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Vol. XLVII.

Dallas, Texas, Thursday, August 22, 1901.

No. 52

EDITORIAL CORRESPONDENCE.

BUFFALO, N. Y.

My last was sent to you from St. Louis, the city on the great Mississippi, now bending every energy to raise money for her coming Exposition. She has a population of 450,000, and is entitled to her crown as the Queen of the West. Her approaching celebration will be on a gigantic scale, and its results will bear fruit for all the section beyond the great river. The quiver of its excitement is already in the air.

At 1 o'clock I boured the Wabash special for Buffalo, passed through the long, dark tunnel beneath the streets of the city, and emerged from the subterranean cavern just at the landing of the stupendous iron bridge spanning the river, and soon found myself in Illinois. The Wabash is one of the great trunk systems of our railway world, stretching from St. Louis through Illinois, Indiana, Northern Michigan and a part of Canada into the borders of New York—a distance of 725 miles. It has a fine rounded, splendid rolling stock, and a most competent set of men. The coach on which I traveled in the day time is a sort of palace on wheels. It has elegant chairs, upholstered with plush, a Brussels carpet on the floor, and supplied with electric fans and lighted also with electricity at night. Attached to the train was an elegantly equipped cafe car and two fine sleepers. Stops were only made at long intervals, and we came through without a change, on schedule time, to Buffalo. A more delightful and a more rapid trip no one need to wish, and not a hitch or a mishap of any sort on the route. Just think of it! From Dallas to Buffalo, a distance of over 1300 miles, with only one change of cars, and the destination reached in forty hours! The Frisco and the Wabash make up a wonderful railway system, and they reach from the Dominion of Canada to the Gulf of Mexico.

All the afternoon we ran through the great corn belt of Illinois, and I had an opportunity to see the devastation of the drouth. It is worse than in Texas. For two or three hundred miles the face of the earth, as far as the eye can reach, is covered with corn; but the most of it will only make fodder. One month ago there never was such a promise of a corn crop, but the long dry spell has blighted the prospect. In some few places local showers have brought relief, but in no general way. But the State had a fine wheat and oat crop, and the hay is abundant. The whole country is in a high state of cultivation. The land is all tillable and wonderfully productive. Horses, cattle and hogs make up much of the wealth. The corn is not only fed to the stock in plentiful years, but great canneries put it up by the thousands of bushels, and the grocery stores carry it as fresh roasting ears through the winter and spring. The apple orchards dot the whole line of travel, and this crop is usually very valuable. But like the corn it, too, has suffered this summer. The barns and dwelling-houses are in fine repair. The latter look like city residences, and telephone wires are in great evidence. Schools and churches everywhere abound. Surely Illinois is a great Commonwealth. Awhile before night we passed into Indiana and crossed the famous Wabash River. It is not a large stream, but clear as

crystal and both sides fringed with beautiful trees of deepest green. La Fayette is a large town and well improved. The streets are paved with brick and asphalt. The State University is located here, and it is said to be a great institution. We slept through Northern Michigan, and did not get even a glimpse of Detroit.

In the early morning we awoke in Canada, and for one hundred miles we were in that part of the British dominion. Here all vegetation looked better, but very late. A great many fields of wheat had just been cut, and the oats looked green. Potatoes were in bloom. The land is not excessively fertile, and the farms are small. Every inch of them is under cultivation. The houses are framed structures, and all look alike. So do the barns. The country churches are small brick buildings, and have ample sheds around them. These are for use in cold and wet weather. All of the outside fences are the old staked-and-ridered style, but most of the cross lines are constructed of stumps and brush, rather artistically arranged.

Just before reaching Buffalo we crossed the Niagara River. It is as wide as the Mississippi at Memphis. When we reached the other side the Government officer came aboard and marked out the checks placed upon our grips some time the night before as we entered Canada. We sped by the Exposition buildings into the city, and they showed off to fine advantage. So we were domiciled, and then off for the world-wide noted

NIAGARA FALLS.

The Niagara River runs near the city of Buffalo, but the Falls are twenty-three miles down the stream and reached by railway and trolley street cars. The round trip over the latter is fifty cents. As far back as I can remember I have been hearing and reading about Niagara Falls, and my desire to look upon them on this trip has been great and intense. So just as soon as I could locate myself in desirable quarters, I stepped aboard a trolley car and started to the Falls to spend my first day in Buffalo at these wonders of the world. A more beautiful highway than the one leading out there one need not want to see. It is made, alternately, of macadam and asphalt, and nearly as level as a floor. I made the trip in nearly an hour. The cars run every five minutes, and all this day were crowded to their utmost capacity. At least fifty thousand people went out and returned during the day.

On reaching the Falls you see a good large city, with fine streets, parks and elegant buildings, and the country at first does not look rugged and broken, as I had pictured it. Just above the Falls, less than a mile, the great river is wide and looks as placid almost as a lake. Here Goat Island town and old Fort Gray, crossed back and forth on the American side and down below the overhanging declivity, and close to the water's edge, the car brought us back to the point of starting. This gave me an opportunity to go up the heights near Queenstown and look at the imposing monument erected by the Canadian Government to the memory of Major General Isaac Brock, who fell in the battle of Queenstown in the War of 1812. All the distance from the Falls to Queenstown the river leaps and roars in its mad flow as though it were frightened at its own awful fury. This part of it is called the rapids and

several hundred yards before they reach the fearful cataract the water there are four great steel bridges. The the ethical and spiritual significance of the man is shown by the fact that his earlier reputation as a philosopher and scientist is now somewhat obscured by his work as an historian and orator. Whatever may be the ultimate fate of his philosophical writings, his history and essays will certainly stand in the front rank of their kind. The critics who complained that scholarship in America did not naturally produce real literature always admitted that John Fiske formed one brilliant exception to the rule.

