 1. Delightful

days may enter at any time.

80 Building, Dallas, Texas.

purposes, and to ascertain what they

expected in following Jesus. "What seek ye?" Have you any object deeper than mere curiosity? Christ desires to be followed intelligently or not at all. So many follow because a crowd strays after him and carries them with it. By this question he reminds us that the vague and mysterious attraction which, like a hidden magnet, draws men to him, must be exchanged for a clear understanding at least of what we ourselves need and expect to receive from him.

The answer made by these men was that of those who scarce knew their own minds, and were suddenly confused by being thus addressed. They reply, as men thus confused commonly reply, by asking another question, "Rabbi, where dwellest thou?" Their shyness was natural and not without reason. John had searched their soul, and of this new Teacher the Baptist himself had said he was not worthy to loose his sandal-thong. To find themselves face to face with this greatest person, the Messiah, was a trying experience. Out of this condition our Lord delivers these two men by his irresistible invitation, "Come and see." Why inquire longer about the way of salvation, and where we may find it at a future time? Christ offers his friendship now. "Come with me now," he says, "and for yourself enter my dwelling as a welcome friend." May we not most reasonably fear that hesitation may now put Christ beyond our reach? We can not tell what new influences may enter our life and set an impassable gulf between us and religion.

Sixty years after John, "the beloved," remembered the very hour of the day when he followed Jesus into his house. What boundless regions of thought would his questions open up, and how entirely new an aspect would life assume under the light he shed upon it. The astonished satisfaction they found in their first intercourse with Christ is shown in the bursting enthusiasm of Andrew seeking his brother Simon—"We have found the Christ." This is how the gospel is propagated. We must not count any service small. We may bring to Christ a Simon who will become a conspicuous power for good. The mother's influence, limited to the four walls of her house, may be felt to the remotest corner of the earth.

The words with which Jesus welcomes Simon are remarkable: "Thou art Simon son of John; thou shalt be called Caphas. Simon was hot-headed, impulsive, rash unstable. When his name was mentioned on the Lake of Galilee there rose before the mind a man of generous nature, frank and good-hearted, but a man whose uncertainty and hastiness had brought him into many troubles. What must be the thoughts of such a man when he was told the Messiah was present, and that the Messianic kingdom was standing with open gates?" Must he not have felt that this concerned others—decent, steady men like Andrew—but not himself? Must he not have felt that instead of being a strength to the new kingdom he would prove weakness? Coming in this mood, he is greeted with words which seem to say to him, I know the character identified with the name "Simon son of John; I know all your fear; I know how you wish you were a man like Andrew. But no! thou art Simon; nothing can change that, and such as you are you are welcome; but thou shalt be called Rock"—Peter. And the event showed how true the appellation was. Simon became Peter—bold to stand for the rest, and braved the Sanhedrin. Christ assures the most despondent that for them also a useful life is possible. He who seeks the truest honor can say from the depths of the soul:

Lord, I care not for riches.  
Neither silver nor gold:  
I would make sure of heaven.  
I would enter the fold.  
In the book of thy kingdom,  
With its pages so fair—  
Tell me, Jesus, my Savior,  
Is my name written there?

**IV—THOUGHTS FOR THE WEEK.**

Sunday (Matt. 20:29-24)—The mother of Zebedee's children had a false conception of exaltation. It was an unconscious sin that amounted to an unchristian ambition. Devotion to her sons—the mother's heart betrayed her into seeking place and power for her boys. She forgot that honor lies in the willingness to suffer in order to reach our exaltation in glory. "Are ye able to drink of the cup that I drink of?" is the germ of honor from a spiritual standpoint.

Monday (John 6:14, 15)—He is worse than a hypocrite who would assume the role of a religionist that he might use the honors for unholy ends. When the Church becomes popular we are endangered. In some quarters, a man who is not identified with the Church is at a discount. This is a tendency that ought to alarm us. The Jews wanted Christ to be King in order to

the successful re-establishment of a tottering throne and a decaying kingdom. What a travesty! How we imitate it!

Tuesday (Acts 8:17-22)—What a sin it is even to dream of making merchandise of things that belong to God! Poor old Simon thought himself rich in the event that he could impart the Holy Ghost by the laying on of his hands. Of course he was willing to pay for the gift. There are those upon whom the Church heaps honors today that would step down and out were it not a means for the enrichment of their coffers. We may strand on such breakers. "Thy money perish with thee, because thou hast thought that the gift of God may be purchased with money."

Wednesday (Matt. 6:33, 34)—God shall honor the soul that attends to the momentous matters of life. He who seeks the kingdom of God shall find it. He who finds it will be honored with the enrichment of the life that now is, and that which is to come. God establishes a safe and efficient protectorate over that heart that makes an unreserved committal of itself into the hands of Christ.

Thursday (Eph. 3:16-20)—God's kingdom is not meat and drink, but righteousness and peace and joy in the Holy Ghost. When we diligently seek the life—the holiness of that kingdom.

Friday (Matt. 25:14-30)—Every heart that consents to labor provides for the honor that comes with the service found. And there shall be no distinctions made. The poor, hapless fellow that hid his Lord's money might have rejoiced in the same plane with the man who had the most talents. Exhaustion of our capacity to do for Christ is the secret of all honor that shall come to us by and by.

Saturday (John 17:1-13)—This is a tender and affectionate period in the earthly life of the Son of God. Whatever honors were showered upon the life of my Lord he proposes that I shall share with him. Oh, that I may know the fellowship of his suffering here, that yonder I may have a part in the glory that awaits the redeemed! How can this chapter be read and the heart feel no profound sense of common sorrow and pain? There is a stroke of pathos and love in it that appeals to every heart. There is an honor here in seeking Christ that stands out in bold relief.

#### V—ILLUSTRATIVE.

(1) Some years ago a young woman of the name of Wilson, who lived near Philadelphia, was capitally convicted of crime and condemned to die. The day of execution was appointed. In the meantime her brother used his utmost effort to obtain a pardon from the Governor. He at length succeeded, and hastened to save his sister. His horse foamed and bled as he spurred him on, and there was no doubt of his succeeding, but an unpropitious rain had swelled the stream; he was compelled to pace the bank while his heart was ready to break, as he gazed upon the rushing waters that threatened to blast his only hope. The very moment that a ford was at all practicable, he dashed through the river and arrived at the place of execution; but, alas! he was too late, and could only witness the last struggles of his sister on the fatal scaffold.

(2) We once heard of a faithful minister who had preached for several years without apparent results. After a sermon one day, during one of the great camp-meetings, the thought of an unfruitful ministry overpowered him. He said that he had preached for years, and if any had ever been converted under his preaching he did not know it. In that same congregation a man arose and said that in the years past under a sermon preached by this desponding servant, he gave his heart to God. This convert, so the story goes, turned out to be one of the most successful evangelists of our times.

There is but the one command: Be thou faithful unto death, and I will give thee a crown of life.

#### VI—WORTH QUOTING.

(1) To be "in the bosom" is much more than "to see;" it is to know all the secret thoughts, and participate in all his power and substance.—Chrysostom.

(2) Grace comprehends all the perfections of the will; truth all the virtues of the understanding.—Preston.

(3) Perhaps it is not so difficult for us to abstain from seeking glory and honor; but it is most difficult to decline them, when offered to us by others.—Gregory.

(4) It is a dangerous thing to speak

of one's self, either well or ill; if well, it is to appear deserving; if ill, it is to appear humble.—Crasset.

(5) There is much true worth that lies hidden in this world; obscurity is often the lot of real excellency. Saints are God's hidden ones, therefore the world knows them not.—Henry.

(6) John stands in a mystical sense, the Law having ceased; and Jesus comes bringing the grace of the gospel to which that same Law bears testimony. Jesus walks to collect disciples. —Alein.

(7) Following Jesus, they left John; following the Gospel, they abandoned the Law; and yet they so embraced the Gospel as to avail themselves of the testimony of the Law.—Bede.

(8) Many men seek themselves in seeking God, and serve him that they may serve themselves of him.—Vening-

ning.

(9) The following of Christ makes any way pleasant. His faithful followers refuse no march after him, be it through deserts, and mountains, and storms, and hazards, that will afflict self-pleasing easy spirits. Hearts kindled and actuated with the Spirit of Christ will follow him wheresoever he goeth.—Leighton.

(10) The apostle was called Peter from the firmness of his faith, by which he clave to that Petra, or Rock of whom Paul speaks, 1 Cor. 10:14.—Wordsworth.

(11) Andrew was the first Christian, the first-begotten of the New Testament, for John the Baptist, who may seem to have the birth-right before him, had his conception in the Old Testament in the womb of those prophecies of Malachi and of Isaiah of his coming, and of his office, and so can not be so entirely referred to the New Testament as Andrew is.—Donne.

(12) It is an awful moment when the soul meets God in private to stand the test of his all-searching eye.—Adam.

#### THE BRANDON LEAGUE.

During the last few years we have not seen anything in the Advocate relative to the League and its work at this place.

We wish to let the Leagues of Texas know that we have a live and energetic League, and to inform them something of its work.

During the last six months we have had five conversions in our regular weekly cottage prayer-meetings.

These were all seasons of refreshment from on high, and very conducive to the religious interests of the members.

In our regular Sunday evening devotional exercises all have seemed to enjoy themselves and to be willing to perform any duty assigned them.

We have had both Junior and Senior Leagues at this place at times for several years, but since their last organization they have all been running smoothly, and have already in the last few months done more for the Master and his cause than ever before.

Our Junior League has about forty-five members and our Senior League about thirty-five.

Methodism in particular, and Christianity in general, are forging to the front in Brandon, and the Leagues constitute one of the most potent factors in the movement.

The intentions of the founders of the League have never been yet fully realized in practice, but it is yet capable of becoming a great and mighty institution of the Church. May it so be.

ELLIS GRIMES

President Epworth League.

Brandon, Texas.

**DYSENTERY,**  
**DIARRHOEA,**  
**CHOLERA MORBUS.**

A half to a teaspoonful of Radway's Ready Relief in a half a tulip of water repeated as often as the discharges continue, and a flannel saturated with Ready Relief placed over the stomach and bowels, will afford immediate relief and soon effect a cure.

Internally—A half to a teaspoonful in half a tulip of water will, in a few moments, cure Cramps, Spasms, Sour Stomach, Nausea, Vomiting, Heartburn, Nervousness, Sleeplessness, Sick Headache, Flatulence and all internal pains.

RADWAY'S  
READY RELIEF

## 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, 129 Main Street, Dallas, Texas.

To the Members of the W. F. M. S. of the Texas Conference:

My Dear Sisters—The following letter was intended for Sunshine Auxiliary, many of whose members are valued friends of the writer, but the liberty of sending it to you is taken with a feeling of confidence that it will be welcomed by you and the liberty will be pardoned by the writer and her correspondents. Yours in His Name,  
MRS. S. PHILPOTT.