Thus I put in the whole day taking in the wonders of the Falls. Yet I have given my readers but a faint idea of this freak of nature. — G. C. R.

THREE GREAT EDUCATORS.

During the past three months American education has suffered a loss which, if not the greatest in its history, is certainly the greatest it has ever sustained in an equally short period of time. Great as is this loss to education, it has been a greater loss to science, for Rowland, Fiske and Le Conte were not only noted professors in American colleges, but were also the leaders of American science.

As an investigator, a discoverer of new truth, a creator of pure science, Rowland stands first of the three. His most important work was done at Johns Hopkins University, and made that institution in the growth of American science what Davy, Faraday and Tyndall made the Royal Institution in the growth of British science. His determination of the mechanical equivalent of heat gave him a place in the Royal Society by the side of Joule, and placed his name on the roll of the French Academy as a worthy successor of Carnot. He possessed in the highest degree powers that are not usually combined—the power to create science and the power to apply it. Not only was he a great scientist, but he was also a great engineer, as was shown by the fact that his plans for the Niagara electric power plant were adopted over those of distinguished foreign competitors. Great as a scientist and engineer, he was also great as a mechanician—perhaps the most skillful one the world has ever seen. In the physical laboratory of Johns Hopkins University is to be found the most marvelously accurate machine in the world. It is a Sviding engine which he built to rule gratings. Its precision can be judged from the fact that it can rule forty thousand lines to the inch, and their distance apart is known not to vary by the millionth part of an inch. Spectroscopists the world over use a Rowland grating. The German universities have tried in vain to produce its equal. So long as Rowland lived, there was one man in America whom the European physicist ranked with their Helmholtz and Kelvin.

John Fiske was our Herbert Spencer. He was also our Macaulay, for he knew more and could tell it better than any man in America. He was philosopher, scientist and historian. He was the one American whom the great English scientists recognized as having made a distinct contribution to the theory of evolution. Mr. Darwin once wrote to him concerning some of his positions: "In my own crude way I have come to the same conclusion though never having given such excellent reasons for them." His "Outlines of Cosmic Philosophy" is the best exposition that has been given of Spencer's philosophy, and for the average reader is almost essential for a clear understanding of his teaching. While he claimed to be only a follower of Spencer, it is probably true

AMONG THE EDITORS.

Northeastern Advocate. They are those who hold to the cross and always forget Him who hung upon it. They are wont to make salvation something of a deus ex machina, a scheme, a plan, a contrivance. But so far there could be no separation in thought between the cross and the Christ. His Theology, therefore, is nothing but a hard, dry scheme such as at times has been popular in the Church. The thought is always Christ-centered—the cross, indeed, but the cross with Christ upon it.

Baltimore and Richmond Advocate. Their daily papers, stated in editorials seeking after sensational stories, would simply recite in criminal acts the fact of their occurrences without entering into the details of their commission, an inconsiderate heedless would suffice in the minds of the common people. Masses would be taxed and taxed again for audience prevention. Would anyone be any judge censorship of the press? It would be well if some such wise restriction could be placed upon it.

Central Christian Advocate. Among all creeds, the best is a beautified soul. The soul can not and will not hide itself permanently behind a mask. It will assert itself. And the law of its open parchment. Studying the facts to explore character, for character refuses to be concealed, but seeks to reveal itself, that the passer-by may know as he sees the portrait of the face who it is that is doing business within. There is a theory not that the body contains the soul, but that the soul contains and sustains the body. We have observed that theory advanced in sermons and in books. Charles Kingsley likened the soul to an crustacean in the way in which it secretes its body. Charles Lamb saw the Quaker women on their way to meeting and spoke of them as "roses of shining ones." It is said of St. Vincent de Paul, that his holiness transformed his ugly features into beauty. One has likened it to the sun bursting through mortal flesh. It was this that was so impious in Jesus, perhaps which made his simple, Follow me, so irresistible.

EXPANSION OF THE NORTH TEXAS COLLEGE

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COMMUNICATIONS.

A SERMON.

By Rev. E. L. Armstrong.

"If a man die, shall he live again?" Job 13:14, 15.

The doctrine of the resurrection of the body is peculiar to divine revelation. Whatever discovery the vaunted reason of man has pretended with regard to the being and attributes of God, the immortality of the soul or the obligation of virtue, so far as we know, no one by searching has pretended to find out the resurrection of the human body. However strongly analogy may sustain the fact once recited, it could never suggest it. All appearances are against it. "Man dieth and wasteth away. Yea, man giveth up the ghost, and where is he?" The quiet immovable sleep of death; the loathsome corruption of the tomb; the utter dissolution of the body and its return to dust seem to discourage the hope of future revivification. Had not a voice been heard from heaven saying, "I am the resurrection and the life," man would never have dreamed of the immortality of the body or laid his body down in hope of eternal rest and life. While this glorious doctrine is peculiar to divine revelation, it is not confined to any dispensation. The patriarchs believed that God was able to raise the dead to life; and in this unshaken faith they could give up their bones at God's command. Moses heard with rapt delight the declaration from the burning bush, "I am the God of Abraham, the God of Isaac and the God of Jacob." He then knew that the dust of Machpelah was still precious in the sight of Jehovah. Abraham, Isaac and Jacob are not dead, but sleep. Job, too, who lived in the Patriarchial or Mosaic age, was comforted in all his afflictions with the strong assurance that his already corrupted flesh soon to be a prey for worms, should again live; and the eyes dimmed with weeping and sorrow should behold in brightness a Riving Redeemer. Our text is one of those strong assurances so numerous in the Holy Scriptures of consolation derived from the hope of a future resurrection. The interrogatory form of the text sentence is equivalent to the strongest affirmation. It implies that if a man die he shall most assuredly live again. Without this construction the next sentence would be without force or meaning. "All the days of my appointed time will wait until any change come." This strong faith is in full view of all the appearances against the resurrection as stated in the previous verses. He relied doubtless upon God's promise that when these visible heavens should be no more that he would call with the voice of the archangel and the trump of God and that his reanimated clay would respond and come forth unto the resurrection of eternal life. Well might his flesh rest in hope with the strong assurance that God would have respect unto the work of his hands. That this highly wrought and perfect machine, so fearfully and wonderfully made, should not always remain in dissolution, but at the set time it should be remembered.