Dew, Texas.

Santa Ana, Cal., August, 1901.

Dear Sisters—I wish to write of this remarkable missionary meeting I have ever attended, signaled as it was from the opening service by the baptism of the Holy Spirit. It was the annual meeting of the Woman's Foreign Missionary Society of the Los Angeles Conference. It was opened by the Vice-President, Mrs. Downey, who read the last twelve verses of the seventeenth chapter of John, and offered a prayer for divine guidance through the meeting. After the organization, Mrs. Chapin was introduced. She was a missionary in China until compelled to return to America by the sickness of her husband. He died after having received a promise from her that she would raise all her children to be missionaries. Since then—fourteen years—she has been doing city mission work in Los Angeles. She told of her own and her husband's work in China, and her daughter's more recent work in the same school. She told of six little boys who were received into the school just before she left—very bright children, especially one of them. All the others had professed Christianity, but he did not until after the Boxer movement arose and persecution commenced. The six were captured and driven in front of a Buddhist temple, where they were asked, each in his turn: "Do you believe in Christ, or Buddha?" and as they answered "Christ," their heads were cut off. The one who was thought doubtful was the last, and the teacher (Mrs. C.'s daughter) was almost disengaged about him, but after seeing the playmates of his childhood, the friends of his boyhood, and the associates of his young manhood yield their lives, when asked the same question, he answered, "I can but confess Christ," and suffered the same fate.

I was appointed to conduct a praise service, but it did not have to be conducted. It led itself. The only difficulty was to stop it.

In the afternoon Dr. Shapleigh was introduced. He was an unbeliever when he went to China as private physician to American Consuls. Now, for several years, he has served the Board of Missions of his Church—Presbyterian. I think—as hospital physician. He says the change came to him after witnessing the transforming effect of the gospel on those heathen Chinese. He added that no candid man, whether he became Christian or not, could fail to notice that effect. He told of twelve young men of the nobility, who had graduated with honor in the school with which his hospital was connected. All had lucrative employment. One he mentioned especially, whose position in the Government was worth \$1200 a year. They all became preachers and surrendered their positions for a salary of \$100. After his lecture, a Chinese woman and her little boy, who was dressed like an American, came up the aisle, followed by Mrs. Jackson and three Chinese girls, daughters of this woman. The girls went into the altar and sang "Try to walk in the steps of the Savior." Then Mrs. Jackson catechized them for half an hour, and they answered every question with a passage of Scripture. They are taught every afternoon by Mrs. Jackson and Mrs. Wolfskill alternately. They were gorgeously dressed in silk and jewels, their hair hanging down their backs in one long braid, into the end of which coarse floss silk was woven, lengthening it so as to reach their feet. As they rose to leave, some one in the audience said, "Can't we shake hands with them?" Instantly the ladies were on their feet, eager for an opportunity to compliment or encourage them, to all of which they answered, "Thank you."

At night four Chinese youths sang No. 32 in the Young People's Hymnal. I have always heard that the Chinese are not natural musicians. Perhaps not, but I never knew four persons to carry their parts better or keep better time than that Chinese quartette. They were trained in our mission school in Los Angeles. Three of them are members of Trinity Church. The other is a Presbyterian. Recently they have organized a "Home Mission Society" (note the reflex influence), saying that society "been heap good to them, they

join it help to build heap more Chinaman churches." After their song Mrs. Norville, a returned missionary of the Baptist Church, lectured on "Gifts." "Give yourself, your purse, your prayers." She told of a number of instances of answered prayers during the recent persecution. I wish I could repeat them to you, but my letter is growing so long I fear it will weary you. I must tell you, however, of the last, the crowning day of the feast.

Mrs. Chapin was again called to the stand. She had told us something of her daughter's dangers and deliverances. Now she told us of her son. He was in the Province of Hunan. His house and chapel had been burned. His converts suffered death. He and his comrade, Mr. Sanderson, escaped under cover of darkness, and made their way without food, for five days to the Yangtze River, and then got into a vessel belonging to some of the Powers. They got into the hold and lay there on their faces for some time, when the Captain came and told them the Boxers were around them and threatening to burn the boat, and the only safety for him or them was for them to get into a canoe and go down the river. It was very dark and he got them into the canoe, but they heard the Boxers, when they boarded the vessel, say, "Those men have escaped; go across the country to the next town and intercept them." They knew they could not reach that town before daylight, on account of a bend in the river. To go back was certain death; to go forward almost as certain. So they spent the time paddling and praying. Meantime the forty-sixth Psalm occurred to him and he repeated it till he came to the verse, "Be still and know that I am God. I will be exalted among the heathen," when his prayer turned to praise. From that moment he never doubted his safety or the ultimate success of his mission in China. He passed the town the next day in broad daylight and without interruption, and the next village was friendly. He is now in America, trying to regain strength for another effort in China.

I want to tell you of two resolutions offered by the Committee on Extension of Work, and adopted by the society. Perhaps it will be an inspiration to you:

Resolved, 1. That we take for our motto this year, "An auxiliary at every appointment, and every woman a member."

2. Realizing our utter impotence without help from above, we will spend at least ten minutes every day in prayer for divine guidance in this work, and we suggest that this time be between 12 m. and 1 p.m., that our voices may ascend in unison for the help we so much need."

Will not you, my dear sisters, join us in prayer for the success of the missionary cause on this coast, where we face the whole heathen world in a few weeks' journey, and where the overflow of crowded population rushes among us and to some extent mingle with us?

May God bless every one of you in the prayer of your friend,

(MRS.) C. R. MOSHER

## The Hot Weather Test

Makes people better acquainted with their resources of strength and endurance.

Many find that they are not so well off as they thought and that they are easily energized and depressed by the heat.

What they need is the tonic effect of that's Sarsaparilla which strengthens the blood, promotes refreshing sleep, overcomes that tired feeling, creates appetite.

God will take the will for the deed at times but never the deed for the will—Ram's Horn.

## 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 229, St. Louis, Mo. Send for testimonials. Sold by all druggists.

## Read This.

Bartlett, Texas, September 2.—E. W. Hall, St. Louis: Dear Sir—I have used your Great Discovery for kidney trouble and can recommend it to anyone suffering in like manner.  
R. W. THOMPSON  
Mayor of Bartlett.

The best proof of a man's character is taken in the press of life.

If the Baby is Cutting Teeth.  
Be sure to use that old and well-tried remedy, Mrs. Winslow's SOOTHING SYRUP, for children under 12 months of age. It eases the pains, relieves all pains, eases wind colic and is the remedy for diarrhea. Twenty-five cents a bottle.

**"THE DEVIL IN ROBES" AUTHORS****Or, "THE SIN OF PRIESTS"**

**Over 800,000 COPIES**

**Catholicism in Cuba, Porto Rico and the Philippine Islands EXPOSED**

This is the book which has already reached the enormous sale of

It sells at sight. Nearly 300 large pages. Retail price only \$1.75.

Every one can afford it, and all buy it.

A complete agent's outfit with full instructions will be mailed you for only 25 cents (stamps taken). Don't wait to write for terms, as we give the **BEST**, but send 25 cents **TODAY** and enter the work at once. Rev. A. Thornton, of Texas, sold eighty-one books in five days.

Continental Bible House, 211 North Seventh Street, ST. LOUIS, MO.

**Exclusive Mandel Fashions**

No. 533.

Tailor made, double-breasted, straight cut. Made of extra quality all wool Pebble Cheviot in blue & black; lined throughout with heavy Taffeta Silk. Eton has reveres and wide facing of stitched peau de soie, can be worn open or closed. Skirt cut with good top with full flaring graduated flounce and has a taffeta silk drop-skirt finished with plaited ruffles 10 inches deep.

This is the Best Value ever offered for

\$20.00

MANDEL



**State. MADISON. Wabash. CHICAGO, ILL.**

WRITE AT ONCE for our double book of new and exclusive fashions. All of the styles illustrated in detail are positively brilliant with elegance that is characteristic of Mandel garments. Our fall creations surpass in every particular the very newest conceptions of the Paris and London designers. The materials and workmanship are strictly high grade and the prices surprisingly low.

**MANDEL BROTHERS.**

**State. MADISON. Wabash. CHICAGO, ILL.**

Greenville District—Fourth Round.  
Floyd, at Clinton Sep. 21, 12  
Long Oak at Miller Grove Sep. 28, 12  
Fairlie, at Wesley Oct. 5, 6  
Commerce Oct. 6  
Kingston, at Salem Oct. 12, 12  
Campbell, at Shady Grove Oct. 13, 11  
Neely, at Meadow View Oct. 19, 12  
Wesley Oct. 20  
Commerce mission, at Blacks Oct. 26, 12  
Wolfe City Oct. 27  
Merit, at Morris Nov. 1, 12  
Clegg and Lane, at Celeste Nov. 8, 12  
Quinton, at Quinton Nov. 18, 12  
Leonard Nov. 28, 12  
Greenville mission Nov. 29, 12  
Kavanaugh Nov. 30, 12  
Let all local preachers be at the fourth Quarterly Conference and the trustees be prepared to answer question 27.

O. S. Thomas, P. E.

Bowie District—Fourth Round.  
Iowa Park, at Iowa Park Sep. 11, 15  
Holliday, at Holliday Sep. 15, 16  
Archer City, at Archer City Sep. 17  
Brenham, at Riverland Sep. 21  
Blue Grove cir., at Hulse Sep. 27  
Hendrie Cir. Sep. 28, 12  
Bellevue, at Bellevue Oct. 6, 15  
Wichita Falls Oct. 12, 12  
Fruitland, at Salina Oct. 12, 12  
Bowie Oct. 13  
Crafton, at Crafton Oct. 18  
Jacksonboro Oct. 19, 12  
Bryson, at Bryson Oct. 26, 12  
Paradise, at Paradise Oct. 28, 12  
Bayard, at Garza Oct. 27, 12  
Garrison, at Wastbrook Oct. 28, 12  
Bridgeport, at Bridgeport Nov. 2, 12  
Decatur, at Sand Hill Nov. 3, 12  
Post Oak, at Antelope Nov. 9, 12  
Decorah, at Decorah Nov. 9, 12  
Rome, at Aurora Nov. 10, 12  
Alvord, at Foster Nov. 18, 12  
Chico, at Chico Nov. 17, 12  
Greenwood Nov. 23, 12  
Decatur, at Decatur Nov. 24, 12  
Crockett, at Crockett Nov. 25, 12  
W. F. Davis, P. E.