If the Patriarchs and Jewish law-giver saw these promises afar off and in faith embraced and rejoiced in them, the profets had a still nearer vision of them. Isaiah could say, "Thy dead men shall live. Together with my dead body shall they arise, awake and sing ye that dwell in the dust, for thy dust is as the dew of herbs, and the earth shall cast out the dead." Daniel could affirm, "Many that sleep in the dust of the earth shall awake—some to everlasting life, and some to everlasting shame and contempt." So well known was this doctrine in time of Ezekiel that it was used as a figure to illustrate the power of Jehovah in gathering the scattered remnant of Israel and bringing them to their own land. Of this character we do consider the vision of the valley of dry bones. With this ample information given to the profets on this subject it is not surprising that it was an article of faith of the Jewish nation at the time of the appearance of the Savior. It is true that there was a sect called the Sadducees, who denied the resurrection, but they also denied the existence of angels or spirits. They were the materialist or atheist of that age. All the pious Jews, and far the greater part of the nation, were Pharisees and firm believers in the resurrection. This we have from Josephus and other historians of the age as well as from the New Testament. It was in this firm conviction that Martha said to the Savior at her brother's tomb, "I know that he shall rise in the resurrection at the last day." Such was the strong predilection of the Pharisees for this article of their creed that St. Paul took advantage of their agreement with him in this tenant and cried in the midst of the council that it was not the hope of the resurrection that his life was put in jeopardy. This well timed declaration had its effect, for the Pharisees immediately espoused his cause. In like manner we

turn proof of the resurrection of the body is all that can be relied on. As already intimated, nature in all her works is silent on this subject; but when we find no proof from nature sufficient to suggest the fact originally, yet the truth once revealed finds corroboration in the works of God. The same is true with regard to the divine existences. Man by searching would never have found out God; but the truth once proclaimed from heaven, from whence it must have come, finds a response from everything in heaven and earth. "The heavens declare the glory of God, and the firmament sheweth his handiwork." So also the resurrection of the dead once proclaimed from heaven and it falls in the current of our feelings and is corroborated by many of the analogies of nature. One of the most striking often alluded to in the Bible, is the phenomenon of sleep. Should this state be observed for the first time by a mature mind un instructed on the subject, it would naturally suggest the destruction of many of the animal and all of the mental functions. Should it be a dream? Strange as it may appear, some infidel writers have so declared and some Christian divines have partially admitted the charge. It may be replied that the New Testament says that life and immortality are brought to light in the gospel. The meaning of this passage is that life and immortality are more fully illustrated in the gospel by number, clearness and variety of passages which declare them, and especially by the resurrection and ascension of our adorable Savior. He had declared in the most explicit terms the "hour is coming in which all that are in their graves shall hear his voice and shall come forth, they that have done good unto the resurrection of life and they that have done evil unto the resurrection of damnation." By this and many other plain passages the Lord Jesus teaches the immortality of the soul and body, and finally, in his glorious resurrection, confirms, establishes and fully illustrates all. So fully persuaded was the great apostle of the Gentiles of the truth of the doctrine of the resurrection of the dead, and of the fact of the resurrection of Jesus, that he made it the hinge on which the whole Christian system turns, and the foundation of all our hopes of immortality and eternal life. Strong must have been his convictions of the truth of the fact on which he proposed to risk the whole Christian argument if we give attention to the array of testimony which he presents we shall feel that he had nothing to fear for the glorious cause on which he staked his all. He tells us in the first place that the resurrection of Christ was in accordance with the prediction of the Holy Scriptures; and we may add his own repeated and public declarations. Of such importance was this deemed by his enemies that the utmost precaution was used to prevent fraud being practiced upon them. Joseph secured the door of the sepulchre with an enormous stone which they rendered more impracticable by the seal of State, and a strong Roman guard proverbial for vigilance. While the prediction formed a strong conviction in the believing mind that he would rise, the disciples rely still more on the positive proof that he was risen. Indeed no presumption satisfied them. When they found that the body was absent from the sepulchre they were inspired with hope, but panted for fuller manifestation. These were given in number and character to their hearts' content. He was seen of Cephas, of the twelve, of 500 brethren of James, of all the disciples, and last of all he was seen of Saul of Tarsus. These glorious manifestations were at sundry times and in diverse manners; but all in circumstances to forbid mistakes on their part. And to crown the whole he went up into heaven in their presence, and a cloud received him out of their sight. With such strong testimony St. Paul had nothing to fear, though he had staked the whole Christian argument on this one glorious fact. For let it be observed that the facts were such and the disciples in such circumstances that they could not be deceived; and such were the circumstances in which they gave their testimony that they could not deceive others. There was no earthly motive to give this testimony, but every temporal consideration to withhold it. They were sternly threatened by those who had both power and will to punish. They were unmercifully beaten and further threatened till after another were put to death, till nearly the whole number perished for their testimony. Now while men may die for testimony which is false, but which they believe to be true, or for falsehood in which they think they have a great interest, they will not die for falsehood where they know it to be such and have no interest in telling it. So much do we know of human nature that we make this statement without fear. Then may we say, "Now is Christ risen from the dead and become the first fruits of them that slept." Here we have the brightest illustration of life and immortality. Here we have the pledge and model of our future resurrection. The scrip-