Palestine District—Fourth Round.  
Crockett, sta. Oct. 4  
Rock Sta. Oct. 5, 12  
Abilene, Cir. Oct. 6  
Jacksonville, Sta. Oct. 7  
Paris, the Sta. Oct. 8  
Elkhorn, Cir. Oct. 9  
Trinity and Lovejoy Oct. 10, 12  
Brushy Creek Cir. Oct. 11, 12  
Jacksonville, Cir. Oct. 12, 12  
Wells, Sta. Oct. 13, 12  
Groveton, Cir. Oct. 14, 12  
Holdom, Cir. Oct. 15, 12  
Graveland, Cir. Oct. 16, 12  
West Palestine Oct. 17, 12  
Crockett, Cir. Nov. 20, 12  
W. F. Davis, P. E.

McKinney District—Fourth Round.  
Farmerville, Sta. 5d Sun Sept  
Nevada, Josephine 5d Sun Sept  
Bellville, Smith, Chapel 5d Sun Sept  
Princeton, Wilson's Chapel 5d Sun Sept  
Union and Roseland, Roseland 1st Sun Oct  
Allen, Lebanon 2d Sun Oct  
Blue Ridge, Blue Ridge 2d Sun Oct  
McKinney, Sta. 1st Sun Oct  
Plano, Sta. 1st Sun Nov  
Weston, Weston 2d Sun Nov  
Wylie, Wylie 2d Sun Nov  
Bonner, Alpha 6th Sun Nov  
Trustees have reports ready.

F. A. Rosser, P. E.

## Caesar Conquered Britain

Malaria was conquered by Simmons' Liver Purifier (tin box). Protected from moisture, dust and insects. Clears the complexion, cures constipation, aids and corrects action of the liver.

Let the trustees be ready with their report.

J. M. Peterson, P. E.

## Austin District—Fourth Round.

McLade, at Milton Chapel Oct. 5, 6  
Elgin and Pleasant Grove, at Elgin Oct. 6, 7  
Bastrop Oct. 7  
Cedar Creek, at Young's S. C. Oct. 12, 12  
Smithville Oct. 13, 12  
LaGrange Oct. 14  
Columbus Oct. 19, 12  
Eagle Lake, at Eagle Lake Oct. 20, 12  
Weimar and Osage, at Weimar Oct. 26, 12  
Flatonia Oct. 30, 12  
West Point cir., at Muldoon Nov. 2, 12  
Manor Nov. 7  
Center Point, Cir., Beakles Nov. 9, 10  
First Street, Austin Nov. 12  
South Austin Nov. 13  
Welderwood cir., Haynes' Ch. Nov. 16, 12  
Hutchins, Memorial, Austin Nov. 17, 12  
Manchaca cir. Nov. 23, 12  
Merrilltown and Walnut, at Walnut Nov. 28, 12  
Tenth Street, Austin Dec. 1

Besides the above Quarterly Conference Department, will preach at the following places and urgently request the entire membership of each Church to be present, as important interests will be considered, viz.: Kodak, Oct. 7; Morgan Chapel, Oct. 14; Cedar Creek, Oct. 21; Watauga, Oct. 19; Hite's Prairie, Oct. 21; Winchester, Oct. 26; Rock Island, Oct. 27; Altair, Oct. 27; West Point, Nov. 2; Abum Creek, Nov. 5; Moore's Schoolhouse, Nov. 26; Pleasant Hill, Nov. 27.

E. S. Smith, P. E.

## Aunt Lucindy

Always carries Hunt's Lightning Oil around with her, says it's fine for swellings, tooth-ache, colic, weak back and back-ache, cuts, burns, neuralgia, Catarrh. Aunt Lucindy has sixty-nine grandchildren and ought to know what she is talking about.

**SPECIAL BARGAINS IN PIANOS.**  
Write the Great JESSE FRENCH PIANO & ORGAN Co., Jesse French Building, Dallas, Texas.

Every Church ought to have a corral for the kicker to air his heels.

**LAWYERS**

If you are contemplating putting your manuscript in book form, you should correspond with The Christian Advocate. They will tell you how much it will cost you. Send us a sample page of some book which suits your taste. We use new type all the time, which makes it print beautifully.

**LAWYERS**

The Advocate is now prepared to do brief work in a first-class manner. We use beautiful new type, regular margins, and deliver the brief to you complete, proof-reading included. It is necessary, for 20 pages, if less, \$6 per hour. We can get out a large brief in a few hours. Estimate the number of pages you think it will make, and send money with copy.

**ESTEY****This Name on an Organ or Piano**

Is positive assurance to the purchaser that he will get the GREATEST POSSIBLE VALUE for the smallest possible price.

Send for catalogues and full particulars.

**THE ESTEY CO.**  
116 Olive St. St. Louis, Mo.

**When Traveling**

One wants the very best service, and in order to secure same you should travel via the

**Houston, East & West Texas Ry****and Houston & Shreveport Railroad**

The most direct route to the NORTH, EAST and SOUTHEAST.

For rates and information, call on local agent or address

**W. H. TAYLOR, WM. DOHERTY, G. F. A. S. S. MELDRUM, General Manager, HOUSTON, TEXAS.**

**Cheap California and back**

September 19 to 27, account General Convention of Episcopal Church, San Francisco.

Choice of direct routes returning; final limit November 15.

On the way visit Indian Pueblos, Petrified Forest, Grand Canyon of Arizona, Yosemite, San Joaquin Valley, Los Angeles.

The Santa Fe is the comfortable way to go—Harvey meals, best in the world; superb service of the California Limited; personally-conducted tourist-car excursions, Pullman Standard Sleeper through to San Francisco, Sept. 19th.

Ask for copy of "To California and Back," and "Episcopal Church Convention Folder."

Rates and other information furnished by agents

## Book Department.

All Books reviewed or noticed on this page have been bought and paid for, and are recommended solely on their merits.

**BARBEE & SMITH, Agents.**  
DALLAS, TEXAS.

A Library for Teachers and Superintendents.

After much consideration we have selected some books from the vast number published as the best helps obtainable for Sunday-school teachers and superintendents. Competent critics say these books are the cream of all the literature on the subject. Any Sunday-school can get them all by allowing each teacher to buy one, and read and exchange with each other on the circulating library plan. In this way every teacher can get the benefit of all the books for the price of one, and still have for his own private library the book he bought and paid for. Read the following notices:

**Practical Primary Plans.** By Israel P. Black. It is dedicated to all those who are striving to teach the little ones in the Sunday-school the important truths of the word of God and who are endeavoring to obey the commands of the Great Teacher who said, "Feed my Lambs." Contents: Class Organized, The Class Room, Class Enrollment, The Class Visited, The Class Program, Miscellaneous Exercises, Lesson Preparation, Lesson Taught, Visible Illustrations, Benevolence, Finances, Singing, Kindergarten Class, Graded Classes, Birthdays, Order and Discipline, Assistants, New Scholars, Lesson Study, Home Co-operation, The Small Class, Important Helps for Teachers. Bound in cloth. Postpaid, \$1.00.

**Ways of Working:** Or, Helpful Hints for Sunday-school Teachers. By A. F. Schaufler. Contents: Church and School, The Pastor in the Sunday-school, The Superintendent (3 chapters), The Teachers' Meeting, Private Lesson Study, The Art of Questioning, The Teacher Outside of School, Object Teaching, The Blackboard (2 chapters), Music, Benevolence, The Graded School, A Point of Order, Premiums and Rewards, Entertainments, The Library, The Librarian, The Primary Class, Primary Class Work, The Home Department. Postpaid, \$1.00.

**The Model Sunday-school.** A handbook of principles and practices by Geo. M. Boynton. Contents: Origin and Progress of the Sunday-school, The Sunday-school Defined, The Sunday-school and the Church, The Sunday-school and the Pastor, The Organization of the Sunday-school, Classification and Departments, The Superintendent, The Teacher, The Teachers' Meeting, Reviews, Sunday-school Music, Sunday-school Records, Sunday-school Literature, Finances and Charities, Concerts, Festivals and Entertainments, Rewards and Recognitions, Conventions and Institutes, Temperance in the Sunday-school, Conclusion. Postpaid, 75 cents.

**The Modern Sunday-school.** By John H. Vincent. Contents: The Three Schools, The School and the Church, The School and Home, The Organization, The Superintendent, The Teacher, The Normal Class, The Institute, The Teachers' Meeting, The Teacher at Work, The Lesson Review, Graduation, The Primary Class, The Senior Class, The Lessons, The Week Day Power, The Country Sunday-school, with eight appendices on a variety of subjects incident to Sunday-school work. Postpaid, 90 cents.

**The Teachers' Meeting.** Their Necessity and Methods. By H. Clay Trumbull. Contents: A Necessity in Every School, Possible Everywhere, Methods of Conducting, etc. Cloth bound. Postpaid, 20 cents.

**Yale Lectures on the Sunday-school.** By H. Clay Trumbull. Its Origin, Mission, Methods and Auxiliaries. Contents: Its Jewish Origin and Its Christian Adoption, Seventeen Centuries of Its Varying Progress, Its Modern Revival and Expansion, Its Influence on the Family, Its Membership and Its Management, Its Teachers and Their Training, The Pastor and the Sunday-school, Its Auxiliary Training Agencies, Preaching to Children—Its Importance and Difficulties, Preaching to Children—Its Principles and Its Methods. Postpaid, \$1.50.

**Teaching and Teachers.** By H. Clay Trumbull. Contents: Not All Teaching Is Teaching, Telling Is not Teaching, Hearing a Recitation Is not Teaching, What Teaching Is, You Must Know Whom You are to Teach, You Must Know How You are to Teach, Having the Attention of Those You Would Teach, Securing Your Scholars' Co-work, How to Study Your Scholars for Their Teaching, How to Study a Lesson for Its Teaching, How to Plan for a Lesson's Teaching, How to Get and Hold Your Scholar's Attention, How to Make Clear That Which You Would Teach, Reaching the Scholars When Absent, Helping the Scholars to a Christian Decision, Counseling and Aiding at All Times. Cloth bound, nearly 400 pages. Postpaid, \$1.00.

**The History of Sunday-schools.** By W. G. E. Cunningham, for eighteen years Sunday-school editor of the M. E. Church, South. Contents: The Ancient Bible School, The Modern Sun-

day school, Early Methods of Teaching, The International Lesson System, Sunday-school Literature, Organization, Management and Work, The Pastor's Place in the Sunday-school, The Superintendent, Management of the Sunday-school, Suggestions to Sunday-school Teachers, Secretary, Librarian and Treasurer, Sunday-school Music, Catechism, Statistics, etc. Postpaid, 50 cents.

**The Point of Contact.** By Patterson DuBois. Contents: The General Principle, The Plane of Experience, Applying the Principle, Missing the Point, The Lesson Material. Postpaid, 60 cents.