ture dust that has been apart of so many? Or in those extensive charnels where the dust of millions mingle indiscriminately and where the winds of heaven scatter them to the four quarters of the globe, can they again be identified?" To such objectors it is thought a "thing incredible that God should raise the dead." To the ignorant rustic it is quite strange if not incredible, that the watchmaker should be able out of the materials of so many timepieces to select only those of one peculiar structure and fit each piece of machinery so as to construct the identical watch that had been taken to pieces. But to the well-instructed all is easy. The divine intelligence and power should not be measured by our imperfect conceptions. He who saw our substance yet imperceptible and in whose book all our members were written, which in continuance fashioned, can watch our dust however mangled and scattered. The Bible represents Jehovah as occupying eternity as one eternal now. "From everlasting to everlasting thou art God." Infinite space is his residence. If I ascend to heaven thence there. If I make my bed in hell—beloved thou art there." Wherever he is he is infinitely intelligent. To him nothing is properly great or small, bearing no comparison to his infinite nature. The fall of sparrows is noticed by him and the hairs are numbered as certainly as he hangs the earth upon nothing or stretches the world over empty space. The changes which occur in all physical nature are but the impress of his will. The laws of nature are only so many operations of his hands. No changes take place in nature which he does not operate. No variety can bewilder him; no magnitude can overcome him. Our dust will be secure in his hands, and whatever he may see fit to do with it he will be sure to take care of it. At the sound of the voice of the archangel and the trumpet of God it shall come forth. It matters not whether its depository has been the sea or the earth, both shall give up their dead. Though long hid in the grave, God's set time has come and he remembers his chosen and has respect to the work of his hands. He calls and his children answer and come forth.

This glorious doctrine of the resurrection of the body exalts our views of the great Jehovah, it also gives great comfort to the afflicted and bereaved. What could so effectively comfort the weeping sister as to hear Jesus say, "Thy brother shall rise again?" And what can so fully soothe the hearts of the smitten thousands of weeping mothers and sorrowing fathers as the voice of God saying, "Thy children are not dead, but sleepeth." This glorious doctrine revives the soul when we are assured that we are to meet our dear ones in immortal life who now sleep on the bosom of Jesus, who watches the sleeping dust with more than maternal care. Yes, yes, those eyes now closed upon the darkness of this world shall sweetly sleep until the dawn of the eternal day. When they open it will be to behold in brightness the King in his beauty, and to behold the land that is afar.

*Then sweet be thy rest
Till he bid thee arise
To hail him in triumph
Descending the skies.*

Storm after storm may arise. Dark is this howling wilderness. War may sweep fearfully, pestilence and famine may desolate or earthquakes swallow up. Sickness and long protracted pain may bring sleepless nights, but thanks be to God, "thy repose shall not be broken nor thy faith shaken until he calls; then thou shall answer."

Above this flesh as you may, call it a vile prison house, "a clog of cumbersome clay, yet after all our associations of friendship and love of an earthly character all assume to a greater or less extent a corporeal form. We think of our dear departed ones as they were associated with us here. It is the benignant eye, the smile of love and a thousand kind attentions that associate themselves with the memory of loved ones who slumber in the cold, silent grave, waiting the "sound of the archangel's trumpet to awake them to life."

Tell me not that those sensible expressions are to be forever buried in the grave. If so, you invest the grave with impenetrable gloom. But let me hear that

*These new rising from the tomb,
With brighter boster far shall shine,
Revive with ever-during bloom
Safe from diseases and decline.*

and death is at once stripped of more than half its gloom. With hope full of immortality, may we not say to our sleeping friends in the graveyards of earth:

*Thou art gone to the grave, but we will not deride thee.
Whose God was thy ransom, thy guardian and guide?
He gave thee. He took thee and will restore thee.
And death has no sting the Savior has died.*

My hope and faith hold to these assurances. May God give to every

reader of these lines the comfort the writer enjoys as earth recedes:

*And let this feeble body fail,
Or let it drop, it did.
My soul shall quit this mournful vale
And soar to worlds on high.
Shall join the disembodied saints
And find its long-sought rest.
The only bliss for which it pants
In my Redeemer's breast.*

CHARACTER VS. CONDUCT.

In the Advocate of August 1 H. G. H. has a communication headed, "Character vs. Conduct." I always read H. G. H. His well-arranged words flow delightfully; his fancy is exuberant; his convictions very strong and his confidence in his own judgment unflinching. He impresses the careful reader with the thought that intellectually he wears magnifying glasses rather deeply colored. Those who differ from him in any matter are seen in a distorted and exaggerated form. Had he not inscribed my name over and all through his picture, it could not have occurred to me that it was I he purposed to delineate. It reminds me of the boy who attempted to make a picture of a horse. After finishing his drawing he felt it needful to write under it, "This is a horse."

The swallow-like flights of H. G. H. so variant in direction, dipping and darting here and there, demonstrate a poetical rather than logical mind. He responds to argument by dogmatism. A logical response would be a curious piece of composition. But there is one point to which he recurs frequently—in mere dogmatism, however—that I am disposed to call attention to it, rather because there seems to be a common confusion on the subject than because of his recurrence to it.

The organizations called Churches are human institutions. As such they enact rules and regulations for their government. The Romish Church claims the right also of regulating the faith, practice and conscience of its subject members. The M. E. Church, South, expressly disclaims all such authority. It publicly and constantly avers that "there is only one condition previously required of those who desire admission into these societies—a desire to flee the wrath to come and to be saved from their sins." No creed is proposed, no submission of conscience to Church control—only the honest purpose to be religious under the direction of Bible teaching. The sole and sufficient authority of the Bible is constantly avowed and iterated.

The vow of an elder further emphasizes this, in which he is required to teach only that which he "shall be persuaded may be concluded as proved by the Scriptures."

A more complete disavowal of churchly authority over the conscience is hardly possible, yet the form of government and modes of effective working of the Church machinery require rules and regulations which involve no question of conscience. Such rules every member, by the mere act of joining the Church, agrees to keep and observe. When, however, the law-making power or the executive of the Church attempts to fix and settle questions of conscience, they not only usurp authority, but violate the constitution of the Church, which has pledged to each member in advance not to do that thing.

H. G. H. and many others appear to be sadly confused on this point. Any reflecting mind can readily see the difference between rightful authority of rules and regulations of the Church and the unauthorized intrusion into the domain of divine legislation.

MORRIS EVANS.

FROM MEXICO.

We are at last safely at our post in this city. I am sure that at least some of my Texas friends will like to hear of some things that we are doing in God's vineyard in this one of the dark corners of the earth. This is called the "American" City of Mexico, from the fact that of the number of Americans resident here and of the American way of doing business. To one just from the "States" it seems dull and non-progressive, but as compared with other Mexican cities it might properly be denominated "the Chicago" of Mexico.

A friend of mine who has resided in this city for quite a number of years was telling me yesterday of how, at the time when he first came to this city, that it was the custom of the banks and other large business houses to be closed at noon while the officers and other employees took the usual mid-day siesta until half past two in the afternoon. With the advent of the American within the last five or ten years all this has changed, and now you will see upon the principal business streets the usual crowds of men, each in the discharge of his respective duties. Yet after all things move slowly. For instance, it will require two or three conferences with the owner should you desire to rent a house or transact any other important business. The present government of this

Republic is quite estants, yet all ceased, but has form. When our a house or purchase usually holds up adversely, and gold of our undertaken and golden We have a great this city, and the opportunities are few."

We own our and are the only nation maintaining Bro. B. G. Marsh the "Rosebuds" school, and is doing Quite a number of us received the watchful eye, and God in this very

There are no more in any field than Marsh. May God abide with them.

We have seen building for our and will soon be nation of patients, most cordial welcome. Clans in this city full of results in the large number of laborers employed manufacturing concern our command, and to care for both our ultimate success not the least donation of the world with the school and preacher with his with his curricula his knife are equal motion of Christians a great harvest in your prayers.

Calles del Gral. Monterey, Me.

WERE THE DIS
ED BEFORE
PENT.

I hope I am no many readers by your columns, but I think needs sonation was called to action by Rev. R. C. Jas last week, when Bishop Thoburn since he heard him was anxious to see he turned to above showed me the the by Bishop Thoburn denial of their hold until the day of

I am ready to Bishop Thoburn is a wise strictly honest in surely open to objection, and to object to it, first, the commission and the custody the hands of unwill not do to training school for said: "I have ch world," and "that the world," and "Blessed art the flesh and blood unto thee, but my heaven." And one showed that the potential power he, east out argued that Jud

evidently once had power, as his copies were sent etc. I object to presents to the Council of Pentecost. Go leave with you, to you, etc. Luke interview with the hold I send the upon you; but to Jerusalem until power from on they worshipped Jerusalem, and was temple, praising God. The point I support Thoburn to the fact of the desert or endowment of to steer clear of which can not afford the extreme.

Here is an arm'd, drilled and ready a formidable foe arms and ammunition. I ask, "Do the nation make them soldiers? Or do the copies were face difficulties. They that their leaders they had stolen and that they were traitors a fraud upon Jews were rejected victory over a v impose upon the

these lines the comfort the
oys as earth recedes:

this feeble body fail,
I droop and die,
shall quit this mournful vale
to worlds on high;
in the disembodied saints
in its long-sought rest—
y bliss when it pants
Redeemer's breast."

ACTER VS. CONDUCT.

Advocate of August 1 H. G. communication headed, "Character." I always read H. G. well-arranged words flow; his fancy is exuberant; in his own judgment unimpressive the careful reader thought that intellectually magnifying glasses rather aid. Those who differ from me are seen in a dis-exaggerated form. Had he used my name over and in his picture, it could not add to me that it was I he delineate. It reminds me who attempted to make a horse. After finishing his felt it needful to write under a hoss."

How-like flights of H. G. H., in direction, dipping and up and down, demonstrate rather than logical mind to argument by dogmatical response would be a lack of composition. But to point to which he recurs—in mere dogmatism, how I am disposed to call attention rather because there seems mon confusion on the subject because of his recurrence

anizations called Churches institutions. As such they s and regulations for their t. The Romish Church right also of regulating the tice and conscience of its members. The M. E. Church, ressly disclaims all such aut publicly and constantly "there is only one condition required of those who deion into these societies—'a ce the wrath to come and to rom their sins.'" No cred d, no submission of con-

Church control—only the pose to be religious under on of Bible teaching. The sufficient authority of the instantly avowed and iter- of an elder further empha- in which he is required to that which he "shall be may be concluded as proved ptures."

complete disavowal of authority over the conscience possible, yet the form of go- id modes of effective work. Church machinery require regulations which involve i of conscience. Such rules her, by the mere act of join- arch, agrees to keep and ob- hen, however, the law- er or the executive of the emts to fix and settle ques- science, they not only usurp- but violate the constitution irch, which has pledged to ser in advance not to do

and many others appear to infusd on this point. Any mind can readily see the between rightful authority d regulations of the Church authorized intrusion into the divine legislation.