**The Home Department of the Sunday-school.** By M. C. Hazard. Contents: History of the Home Department, The Purpose of the Home Department, The Organization of the Home Department, The Home Department and the Pastor, Methods of the Home Department, Home Department Requisites, Difficulties of the Home Department. Postpaid, 60 cents.

**A Model Superintendent.** A sketch of the life, character and methods of work of Henry P. Haven, of the International Lesson Committee, by H. Clay Trumbull. Contains eight well written and interesting chapters. Cloth bound, \$1.00.

**Ways of Working:** Or, Helpful Hints for Sunday-school Teachers. By A. F. Schaufler. Contents: Church and School, The Pastor in the Sunday-school, The Superintendent (3 chapters), The Teachers' Meeting, Private Lesson Study, The Art of Questioning, The Teacher Outside of School, Object Teaching, The Blackboard (2 chapters), Music, Benevolence, The Graded School, A Point of Order, Premiums and Rewards, Entertainments, The Library, The Librarian, The Primary Class, Primary Class Work, The Home Department. Postpaid, \$1.00.

**Sunday-school Success.** By Amos R. Wells. This is an interesting and instructive book and covers every feature and phase of Sunday-school work. It contains forty-four well written chapters. It is a neat 12mo, cloth bound book of 300 pages and is sent postpaid for \$1.25.

**Sunday-school Magazine.**

Our Sunday-school Magazine is perhaps the best thing of its kind to be had anywhere. We know that, in view of the other excellent publications of its kind, this is saying a deal, still we believe its friends will justify our assertion fully. The distinctive qualities of the Magazine are just what anyone would expect—lucid, thorough, orthodox and suggestive exposition of the facts of the lesson. There are the primary class hints, the blackboard suggestions to aid the primary teacher as well as the rest. The ever-increasing list of subscribers is very gratifying and yet there are so many of our Sunday-school teachers who are yet without the Magazine, and who need it so much. A feature that is not to be overlooked is its cheapness—only 50 cents per year. There is no other commentary of equal merit at a similar price.

**The Bible Lesson Picture Roll.**

The management of primary classes is always one of the most serious problems in any Sunday-school. With the assistance of the Bible Lesson Picture Roll the way has been made plain and easy. It is everywhere pronounced the greatest help in primary work. Every Sunday-school should have one.

Each roll contains thirteen highly colored pictures with a short and interesting comment on each lesson. The pictures are large and beautiful and can be seen and understood from the remotest part of any Sunday-school room. A roll lasts one quarter or three months; four rolls last one year. Price, 75 cents per quarter, or \$2.00 per year, postpaid. Include one in your next order for literature.

**Our "Standard" Periodicals.**

We have a bevy of Sunday-school publications that are equal, if not better, than those of any other Church. Our Senior, Home Department and Intermediate Quartermasters, Illustrated Lesson Paper, and Our Little People are periodicals of which we may all be proud. See the ad on this page for prices.

**The Children's Visitor.**

A long and successful career as a children's paper shows that the Visitor has the necessary merit. It is a neat, eight-page weekly, attractively illustrated, and has its columns filled every issue with wholesome, readable stories, essays, etc. Dr. Atkins, its editor, also gives some very choice comments on timely subjects in his editorial columns. Besides its regular features, the Visitor usually contains some special articles in the way

of biographies, nature studies, and the like. The fact that pupils, who have once taken the Visitor, will not be content without it, is sufficient recommendation as to its merits.

Sample copy free. Price for single copy, per annum, 60 cents; in clubs of five or more to one address, 40 cents each.

### "Children's Praises."

In enumerating our books and literature for the Sunday-school, the list would not be complete without "Children's Praises." This is an excellent little song book for the little folk in the Sunday-school and Junior League. Its music is full of harmony and proper sentiment, and it never fails to add a peculiar zest to the interest of the children. If your school has not supplied the primary classes with this song book, it should do so at once. Price, \$1.75 per dozen, prepaid, or \$12.50 per hundred, not prepaid. Sample copy by mail 15 cents.

**Olivet Picture Cards.**

Efficient teachers of the little wee tots have found that the Olivet Picture Cards are by far the most successful means of instructing the tiny folks. On one side the card has a very fine colored picture, embodying the central scene of the lesson. Below this, is prominently presented the golden text. On the reverse side, is the lesson story simply told, and some easy questions and answers for memory work. On account of the attractive pictures the children always are eager to keep them—something that never happens with the other papers. Their price per quarter is 2½ cents, or 10 cents per year.

Now is a convenient season to mention our Sunday-school records. These have been prepared by practical Sunday-school men, and are accurately suited to the need of a good secretary. Small size, 50 cents; large size, \$1.00.

There is no more opportune time for ordering the Young People's Hymnal No. 2 than when you order literature for your Sunday-school. In ordering the note edition, be sure to state whether the round or shape notes are desired.

Bishop Fitzgerald's "Glimpses of Truth" is still read. This volume is in response to a demand for publication in book form of the brilliant pithy and pungent editorial paragraphs that have won the admiration and excited the gratitude of all who read the Nashville Christian Advocate. The price is \$1.00, postage paid.

"Reginald May" is the pseudonym used by Rev. J. Lemacks Stokes in writing his book, "Eldon Drayton; or, Crises Intellectual and Moral." This is a thoroughly good story which every young man in the land, and particularly in our Southland, ought to read. It should go into every Sunday-school library, and into every home. The price is 60 cents, postpaid.

"The High-Churchman Disarmed" by W. P. Harrison D. D., is to use the words of the sub-title, "a defense of our Methodist fathers." The key-note of this masterly work is furnished in a prefatory sentence—"Aggression must be met by manly defense, for craven submission to wrong is a betrayal of the truth." The book has a substantial library binding. Postpaid, \$1.50.

The merit of Mrs. Mary Stuart Smith's "Heirs of the Kingdom" is sufficiently indicated in the fact that it was awarded a prize of \$200 when eighty competing manuscripts were before the committee. The style is varied to suit the tastes of children of different ages. The book is prettily bound, neatly illustrated, and will be sent postpaid to any address for 40 cents.

Bishop Andrew has written a volume entitled, "Family Government," which is a treatise on conjugal, parental, filial, and other duties. The strength and purity of the author's personal character, not less than his large experience and observation, gave him a peculiar fitness for saying just what ought to be said on this subject. A careful revision has adapted it to present social conditions. Price, 40 cents, postpaid.

"The Heavenly World," by J. Edmundson, contains some scriptural views of the Christian's heavenly home, and is regarded by some as superior to Baxter's "Saint's Rest." The subject is discussed in all its aspects. The postpaid price is 40 cents.

"Headlands of Faith" is a volume by Rev. Joseph Cross, D. D., containing a series of dissertations on the cardinal truths of Christianity. The disquisitions are peculiarly eloquent.

strictly orthodox, and singularly good to the use of edifying. The work is a body of divinity with a soul in it, a very different affair from the dry anatomies which have almost exclusively usurped that title. The price is \$1.00, postpaid.

For a combination of fluency and force the Essays of John Foster stand preeminent. They are acknowledged models of the best style. An eminent writer says: "The essay on 'Decision' No one who begins reading this book of character ought to be read once a year by every young person." It is worth the price. His parents will very likely find an attractive, cloth-bound book. Postpaid.

## Sunday School Order Blank.

PLEASE MAKE YOUR ORDER ON THIS SHEET.

Send Remit by Bank Draft, Postoffice or Express Money Order or Registered Letter. Send stamps only when necessary. Please fill all blanks correctly, and write names of persons and postoffices very plainly. Any remarks necessary may be written on the blank space below.

**BARBEE & SMITH, Agents, 296 Elm Street, Dallas, Texas.**

Please send to

Name

P. O.

County

State

SEND CASH WITH ALL ORDERS.

NO. COPIES.	PERIODICALS.	PRICE	EACH	HOW LONG	AMOUNT
		1 Mo.	1 Year	10 send	
	The Sunday School Magazine	12 <sup>½</sup>	50		\$
	The Senior Quarterly	40	15		
	The Home Department Quarterly	40	15		
	The Intermediate Quarterly	25	7 <sup>½</sup>		
	Illustrated Lesson Paper	25 <sup>½</sup>	10		
	Our Little People	15 <sup>½</sup>	6		
	Weekly Children's Visitor	10 <sup>½</sup>	40		
	Monthly Children's Visitor	50	20		
	Sets Olivet Picture Cards	25 <sup>½</sup>	10		
	Bible Lesson Pictures	750	\$1.00		

And find enclosed for same,

## BOOKS FOR OFFICERS AND TEACHERS.

ORDER ON THIS SHEET.

Please send to

Name

P. O.

County

State

	PRICE	AMOUNT
Complete Sunday School Record. For schools of 12 classes, 50 cents; for schools of 25 classes	\$1.00	
Contains weekly attendance record, summary by classes, and blanks for weekly reports		
Infant Class Teacher's Roll Book. For register and attendance of 100 scholars one year. Each	.25	
Model Collection Envelopes. Cloth lined	.50	
Model Library Card. Per hundred	.50	
For scholars ordering books where the "Penny Post System" is used		
Model Library Check. Colored cardboard. Per hundred	.50	
For keeping track of each book issued by the librarian under "Penny Post System." The only approved plan, this check is the latest and best		
Model Sunday School Library Record. By J. A. Lyons, No. 1, \$1; No. 2 (same, small size)	.50	
For record of attendance of class three months		
Young People's Hymnal. Round or shaped notes, postpaid, each 30 <sup>½</sup> ; not postpaid, each	.25	
Young People's Hymnal Word Edition, postpaid, per dozen, \$1.25; not postpaid, per dozen	1.08	
Young People's Hymnal No. 2. Round or shape notes. Postpaid, each 30 <sup>½</sup> cents; not postpaid, each	.25	
Young People's Hymnal No. 2. Word edition. Postpaid, per dozen, \$1.25; not postpaid, per dozen	1.08	
Covers all the financial transactions of the school for a year		
Reward Cards and Tickets. Write for list.		
Teacher's Class Card. Per dozen	.12	
For record of attendance of class three months		
Young People's Hymnal. Round or shaped notes, postpaid, each 30 <sup>½</sup> ; not postpaid, each	.25	
Young People's Hymnal Word Edition, postpaid, per dozen, \$1.25; not postpaid, per dozen	1.08	
Young People's Hymnal No. 2. Round or shape notes. Postpaid, each 30 <sup>½</sup> cents; not postpaid, each	.25	
Young People's Hymnal No. 2. Word edition. Postpaid, per dozen, \$1.25; not postpaid, per dozen	1.08	