MORRIS EVANS

FROM MEXICO.

t last safely at our post its am sure that at least some is friends will like to bear- ings that we are doing in arid in this one of the dark the earth. This is called can" City of Mexico, from of the number of Amer- ent here, and of the Amer- of doing business. To one he "States" it seems dull gressive, but as compared Mexican cities it might

of mine who has resided in quite a number of years me yesterday of how at- hen he first came to think it was the custom of the other large business houses lat noon while the officers employes took the usual mid- until half past two in the With the advent of the within the last five or ten has changed; and now upon the principal busi- the usual crowds of men discharge of his respect Yet after all things move instance, it will require confereaces with the own- ou desire to rent a house any other important busi- present government of this

Republic is quite liberal to the Prot- estants, yet all opposition has not ceased, but has taken a different form. When our people desire to rent a house or purchase land the priest usually bids up to advise the faithful adversely, and frequently the success of our undertakings are held in abeyance and golden opportunities lost. We have a great future before us in this city, and must not fail to grasp the opportunities that lie in our way.

"The harvest is ripe, but the reapers are few."

We own our own house of worship and are the only Protestant denomination maintaining English services. Bro. B. G. Marsh, who is supported by the Rosedale, has a most excellent school, and is doing a noble work. Quite a number of our native preachers received their training under his watchful eye, and are now a power for God in this very spot of Romanism. There are no more devoted missionaries in any field than B. G. and Benah Marsh. May God's blessings rest and abide with them always.

We have secured a most excellent building for our temporary hospital, and will soon be open for the reception of patients. I have received a most cordial welcome from our missionaries and from the foreign physicians in this city, and am very hopeful of results in the near future. The large number of foreign and native laborers employed by the various manufacturing concerns in this city are at our command, and we hope to be able to care for both body and soul. Of our ultimate success in this line I have not the least doubt. The evangelization of the world goes hand in hand with the school and the hospital; the preacher with his Bible; the teacher with his curriculum; the surgeon with his knife, are equal factors in the promotion of Christianity and the civilization of the world. We are expecting a great harvest in Mexico. May we not have your prayers?

U. H. NIXON, M. D.
Calle del Gral. Tapia, Num. 4,
Monterey, Mex., Aug. 3, 1901.

WERE THE DISCIPLES CONVERT- ED BEFORE THE DAY OF PENTECOST?

I hope I am not impeding upon your many readers by my oft writing for your columns, but the above question I think needs some notice. My attention was called to the above proposition by Rev. R. C. Hicks, while in Dallas last week, when he showed me Bishop Thoburn's book, stating that since he heard him in New Orleans he was anxious to read his book; and as he turned to about the tenth page he showed me the above inquiry raised by Bishop Thoburn, with his positive denial of their having been converted until the day of Pentecost.

I am ready to concede that Bishop Thoburn is a wise and good man and strictly honest in his statement, but it is surely open to criticism and full of objection, and to my mind dangerous. I object to it, first, because it would put the commission of a called ministry and the custodians of the Church in the hands of unregenerated men. It will not do to say they were in a training school in which he was preparing them for regeneration. Jesus said, "I have chosen you out of the world," and that they were not of the world; and to Peter he said: "Blessed art thou Simon Barjona; flesh and blood hath not revealed it unto thee, but my Father which is in heaven." And on another occasion he showed that the Spirit of God was the potential power by which they, as well as he, cast out devils. I know it is argued that Judas never fell, but he evidently once enjoyed divine favor and power, as he with the other discipiles were sent out to cast out devils, etc. I object to it again, because it presents to the Church the wrong idea of Pentecost. Christ said, "Peace I leave with you, my peace I give unto you," etc. Luke, in describing his last interview with them says: "And behold I send the promise of my Father upon you; but tarry ye in the city of Jerusalem until ye be endued with power from on high." * * * And they worshipped him and returned to Jerusalem, and were continually in the temple, praising God.—Luke 24:49-53. The point I suppose that causes Bishop Thoburn to take his position is the fact of the descent of the Holy Ghost or endowment of power; but in trying to steer clear of second blessing we can not afford to go to an opposite extreme.

Here is an army sworn in, uniformed, drilled and ready for service, with a formidable foe in front, but without arms and ammunition to fight with. I ask, "Do the arms and ammunition make them legally constituted soldiers? Or do they equip them (being soldiers) for the work?" The discipiles were facing insurmountable difficulties. The world had heard that their leader had failed, that they had stolen his body away, and that they were trying to perpetrate a fraud upon the people. The Jews were rejoicing at their supposed victory over a wonderful attempt to impose upon them, and the Romans

were laughing at the affair as a religious farce. What could they do? How could they convince the world? What can we do even to-day without the power of God? So the fact of their worshiping God rejoicing in spirit, and in breaking of bread, and in praying are all evidence of genuinely converted men and women; but they knew, just like the Church ought to know to-day, that their hope of victory was not in the eloquence of Peter, nor in the simplicity of John, but it depended upon the endowment of divine power.

Allow me to say just here that this divine power is not a second blessing, a removing of the residue sin, sanctification, etc. Elijah was just as pure and good when fleeing from Ahab, and while being fed by ravens, as he was when standing up before Ahab with all the false prophets, and calling upon God to send fire from heaven, and with the sword slaying so many. What made the difference? God had a purpose in view, and had he not endued him with power? Allow me to say just here that these special endowments are not necessarily permanent; that is, I may have this power to-day and be as weak as a baby to-morrow. If not, why did Paul stand up and get the opposition at one time and the next day possibly go down out of a window on a rope and break it and hide in the dark? Or why did Peter stand up and throw it into their teeth that they with cruel and wicked hands had crucified the Christ and go to a prison and lie there until in answer to prayer God sent an angel to turn him loose? No, brethren, conversion is one thing and the endowment of power is another. Sanctification is one thing and the endowment of divine power is another. Let us not split hairs over this matter. Let us be sure our hearts are right in the sight of God, and then let us claim his presence and power; and then sinners will be converted to God. I have labored against adverse influence for two and three years until I could get my people to look to God for the help that they had expected to get from some revivalist or evangelist, and then I have seen my own children or boys of my Church conduct a service that run from the 4 o'clock service into the night service, and I not get to preach. What turned the tide so radically? It was a latter day Pentecost. God owns our work and endows us with power for the occasion. Oh for his presence in this manner at Nevada, Josephine, Bear Creek and Little Creek! Then we can have a tidal wave that will glorify God, and sinners will be converted as on the day of Pentecost.

Peter's conversion to the fact that the Gentiles had a right to gospel privilege was as much a renovation of his moral nature, and even more so than the work upon the part of the disciples and the 120 was, for God had to show him a vision, then speak to him, then send the Holy Ghost upon them in order to knock the prejudice out of Peter. There are some things that a man may have of great moral inconvenience and yet be a good man, and one of them is prejudice (not jealousy or envy). Even after Peter recognized Cornelius and those upon whom the Holy Ghost fell as God's people he clung still to his Jewish prejudice and Paul once said he was to blame. I have known many good people, he clung still to his Jewish in those who differed from them in doctrine. They could not be said to be sinful, but the crime did not fit them, and they ran at a disadvantage. We should be jealous for the truth and guard it untiringly, but we should remember that others who differ with us may be as honest as ourselves.

S. W. MILLER.

TWENTIETH CENTURY NEW TESTAMENT.

I have not seen the new book under consideration, but I believe that I have obtained a correct idea of its character from the discussions thereof by Bro. John Adams, who criticizes it unfavorably in the Advocate of March 14 and May 29, and Bro. B. H. Greathouse, who recommends it in the Advocate of April 11 and 18. Comparing the comments of these brethren with my preconceived opinions, and striving to be just and impartial, I am impressed unfavorably toward the new book.

I trust that the readers of this article will, before reading it, have read my article on "Our Bible," in a recent issue of the Advocate, as I think that a previous reading of it may lead to a better appreciation of this. What, in that article, I incidentally said of the "Revised Version," I also say, for the same reasons, of the "Twentieth Century New Testament"; that is, that I believe it to be unneeded, and that its only profitable use is, in some instances, better to understand and explain texts in the "Authorized Version" and so I opt for all English translations of the Bible, or parts of it, of later dates than that of the "Authorized Version." So far as my limited knowledge enables me to judge, I endorse all that Bro. Adams has said of the new book. For convenience, I limit my present discourse to replies

to Bro. Greathouse's propositions in the Advocate of April 18.

1. Bro. Greathouse says of the new book: "The reading is continuous, and not arbitrarily broken up into chapters and verses, as in the Authorized Version. This enables the reader to follow the consecutive thoughts of the writers without any harsh interruptions, as in Hebrews, chapters 11 and 12, in the Authorized Version."

Read the discourses just as if they were not divided into chapters and verses, and strictly observe the punctuation points, and these divisions will not disturb you. I have carefully read the two chapters to which you especially refer, but have failed to find the "harsh interruptions" which you mention. The divisions into chapters and verse are for references to texts, and are invaluable for this purpose. Discontinuing them, and no preacher can tell his hearers precisely where to find his text, all written or printed references to Scripture texts will become nonsense, and our concordances to the Bible will become useless.

2. The books are given in the order in which they were written, or nearly so. How many common readers know that Mark was written before Matthew, or Thessalonians before Romans?"

The respective dates of the books are of secondary importance in their order of succession. Revelation, directing us forward by prophecy to the end of time, is placed last. The historical books prepare us better to understand the epistles and therefore precede them. The gospels record events which occurred earlier than those which are recorded in the book of the Acts of the Apostles, and therefore precede it. Matthew's gospel is a fuller account of the life and teachings of our Savior than is either of the three others, therefore prepares us better to understand them, and hence precedes them. John's gospel treats mostly of what our Savior did and said near the end of his life on earth, and is therefore put last of the four. Mark's gospel precedes Luke's probably because it was written first. Paul's epistles are more voluminous and comprehensive than all the others together, and therefore precede them. His Epistle to the Hebrews is his only one that does not open with his salutation by which he announces himself as the writer, which circumstance renders its authorship a shade less certain, and hence it is last in his cluster of epistles.

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3. Public or legal papers are given in a way to impress their importance. Read the paper sent by the apostles to the Gentile converts—Acts 15:23—and the one sent by Lydia to Felix—Acts 23:26—and the style adopted by this version will appear beautiful and useful.

Though, as afore-stated, I have not seen the new book, I do not doubt that the style of those two letters, as adopted in the Twentieth Century Version, is beautiful and impressive of their importance, but it is so also as adopted in the Authorized Version.

4. The plan and correct use of words in the Twentieth Century Version is admirable.

Here Bro. Greathouse gives many examples of changes in the use of words, of which he believes the language used in the new book expresses the meaning better than does that in the old one, but for every one of them if I am not mistaken, the words in the old book are preferable to those in the new one. These are too numerous for each to be specially noticed here, but I select a few of them to show that, if I judge rightly, they do not tell us what the original writers told, but that, seemingly to adapt the words to our dull understanding, they express or imply ideas which did not occur to those writers, and thereby mislead us. Some of those examples remind me of "talking baby-talk" to a baby, when it could better understand "grown-folks talk." But hear Bro. Greathouse.

In Romans 5:1, instead of having to explain what "justified" means, we have it made clear in the expression, "As the result of our faith we stand right with God." The text in the old book says, "Therefore being justified by faith, we have peace with God through our Lord Jesus Christ." Here I find no necessity to explain what "justified" means. I can not believe that the new book tells us what Paul aimed to say.