Find enclosed for same

## REMARKS:

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

## OBITUARIES.

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

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

## POETRY CAN IN NO CASE BE INSERTED.

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

W. F. HARDY

**MITCHAM.** Alexander H. Mitcham, son of Rev. Henry and Mary Mitcham, was born in Alabama in the year 1810, emigrated to Texas in early youth and became a member of the Methodist Church for many years ago. He came to Texas with his father's family at an early date, and settled by the western part of Henderson County, and far from where the town of Marlin now stands. He married Miss Anna Board in 1842. She was indeed a helpmeet for him—the shadow of his joys and the mother of his sorrows. Three of their children are living all useful members of the church—John H. Jones and Mrs. John S. Potts, of Athens, Texas. The itinerant preacher always found a cordial welcome at their home, whether his stay was long or short. Bro. Mitcham was a Methodist all his life, and his brother and sister were both Methodists, and most of their children and grandchildren and their kindred who dwelt nearby the entire community of Marlin, are Methodists. Bro. Mitcham was a true Christian, a sober-minded, consistent, blameless, useful, peaceable good man full of faith, simple faith in Christ, a full trust in the gospel, a resting upon the promises of God, a sense of pardon and peace, the witness of that Spirit that he was his child. His love and a joint love with his Son to all the blessings of the heavenly inheritance. Being justified by faith, he had peace with God through our Lord Jesus Christ. He whom also he had access by faith into this grace wherein he stood upon rejoicing in hope of the glory of God. He served his generation according to the will of God. His life was a benediction to the world. He died at 12 o'clock, Sunday, July 26, in the presence of his beloved wife and young kindred and friends, at Marlin, Texas, where he had resided for many years. He died as he had lived, a quiet soul, with peace. May the God of all grace bless his beloved widow and the children and comfort and comfort them in this affliction and great sorrow. May they emulate his example and meet him in heaven.

JOHN ADAMS

**MATHER.** W. D. Mather, son of James E. Mather, was born in Pickens County, South Carolina, in 1840. His early life was marred with his father and mother having died in his infancy to Mississippi, where he grew up. His health was poor, and he moved to Mississippi, where he was a successful business man for forty years. He was a constant contributor to missions and was an active member of the Methodist Church, serving the Church and his associates faithfully and efficiently. In his later years he was a steward and Wesleyan school superintendent. He became a member of the fraternity of Free and Accepted Masons when a young man, and remained in good standing to the end of his life. In 1892 he removed to Smith County, Texas, where he lived to within two years of his death. He was a great comfort to the slaves before his death with regard to their freedom, from which he died June 2, 1901, at the home of his youngest child, Dr. S. S. Mather, Jackson City, Texas, who writes to me, "I never knew him to be wrong in my life. His death was a great loss that came upon us like a bolt of lightning. He was lost to us all, and we have been sorely grieved over his loss. At his funeral many of the negroes gathered together and took up a collection to help his widow. During the last few months of his life he often expressed the desire to go to his reward, and had no fears of death but wished to die easy, and in God's will. The last in his chair, and seemed to go to sleep, calm and sweetly as a baby." He left a written statement, saying all his loved ones to meet him in heaven. He leaves two daughters and two sons to mourn their loss. May they emulate his example. Rest as ye live! That their rest may be like his. He was buried with Masonic honors in the old cemetery at Smith City, Texas. His name and memory are like a comment poured forth trumpet and very precious.

JOHN ADAMS

**WALLACE.** Bro. J. F. Wallace was born in Morgan County, Ala., April 27, 1855. He performed religion at 12 years of age, and afterward joined the M. E. Church, South. He was married to Miss Louisiana Flannigan, September 1, 1881. She was in the true sense of the word a helpmeet for him. He moved to Texas in 1885 and to Clay County in 1889. He departed this life August 27, 1901. In death the community has lost one of its best citizens, the church one of her most zealous and faithful members, and the family a devoted and affectionate father and husband. His life was such before the world that it requires no dying testimony to confirm it in the belief that he has gone to his glory. He leaves a wife and four children to mourn their loss. May the God of all grace comfort and encourage their hearts in this dark hour, and help them to rejoice in the assurance of meeting him again and living with him forever.

N. G. OZMENT, P. C.

**MARSHALL.** Mrs. Ellen Nona Marshall was born in Panola County, Texas, October 27, 1862, was converted and joined the Methodist Episcopal Church, South, when a child, and lived a faithful Christian life until she joined the church triumphant July 2, 1901. She was married to Bro. Wm. Marshall December 23, 1880, who, with two children—a son and daughter—still live to mourn their loss. Sister Marshall was one of the most devoted Christians I ever knew. She never lost an opportunity to speak for the Lord Jesus Christ, who knew her well, spoke of her in his highest praise. She was almost a complete little boy. Cecil Joseph, at his own house, "Doc" was my nephew, and I knew him well and loved him. From his

make life so hard for Mr. Marshall—forgetting self in her love and devotion for her husband and family. She was confined to the bed for the last five weeks of her life, and suffered very greatly. At times, yet she bore all with Christian fortitude. She seemed to have a presentiment of approaching death, but it had no terrors for her, for she knew Him in whom she believed. Only a minute before she breathed her last she whispered her last farewell to her broken-hearted husband. Her husband has lost a devoted wife, one children a loving mother, the pastor a faithful friend, the church a consistent member, the world one of its brightest jewels, but heaven is richer. Cheer up, dear brother and precious children, for she may die, but awaits you in the arms of our God. Be thou faithful until death, and Jesus will give thee a crown of life, and you will be an unbroken family in heaven. Her pastor.

W. F. HARDY

**DAVIDSON.** Susan Davidson (nee Wolfe) was born in Tennessee, September 25, 1827; professed religion and joined the Methodist Episcopal Church, South, at the age of 16, married to R. F. Davidson December 18, 1846; died at the home of her son, R. S. Davidson, in Anson, June 3, 1901. Her remains were carried by her son to Sipe Springs Cemetery, Conroe, and buried in the land of her husband, who died in 1887. Three sons and six daughters were born to them. Four of the girls died one in infancy. Five children, fourteen grandchildren and seven great-grandchildren are still living. Her husband was a local preacher. She requested that our ritual be used at her burial. After her husband's picture was enlarged, she said to her daughter that she could never be satisfied and never could be happy until she could be with her husband in heaven. She often prayed for him. On Wednesday before she died she asked her daughter how long before she would get well. Her daughter told her, "We have lost all hope." Grandma Davidson replied, "I am so happy. Her life has been one of deep piety. Her faith in God's promise was strong. She attended our protracted meeting in Anson last spring. She seemed happy all the time after going to the service. Religious experience gave me the hand of her daughter. She was loved by all who knew her. Her departure was a sad blow to her children. May this death prove a religious blessing to our town and may the good Lord make it a blessing to the bereaved ones and may they emulate her example."

J. H. TRIMBLE

Anson, Texas

**YOUNG.** Mrs. Grace Lillian Young (nee Davis) was born September 2, 1872, and died at her parents' home, July 12, 1901. Just as she was getting behind the western hills, her spirit left her suffering body and went to the God who gave it. Sister Young was sick six weeks, and after finding out she could not live she said that "God never makes any mistakes." She died like a heroine. She passed death with no fear in her breast. A few days before she died she pressed her infant child to her breast and kissed it, then gave her to her mother, saying, "She will know no mother but you." She was a woman of fine intellect and remarkable energy. As a Christian she was meek and gentle, scattering sunshine by kind words and good deeds. Her life was so beautiful and true her interest in her friends and Church so untiring and her purposes and aims so unselfish and her confidence in God so steadfast, that the presence of death did not cause her a shudder or a sigh of regret. We would say to the bereaved parents that the love of God is a sovereign balm for all our wounds, a cordial for our fears, and to the bereaved husband look to God for consolation. It was indeed, almost the saddest sight I ever looked upon to see mother and father weeping for their only child, and husband so heart-broken because his young wife had been taken away from him so early. But we know where to find her, and may we all strive to meet her some sweet day. Thank God, there is a light. Her last words were, "I am going to sleep." At his funeral many of the negro slaves gathered together and took up a collection to help his widow. During the last few months of his life he often expressed the desire to go to his reward, and had no fears of death but wished to die easy, and in God's will. The last in his chair, and seemed to go to sleep, calm and sweetly as a baby." He left a written statement, saying all his loved ones to meet him in heaven.

MINOR BOUNDS, P. C.

**KIETH.** Sister Mary A. Kieth was born in Edinburg, Braddy County, Ark., now Cleveland County, was baptized in infancy by A. P. Wintfield, joined the church at the age of 4 years. She lived in Cleveland County until the year 1886, when she moved with her father and family to Beaufort, Texas. She departed this life July 2, 1901. Her parents being old-fashioned Methodists, she imbibed the doctrines of Christianity in its fullness. Her life as a consecrated Christian was full to all whom she was associated. Sunday-school work was her delight, love and kindness to all her motto, doing good her purpose, pleasing and praising God were her highest aspirations. Dear Alice is with us no more. God has called her home. She being dead yet speaketh. Sweet is the memory that clusters round our hearts to-day. Her voice is heard no more on earth, but swells the choir in glory. She handles no more the church organ, but has a golden harp and crown. Her vacant smile still fondly calls her anxious heart upward and caused me to meet her in heaven. She has left father and mother, four sisters and one brother, all members of the Methodist Church. Her body now sleeps in the cemetery near Beaufort, Texas, and will rest until God shall call the nations of the dead to immortal glory. Hallelujah and amen.

S. H. BREWER

**MCARTER.** James Marvin, infant son of J. M. and Dora Mcarter, was born September 13, 1896, and died August 27, 1901. For thirty-three days he wrestled with disease during which time he was a great sufferer. Little Jimmie was a bright, promising boy. He stayed with us but a short while to brighten and gladden our home, but long enough to entwine himself most thoroughly about our hearts. We are lonely and sad, but we know where to find our darling, for "bright angels have from heaven come and borne his precious spirit home." We shall see him again some sweet day. His grief-stricken wife, with two children—a son and daughter—still live to mourn their loss. Sister Marshall was one of the most devoted Christians I ever knew. She never lost an opportunity to speak for the Lord Jesus Christ, who knew her well, spoke of her in his highest praise. She was almost a complete little boy. Cecil Joseph, at his own house, "Doc" was my nephew, and I knew him well and loved him. From his

**ALLEN.** Edward Joseph Allen, son of J. W. and Orlean Allen, was born February 22, 1874, and died August 15, 1901, in Houston, Texas. He was married to Miss Anita Lovell in 1896. In 1876, on Christmas Day, I visited him at his father's house, and on Christmas Day of 1896 I brought his little boy, Cecil Joseph, at his own house. "Doc" was my nephew, and I knew him well and loved him. From his

# What It Is.

# What It Does.

**Yucatan Chill Tonic** not only cures all Malarial Diseases—Chills, Fever, Ague—but also prevents them if taken before the season for these diseases begins. One bottle has cured in many cases when six to eight bottles of "tasteless" tonics have been used without effect. No other tonic or medicine ever made will so quickly and completely drive out all of the effects of malaria after an attack as will Yucatan Chill Tonic. As a general tonic for every member of the family at all seasons of the year it has no equal.

Sold by dealers generally. Price 50 cents a bottle.

See that the Trade-Mark as above is on every package and every bottle. Take no substitute.

carried childhood till he was a grown man. I never knew a more dutiful son nor a more affectionate brother. He was always a good boy, and joined the Church in his youth and lived a consistent Christian till the end. He was modest and served as a steward in the M. E. Church, South, which he was only eighteen years old. His pastor at that time told me that he had never had a more faithful or efficient steward. He often said to me, "Uncle Solomon, I intend to do my duty all through life as nearly as I can," and in this way he lived and died. As a husband he was attentive, devoted and true, as he was in every other relation in life. He was cut down suddenly, unexpectedly, but not unprepared, while in the performance of his duties as fireman on one of the trains on the S. P. R. R. on the morning of August 11, 1901.

**MINOR BOUNDS, P. C.**

**HUDGINS.** Brice Benjamin Hudgins, son of W. L. and Lucy Hudgins, was born March 31, 1885; joined the Methodist Church at Grapevine, Texas, in the spring of 1895, and died July 5, 1901. He went forth one morning to the duties of the day, buoyant and vigorous in the prospect of life and the strength of growing manhood, never dreaming that the death angel was hovering so near him. In fact, they are all good boys. Sister Puddy lost her husband in 1892 and her boys took hold like men and are making a good living and something besides. I know, dear sister, you will miss your darling boy, but trust God in God. He will restore you, I know, boys, you will miss brother many, many times—in the home, in the field, at home, and in the Sunday school, but live right serve God, be good to your mother, then come to God, when you will be reunited in that land where partings are no more.

**C. M. THREADGILL.**

**JAS M SHERMAN, P. C.**

**PEDDY.** William H. Peddy, son of W. H. and Laura G. Peddy, was born April 15, 1885, and died August 15, 1901. Willie was an earnest penitent at my meeting at Lone Oak last year, and I verily believe he was converted, although he made no public profession. He was always a good boy, but a bad boy, but trust God in God. He will restore you, I know, boys, you will miss brother many, many times—in the home, in the field, at home, and in the Sunday school, but live right serve God, be good to your mother, then come to God, when you will be reunited in that land where partings are no more.

**C. B. SMITH.**

**MINER.** Bro. Zeophilus Miner was born in North Carolina November 29, 1814, and died at Beaumont, Texas, December 1, 1901. He was an earnest penitent at my meeting at Lone Oak last year, and I verily believe he was converted, although he made no public profession. He was always a good boy, but a bad boy, but trust God in God. He will restore you, I know, boys, you will miss brother many, many times—in the home, in the field, at home, and in the Sunday school, but live right serve God, be good to your mother, then come to God, when you will be reunited in that land where partings are no more.

**BENNINGTON.** Mrs. Nancy Ann Bennington (nee Vandegrift) was born January 15, 1848, and died August 15, 1901. She professed religion at the age of 16 at Mount Carmel Methodist Church in Custer County, Tenn. She was a faithful, happy follower of Christ to the end of her life. She was a living witness of saving grace. At the early age of 18, on September 18, 1866, she was happily married to John Bennington, who now survives her, and with whom she made a Christian home. He was not religious when they married, but through her influence was led to Christ and is now far on his way to heaven. They came to Texas some twenty-three years ago, and for thirteen years lived in the neighborhood of Boston, where she was a shining light in building up the Church and establishing Methodism. For ten years she was a faithful member of the church for half a century.

**WEATHERFORD.** G. W. Weatherford, one of our sainted old men, is no more. He died in great peace July 7, 1901. He professed religion at 18 and began preaching soon after. He was not Methodistic till his later years, and often regretted that his whole life had not been spent in our Church, to which he was not a member. He remained in the local banks, but was always busy in the Lord's work, fitting regular preaching appointments, till his health became so poor that he could do no more. In his death he was another example of Wesley's saying, "Our people die well." In talking to the writer a few days before his departure, he became very happy and rejoiced in anticipation of the glory that awaited him. His neighbors, his family and his Church have sustained a great loss, but he has gained heaven and a crown.

**J. H. GILLASPY, P. C.**

**Heaven Help Us**

In our troubles, but use Hunt's Cure for Itch, Tetter, Ringworm, Itching Piles and Eczema. Guaranteed.

Cross-wearing involves no Calvary.

# SUPERIOR DISK DRILLS

**For Seventeen Years the leading Grain Drill in Texas, and the Best and only Disk Drill ever manufactured, but copied freely by every competitor.** Still there is no comparison between the **Genuine Superior** and the numerous imitations. There is a wide difference in price, but not enough to run the risk of getting an inferior product. The **Superior** tells it all. It is **superior** for sowing Wheat, oats, rice, barley, corn, peas and sorghum. The **Superior** Disk Drill is the best made. Ask your dealer and insist on getting the Superior, or write the State Agents.

**PARLIN & GREENSBORO CO., Dallas, Texas.**

Huntsville Dist.  
Milligan cir, at A  
Bryan sta.....  
Waller cir, at Ne  
Hempstead sta.....  
Nacogdoches Sta.....  
Conroe.....  
Willis sta.....  
Huntsville Sta.....

Houston Distri  
Galveston, Central  
West End,  
Wharton and Hung

McAllen, at McAl  
Rosenberg, at Rose  
Columbia and Braz  
Angleton, at Angl  
Vidor Bayou, at Al

El Campo, at El Ca  
Houston, McKee St  
Washington St  
Shearn Tabernacle

Matagorda  
Alice  
Dickinson  
Richmond

Calvert District  
Jewett cir, at Jewe  
Fairfield cir, at Fair  
Freestome cir, at Ju  
Leon cir, at Nine  
Kosciusko cir, at Kosci  
Centerville cir, at R

Roger's Prairie cir

Franklin cir, at H  
Hearne and Wheeler

Franklin Cir.

Mr. Vernon cir, at G

Pettway cir, at Har

Calvert Sta.....

Travis cir, at Travi

Durango cir, at Geno

Lott cir, at Lott

Brenham and Renag

Marshall Sta.....

Austin District

Manchaca cir, at Car

Hotchkiss Memorial

South Austin

Tenth Street, Austin

First Street, Austin

Chas

Huntsville Distri

Cold Springs, at Ever

Willis

Conroe

Brenham District

Davilla

Blawant Hill

Burnard and Sheld

J. H.

NORTHWEST TEX

September 5, 1901.

## TEXAS CONFERENCE.

Huntsville District	- Fourth Round
Millican cir. at Alexander	Sep. 21.
Bryan sta.	Sep. 21.
Waco cir. at New Hope	Sep. 21.
Hempstead sta.	Sep. 21.
Courtesy and Plantersville cir. at Stoneham	Sep. 21.
Madisonville cir. at Elwood	Sep. 21.
Prairie Plains cir. at Bay's Chapel	Sep. 21.
Montgomery cir. at Montgomery	Sep. 21.
Zion cir. at Zion	Sep. 21.
Anderson cir. at Anderson	Sep. 21.
Dodge cir. at Dodge	Sep. 21.
Cold Springs cir. at Cold Spgs.	Sep. 21.
Conroe	Sep. 21.
Wills sta.	Sep. 21.
Huntsville sta.	Sep. 21.

Chas. A. Hooper, P. E.

## Houston District—Fourth Round

Galveston, Central Church	Sep. 21.
West End	Sep. 21.
Wharton and Hungerford, at W.	Sep. 21.
McAshan, at McAshan Chapel	Sep. 21.
Rosenberg, at Rosenberg	Sep. 21.
Columbia and Brazoria, at C.	Sep. 21.
Angleton, at Angleton	Sep. 21.
Cedar Bayou, at Alexander's Chapel	Sep. 21.
El Campo, at El Campo	Sep. 21.
Houston, McKee Street	Sep. 21.
Washington Street	Sep. 21.
Shearn	Sep. 21.
Tabernacle	Sep. 21.
Matagorda	Sep. 21.
Alvin	Sep. 21.
Dickinson	Sep. 21.
Richmond	Sep. 21.

Geo. A. Londere, P. E.

## Calvert District—Fourth Round

Jewett cir. at Jewett	Sat. Sept. 14.
Fairfield cir. at Fairfield	Sat. Sept. 14.
Freestone cir. at Jordan's	Sat. Sept. 14.
Leon cir. at Nineveh	Sat. Sept. 14.
Kosse cir. at Kosse	Sat. Sept. 14.
Centerville cir. at Bedland	Sat. Sept. 14.
Roger's Prairie cir. at Gum	Sat. Sept. 14.
Franklin cir. at H. G.	Sat. Sept. 14.
Hearne and Wheeler, at H.	Sat. Sept. 14.
Franklin sta.	Sat. Sept. 14.
Mr. Vernon cir. at Harmony	Sat. Sept. 14.
Pettaway cir. at Harmony	Sat. Sept. 14.
Calvert sta.	Sat. Sept. 14.
Ft. Sta.	Sat. Sept. 14.
Travis cir. at Travis	Sat. Sept. 14.
Durango cir. at Gemo	Sat. Sept. 14.
Lott cir. at Lott	Sat. Sept. 14.
Bremond and Reagan, at B.	Sat. Sept. 14.
Marlin sta.	Sat. Sept. 14.

H. M. Scott, P. E.

## Austin District—Third Round

Manches cir. at Carl.	Sep. 7, 8.
Hotchkiss Memorial, Austin	Sep. 11.
South Austin	Sep. 15.
Tenth Street, Austin	Sep. 21.
First Street, Austin	Sep. 21.

E. S. Smith, P. E.

## Huntsville District—Third Round

Cold Springs, at Evergreen	Sep. 7, 8.
Willis	Sep. 13.
Course	Sep. 13.

Chas. A. Hooper, P. E.

## Brenham District—Third Round

Davilla	Sep. 7, 8.
Stewart Hill	Sep. 11.
Hornbold and Sneed's Ch.	Sep. 11.

J. B. Cochran, P. E.

## NORTHWEST TEX. CONFERENCE.

Vernon District	- Fourth Round
Crowell, at Crowell	Sat., Sun., Sept. 7, 8.
Chillicothe, at Wheatland	Sat., Sun., Sept. 11, 15.
Eldorado, at Dryden	Sat., Sun., Sept. 11, 15.
Granite, at G.	Sat., Sun., Sept. 11, 15.
Childress, at Union Chapel	Sat., Sun., Sept. 11, 15.
Seymour sta.	Sat., Sun., Oct. 5, 6.
Porter	Sat., Sun., Oct. 5, 6.
Brown and Timbers	Sat., Sun., Oct. 5, 6.
Throckmorton	Tues., Oct. 5, 6.
Altus	Sat., Sun., Oct. 26, 27.
Najevs	Sat., Sun., Nov. 2, 3.
Vernon	Sat., Sun., Nov. 2, 3.
Harrold	Sat., Sun., Nov. 2, 3.

J. H. Wiseman, P. E.

## Waxahachie District—Fourth Round

Basesa ch. at Union Valley	Sep. 7, 8.
Lovelace ch. at L.	Sat., Sun., Sept. 11, 15.
Hillboro ch. at H.	Sat., Sun., Sept. 11, 15.
Alvarado ch. at A.	Sat., Sun., Sept. 11, 15.
Grandview ch. at Grandview	Sat., Sun., Sept. 11, 15.
Venus ch. at Mountain Park	Sat., Sun., Sept. 11, 15.
Watauga ch. at Watauga	Sat., Sun., Sept. 11, 15.
Palmer ch. at Boyce	Sat., Sun., Sept. 11, 15.
Forreston ch. at Forreston	Sat., Sun., Sept. 11, 15.
Italy ch. at Italy	Sat., Sun., Sept. 11, 15.
Bor ch. at Oak Branch	Sat., Sun., Sept. 11, 15.
Crop ch. at Village Creek	Sat., Sun., Sept. 11, 15.
Ray ch. at Ray	Sat., Sun., Sept. 11, 15.
Hardwell ch.	Sat., Sun., Sept. 11, 15.
Red Oak ch. at Long Branch	Sat., Sun., Sept. 11, 15.
Hinds ch. at Ennis	Sat., Sun., Sept. 11, 15.

Horace Bishop, P. E.

## Dublin District—Fourth Round

Sips Springs, at Sips Springs	Sep. 12.
Rising Star, at Piagah	Sep. 13, 15.
Morgan Mill, at Morgan Mill	Sep. 21.
Lingleville, at Shelby	Sep. 23.
Bluffdale, at M. Chapel	Sep. 23.
Granbury	Sep. 6, 7.
Glen Rose, at Glen Rose	Sep. 8.
Predell	Sep. 8.
Duffau, at Duffau	Sep. 12, 13.
Hico	Sep. 13, 14.
Parson, at Parvis	Sep. 13, 14.
Green's Creek	Sep. 13, 14.
Desdemona	Sep. 20, 21.
De Leon	Sep. 25, 26.
Carbon	Sep. 25, 26.
Stephenville	Sep. 25, 26.
Dublin	Sep. 25, 26.

E. F. Boone, P. E.

## Corsicana District—Fourth Round

Corsicana sta., at Corsicana	Sep. 7, 8.
Corsicana (South Side) Sta., Sep. 7, 8.	Sep. 7, 8.
Wortham at Quincy Chapel	Sep. 14, 15.
Wootton Gap, at Forest Glade	Sep. 21.
Moore, at Mexico	Sep. 21.
Rice, at Reynolds	Sep. 21.
Corsicana Circ't, at Grape Cr.	Sep. 28, 29.
Blooming Grove, at Blooming Gr.	Sep. 5, 6.
Lone Cedar, at Lone Cedar	Sep. 6.
Dawson, at Dawson	Sep. 12.
Hubbard, at Hubbard	Sep. 13, 14.
Thornton, at Thornton	Sep. 13, 14.
Horn Hill	Sep. 15, 16.
Groesbeck, at Groesbeck	Sep. 21.
Roane, at Roane	Sep. 21.
Birdston and Long Travis	Sep. 25, 27.
Brands, at Kerens	Sep. 30.
Brandon, at Mertens	Sep. 31.
Frost	Sep. 31.
Armour	Nov. 2, 3.
Barry	Nov. 8.
Dresden	Nov. 8.

E. A. Bailey, P. E.

## Give Comfort

Sold by all druggists. 25 cents.

## Hood's Pills

Do not grip nor irritate the alimentary canal. They act gently yet promptly, cleanse effectually and

## Ladies My Monthly Regulator never fails.

Free Dr. F. MAY, Bloomington, Ill.

D. J. Bailey, P. E.

Utopia cir.

## TEXAS CHRISTIAN ADVOCATE

Fort Worth District	- Fourth Round
Glenwood	Sep. 7, 8.
Missouri Avenue	Sep. 8, 9.
Polytechnic	Sep. 15, 16.
DeJurne	Sep. 22, 23.
North Fort Worth, at N. F. W.	Sep. 28.
Trinity	Sep. 29.
Abilene, at Arlington	Sep. 5, 6.
Grapevine, at Grapevine	Sep. 11, 12.
Smithfield, at White Chapel	Sep. 18.
Waco, at Fall Creek	Sep. 15.
Aransas, at Harwell Chapel	Sep. 18.
Bono, at Bono	Sep. 17.
Cuba, at Watts Chapel	Sep. 18.
Mansfield, at Mansfield	Sep. 19, 20.
Burleson, at Burleson	Sep. 20, 21.
Joshua, at Joshua	Sep. 21.
Covington	Sep. 21.
Blum, at Blum	Sep. 26, 27.
First Church, Fort Worth	Sep. 28.

Jas. Campbell, P.

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  
starch. They are injurious to health

## A CHAT WITH LOCAL PREACHERS.

Our correspondent of East Texas comes back at us in a brave but good-humored fashion. With great pleasure we give him a respectful hearing. We delight in measuring sabers with one of his ability and courage, and have entered the arena of combat with confident hopes that when the contest is ended we shall be closer friends than ever before.

Neches, Texas, Aug. 29, 1901.

Dear Bro. Young—What we want, and all we want, is fair play and a correct understanding of the facts touching this question. You seem not to understand why a larger per cent of lay delegates attend District Conferences than of local preachers—putting both classes on a level as poor, laboring men. The explanation is easy to make and easy to understand when made.

In selecting lay delegates the membership of the circuits is “culled” to find men who can spare the time and command the means to attend. And often men who wish to go and whom the Church would like to send are left out. As a rule, lay delegates to our conferences, both District and Annual, are of the more highly-favored class—men of some means and leisure.

Now if our class were sifted in the same manner, and none expected or required to attend but those who could afford it, I think the showing would be different. But we must attend or be classed as delinquents.

W. A. MOORE

The assumption that we do not seem to understand “why a larger per cent of lay delegates attend District Conferences than of local preachers” is an extravagant play on the imagination. This writer was in the past time a presiding elder in the Southern Methodist connection on six different districts in Texas, and the Secretary of his Annual Conference for eight years, and retired from the traveling connection, at his own request, after having been an itinerant for a third of a century and after having been a stationed preacher in three different State capitals, because he preferred to be a local preacher.

Bro. Moore’s explanation may apply to his own immediate section, but it does not hold good anywhere else in the bounds of our acquaintance. We have lately had an interview with a presiding elder whom we have known for more than thirty years in this North Texas Conference, and his observation corresponds with our own. The lay delegates to the District Conferences in this part of the country are not generally in any better financial condition than the local preachers. Besides, the laymen are not selected on account of their financial ability, but for their willingness and well-known promptness to serve and fidelity to duty; and, more than that, there is no “culling” to find the “more favored class” of local preachers who have the means and can spare the time to attend, but they are all ex-officio members and are not dependent upon being selected. And, furthermore, it is our observation that the difference is just as well marked in the attendance at the Quarterly Conferences as at the District Conferences. Certainly the distance to travel and the lack of means to pay traveling expenses can not be pleaded in extenuation of our absence in the city station, especially when the conference sessions are usually held at night, so as not to interfere with the business affairs of the members. The records of the Quarterly Conferences show the disparity, even there, just as great.

Then, again, the interests involved are not as vital to the laymen nor the Church at large as to ourselves. We

have nothing to gain, but all to lose, by our absence, while the Church has nothing to gain and nothing to lose except our service—if we were in a condition harmonious enough to be utilized. The fact that in all this broad State of Texas, up to this day (September 2), no place has opened its doors to give us a cordial welcome and a free entertainment for three days for our annual meeting ought to be sufficient to suggest to us that the Church has about reached the conclusion that it can get along without us until we can harmonize with the established order of the connection.

Nor yet again will the explanation under review be sufficient to exonerate the absentee who seemingly takes pleasure in telling us that it has been so long since he has attended a District Conference that he has forgotten the time; nor can it be a satisfactory reason in the case of the brother who sits about the idle corner of the town reading a secular paper while the District Conference is in session not a half mile away.

The committee to which was referred the duty to fix the place and the time of our next annual meeting has selected the city of Dallas and the time the 5th day of October next.

The brotherhood will be further informed through the Advocate from time to time until that date in regard to the details. The rate of railroad fare will be four cents per mile for the round trip. That is the best rate we can get.

W. C. YOUNG  
No. 345 Wall St., Dallas, Texas.

## FROM MARSHALL DISTRICT.

I have just returned from the Ardmore camp-meeting. I had to leave Tuesday morning on account of sickness in my family. Up to and including Monday night we had thirty conversions and the meeting was deepening in spirituality and increasing in power at each service. The Quarterly Conference was itself a revival service, and during its session ten family altars were erected. A new house of worship, worth one thousand dollars, has just been erected at Bethel, and the Crossroads people now have five hundred dollars in bank to be used in their building, which is to go up at once. Bro. Gollighugh reported thirty-five conversions and an increase of forty-one in membership during the quarter. The camp-meeting and one other revival meeting to be held will probably bring a further increase. Bro. Carr was in attendance, and reports thirty accessions to date, with a much larger number of conversions. Bro. Garrison was just in from a meeting on the Hallsville Circuit, where he had been assisting Bro. Pate, and reports a great revival, with quite a number of conversions and additions. Parsons, Goher, Whitehurst and Westmoreland were in attendance, and spoke encouragingly of their respective charges. The shout of victory comes up from every quarter. The tenters at Ardmore had been greatly discouraged by the failures of recent years, and asked my consent for them to procure the services of an evangelist this summer. I asked them to try our own men one more time, trusting God at the same time. I asked that family prayer and Bible study be inaugurated in every home as a preparation for the meeting. As a result the attendance has been larger and the work more satisfactory than ever before in the history of the encampment, which runs back for twenty years. The tenters’ meeting and the Quarterly Conference arranged for the purchase of more land and for the permanent improvement of their valuable and beautiful property.

The camp-meeting at Church Hill has also been signalized blessed this season. There were a considerable number of accessions and a much larger number of conversions. There have been great revivals at other points on the circuit. Church building goes on space also. At Tatum the sum of \$500 has been spent in improving and beautifying our house of worship. Bro. Joe Smith has wrought faithfully and is in high favor with the people. He and his Christian family are highly esteemed in Henderson, where they live. Everywhere they adorn the doctrines they profess. They have had some misfortunes this year, but whenever these have abounded, grace has much more abundant.

I have had some chills this year—a new experience. It must have been what Uncle Simon Peter Richardson calls the ague—a cyclone sweeping through flesh and bones and nerves. Christian Science will not work on them, for I did not believe I was sick until all the roses had been shaken from my cheeks. I went to Beckville, the seat of the District Conference, but was unable to attend the sessions and was compelled, by my physician, to go home before the close of the meeting. I presided over one afternoon session, but had a high fever be-

cause of my chills. I am now well again, but still have some trouble with my nerves. I am now taking Dr. Price’s Cream Baking Powder, and feel much better.

L. B. Grandy, M. D., Atlanta, Ga., says: “Five-grain antikamia tablets have given me the most happy results in the treatment of headaches. In my practice it is now the remedy for all nerve pain, some cases yielding to it which had heretofore resisted every thing.”—St. Louis Medical Era.

## "DOES MOTHER WANT ME?"



The little fellow has blown with all his strength, and the downy tufts still cling to the dandelion stem. According to the oracle of childhood mother does not want him. But mother would tell a different story. She has noticed the weakness of the lungs, and if she saw him now, flushed with his unusual effort and struggling to stifle the cough which followed it, she’d feel how much she wanted him, and wanted those “weak” lungs made strong, that she might not lose him.

For “weak” lungs, obstinate cough, humor, rheumatism, weakness and emaciation

there is no medicine so healing and so strengthening as Dr. Pierce’s Golden Medical Discovery. It is especially valuable for children, building up weak bodies with sound, healthy flesh. It is entirely free from alcohol and narcotics.

“Winter before this, my oldest boy (who is now nearly five years old), had a terrible cough; he had it the whole winter and all summer,” writes J. M. Parr, Esq., of Cameron, Screenwriting, “and I could do him any good. After your Discovery had cured my cough so quickly when everything else failed, I wrote my wife to bring him back from the country she having carried him there to see if the change would do him good. We were living in San Fran, Cal., at the time. She brought him back and after giving him your Golden Medical Discovery for a time, he entirely recovered.

The Common Sense Medical Adviser sent free on receipt of stamps to pay expense of mailing only. Send 21 cent stamps for paper-bound book, or 3 cent stamps for cloth bound. Address Dr. R. V. Pierce, Buffalo, N. Y.

fore adjournment. I fully believed that I could throw off my bad feelings, but because as fully convinced that I was mistaken.

Almost every charge in the district has made some improvements on its parsonage property, and over \$700 have been expended on the district parsonage. One hundred dollars of this amount has been put in furnishings and the electric lights have just been put in. Mrs. Lamar had the telephone put in sometime ago. We have been accustomed to having it for several years and could not dispense with its use. Over \$600 have been expended in paying off old debts. The greater part of it I raised by personal solicitation, without any public appeal. Every one applied to has responded generously, to this as well as to every other claim. The district has paid out on foreign and domestic missions, with the exception of a small amount still due from two pastoral charges which is perhaps covered by an overplus from others. Besides, we have made a liberal free-will offering to Sichow University and the Woman’s Missionary Societies are coming up well with their contributions. One remarkable feature of our missionary campaign is that our weaker charges from which we had reason to expect deficits, were the first to pay their apportionments in full. Those from which small balances are still unpaid have never failed to pay at the close of the year. They have long maintained their position at the head of the column by paying in full, but have discovered that for the future, in order to keep up with the procession, they must pay in the springtime. It is very religious to come up and give your hand, but still more religious to come up and give your dollar.

LATER.

A card from Bro. Gollighugh, the pastor, states that during his camp-meeting just closed there were seventy conversions and thirty more joined the Church. Others are to be received after awhile. He has an increase to date of seventy-one members, and has another meeting to hold.

C. R. LAMAR.

## For Impaired Vitality

### Take Horsford’s Acid Phosphate.

Half a teaspoonful in half a glass of water, when exhausted, depressed or weary from overwork, worry or insomnia, nourishes, strengthens and imparts new life and vigor.

It takes a great man to preach a good sermon to a small congregation.

L. B. Grandy, M. D., Atlanta, Ga., says: “Five-grain antikamia tablets have given me the most happy results in the treatment of headaches. In my practice it is now the remedy for all nerve pain, some cases yielding to it which had heretofore resisted every thing.”—St. Louis Medical Era.

## SAN ANTONIO NOTES.

Rev. Byron C. Beach, of the West End Church, has been down with slow fever for more than a month. His illness has at no time been dangerous, but it has prevented him from doing any work. He is now convalescent, and will soon be able to go about his loved employment.

Rev. Jesse T. King, of the Prospect Hill Church, has been out for two weeks helping the brethren in a meeting. He took a ten days’ vacation and visited in his old charge at Mason.

Rev. Joshua Harrison has been down with typhoid fever at the home of his brother, President J. E. Harrison, of the San Antonio Female College, for about a month. His fever is now broken, and soon he will be able to return to his duties as principal of the Vanderbilt Training School at Elkhorn, Ky. Before going home he will spend a few weeks with the family of his father-in-law, Mr. Carr Pritchett, at Austin.

Rev. R. S. Pierce, of South Flores Street Church, has suffered from malaria this summer. He was fortunate in finding a good nurse in his faithful wife, who joined him in the work in June.

Rev. Sam B. Beall, of Sherman Street church, was threatened with nervous prostration and was kept from his pulpit for a few Sundays. Finally the time came for him to attend a camp-meeting at Oakville. Against the protest of all of his friends he went and nothing more was ever heard of his nervous prostration. He is never happier than when engaged in a stirring revival. His father, Dr. Beall, has been with him for two months, and has rendered valuable assistance in the pulpit and at the prayer-meetings.

The pastors of the city united and bought a tent in which to hold some meetings in various parts of the city. It was located first on South Flores Street, then near Sherman Street Church, and finally near Comal Street Church, where last Friday night it was badly damaged by the storm. The meetings have not been significantly successful, but some progress has been accomplished in each place.

Rev. E. P. Newsom recently arrived at Huntsville, now Chaplain in the United States Army, preached at Travis Park Church on Sunday night. He held two services for the soldiers at Fort Sam Houston on Sunday. Chaplain Newsom will leave on Thursday to join his regiment, the Ninth Infantry, which is now stationed at Manila in the Philippines. As this regiment has been in Manila two years already, and as the rule is that the regiments are kept in the Philippines not longer than three years, at a time, the Chaplain expects his return to America to be not longer than one year. All Texas will join in wishing him a delightful career and in praying that his work among the soldiers may be eminently successful.

Mrs. James Hammond, widow of our late pastor at El Paso, is in the city suffering from nervous prostration. Rev.

**Do You Want a Watch?**

**WE HAVE ANY STYLE AND GRADE**

**Gents' Watches from \$7.00 to \$150.00**

**Ladies' Watches from \$5.00 to \$80.00**

**Fine Watch Repairing a Specialty. Our 5 1/2 - Page Catalogue sent Free.**

**C. P. BARNES & CO.**  
Established in 1888  
504 & 506 W. Market St., Louisville, Ky.

C. S. Mills took her to his home and cared for her several days. She is now under the care of the best specialists, and we feel sure that she will soon be herself again. Let the brethren remember her at the throne of unfailing grace.

NEWSGATHERER

Married.

Dubney-Eakins.—At the residence of the bride’s parents, Willow City, Texas, August 28, 1901, Mr. E. B. Dubney and Miss Margaret R. Eakins, Rev. A. E. Hector, of Fredericksburg, officiating.

**MORPHINE.** Opium, Cocaine, Whiskey, habits cured at home. No suffering, no expense. Money guaranteed. Endorsed by physicians, ministers and others. Book of particulars, testimonials etc. free. Tobogganing, the Johnson Cure. **E. R. EASTON, 888 WILSONS CHEMICAL CO., Dublin, Tex.**

## Employment That Pays

is offered to Women, Men, grown Girls and Boys in the vicinity of their homes in each town. We give **Liberal compensation**; the most generous terms we can secure; a desirable and permanent position with special authority represented with extensive rights. Previous experience desirable. **FRANK LESLIE’S PORTFOLIO MONTHLY**, for years a leader among the best periodicals of its class, gives the home, its stronger brighter better than ever. Articles Stories by famous writers; Illustrations by well known artists. Suitable to persons accepted as agents. Write us for portfolio and name two references. This is an opportunity you can’t afford to miss. **FRANK LESLIE PUBLISHING HOUSE**, Founded 1843, 141-147 Fifth Ave., N. Y.

**\$15.00 to \$18.00 a Week.**  
Salary for an intelligent man or woman in each town. Permanent position; 30 cents per hour for spare time. **MANUFACTURER**, Box 707, Chicago.

**The Best Line to the Old States.**

The **Cotton Belt** offers you the shortest and quickest route to the “Old States,” without unnecessary changes of cars.

Both day and night trains are equipped with comfortable Coaches and Reclining Chair Cars; also Parlor Cafe Cars by day and Pullman Sleepers at night.

Tell us where you are going and when you will leave, and we will tell you the exact cost of a ticket. We will also send you a complete schedule for the trip and an interesting little book, “A Trip to the Old States.”

**W. W. MORRIS, T. P. A., Fort Worth, Tex.**  
**A. MORRIS, T. P. A., Waco, Tex.** **T. P. LITTLE, T. P. A., Corsicana, Tex.**  
**J. H. F. LEHRKE, G. P. & T. A., Tyler, Tex.**

## 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 fit for service the new idea is—vide the shirtwaist man, for instance. In time, however, the merits of any worthy innovation impress themselves, and the distrusted theory becomes a fact—just as in the case of the shirt waist, adopted at Austin, August 4th, by official vote, as the proper thing.

“THE DENVER ROAD” was the first to break away from the electro-stung 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 flagged and backed into a blind siding when he heard the talk. The “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 radical departures in the matter of regular, daily equipment and service, viz.: Fullmen with comfortable, large dressing-rooms for ladies, Cafe Cars, meals a la carte, Day Cars, and the most modern variety—a handsome, box-vestibuled 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. STERLING.** **A. A. GLISSON.** **CHARLES L. HULL.**  
**A. G. P. D.** **FORT WORTH, TEXAS.**

P. 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.”

THIS AUTOGRAPH IS NEVER ON  
A POOR SHADE-ROLLER  
AND NEVER ABSENT  
FROM A GOOD  
ONE.

*John T. Hartshorn*

THE GENUINE  
HARTSHORN