5. The plan and correct use of words in the Twentieth Century Version is admirable.

Interpretations into the Bible are admissible only to explain the meaning of the original text by filling the ellipses—that is, supplying words or phrases understood—and their use ought to clearly designate. If any words, phrases or sentences are otherwise inserted, their insertion is a crime, and its perpetrators subject themselves to a fearful penalty. See Revelation 22:18. If any copyists or translators have detected such criminal interpolations in the holy Scriptures, instead of merely bracketing them, their duty is to expunge them. In the Authorized Version, the needed interpolations are printed in italics. In the account of the woman taken in adultery, our translators of the Authorized Version have thus properly inserted four words and phrases, all italicized, to render the text clearly plain. See John 8:3-11. Such explanatory supplies of words and phrases understood are plain to ordinary readers, and they are indeed a very great service to some of us. But why adopt the new method of bracketing such interpolations, instead of the established one of italicizing them? Is this done simply for sake of change? Remember, not all changes are improvements. I fear that some distinguished scholars may be too fond of change.

"The words taken from the Old Testament are italicized. I have been trying to be a student of the New Testament for a quarter of a century, and yet I had the vaguest conception of the extent to which the words of the Old Testament are interwoven with the New. If anybody ever had the idea that the Old Testament was comparatively a dead book, let him read the Twentieth Century Version of the New Testament, and he will have it no more."

"The words taken from the Old Testament are italicized. Why not rather place them between quotation points? In most other works of learned men, all quotations are thus distinguished. But here, instead of italicizing interpolations, they are bracketed, and italicization is transferred to quotations from the Old Testament. In the Authorized Version of the New Testament, all quotations from the Old, also from elsewhere, begin with capitals, and the contexts show plainly where they end. I learned this during my childhood, and have never been at loss to distinguish, in the New Testament, quotations from the Old. Further the marginal readings of our polyglot Bibles, Authorized Version, as applied to the New Testament, refer us, in almost or quite every instance, to the precise chapter and verse of the Old Testament which contains the quoted sentiment. Your diligent use, during that quarter of a century, or during one-fifth part of it, of a polyglot Authorized Version Bible, would have rendered your conception of the extent to which the words of the Old Testament are interwoven with the New, precise and bright.

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When a man is drowning his eyes is a question of timely help. It is the same thing in disease. Many a time the doctor says of a man whose condition is hopeless, "If you'd begun in time you might have been cured."

This is especially true when the disease affects the lungs. Diphtheria is dangerous. The timely use of Dr. Thomas' Golden Medical Discovery will result in a quick cure of deep-seated cough-bouts and weak lungs. Look when hemorrhages have been frequent and prouse "Golden Medical Discovery" has been used time and again with the result of a perfect and permanent cure. Mr. McCandless, of Indianapolis, Anti-Slavery Co., Pa., had eight sons hemorrhage, and after other medical aid had failed he was completely cured by the use of "Golden Medical Discovery."

Accept no substitute for "Golden Medical Discovery." There is no other medicine just so good for "weak" lungs.

"It was in their beds when I commenced using Dr. Thomas' Golden Medical Discovery that I had a severe attack of the disease, and the hemorrhage was so bad that I could hardly get up. I took Dr. Thomas' Golden Medical Discovery, and it stopped the hemorrhage in a few hours. I have since used it many times and each time it has stopped the hemorrhage in a few hours. I have used it in cases of asthma, and it has stopped the fits in a few hours. I have used it in cases of consumption, and it has stopped the fits in a few hours. I have used it in cases of heart trouble, and it has stopped the fits in a few hours. I have used it in cases of rheumatism, and it has stopped the fits in a few hours. I have used it in cases of neuralgia, and it has stopped the fits in a few hours. I have used it in cases of sciatica, and it has stopped the fits in a few hours. I have used it in cases of appendicitis, and it has stopped the fits in a few hours. I have used it in cases of piles, and it has stopped the fits in a few hours. I have used it in cases of varicose veins, and it has stopped the fits in a few hours. I have used it in cases of hernia, and it has stopped the fits in a few hours. I have used it in cases of prolapse of the uterus, and it has stopped the fits in a few hours. I have used it in cases of uterine hemorrhage, and it has stopped the fits in a few hours. I have used it

SECULAR NEWS ITEMS.

During the past three years Great Britain has bought \$5,000,000 worth of horses and mules from Kansas and Missouri alone.

According to the independent, the American apple crop for 1900 aggregates 215,000,000 barrels, and they were worth \$430,000,000.

It is announced that Hon. M. M. Crane of Dallas, and ex-Attorney-General of the State, will be a candidate for Governor in the next election of State officers.

It is estimated at the Treasury Department at Washington, D. C., that about \$25,000,000 of Alaskan gold will reach the United States during the present season.

Mr. Krugers' friends at Brussels say that there are now 17,000 burghers under arms, as well as 12,000 Africaners, and that they are well supplied with arms and ammunition, but are short of provisions.

Five men were burned to death, four drowned, one suffocated and several others fatally injured as the result of a fire which destroyed a temporary waterworks crib two miles from Cleveland, Ohio, on August 11.

Jack Winters, the man who stole \$85,000 in gold bricks from the Valjeo (Cal.) smelting works, confessed the crime and where the gold was hidden, and has been promised immunity from prosecution and \$25,000 as a bonus!

A Chicago bank has recently been swindled out of \$30,000, but everything has been kept secret about the matter. A well-known depositor had about \$3,000 on deposit, but managed to check out a large amount and then disappeared.

Mrs. Carrie Nation, the Kansas woman of saloon-smashing fame, has just been released from jail. Her husband, David Nation, a lawyer by profession, has sued for divorce because of alleged abandonment by her. Mrs. Nation, according to newspaper interviews, rejoices that her husband has taken this step.

Severe storms along the Gulf shore have caused heavy losses near New Orleans, and especially at Mobile, Ala., where much damage was done to shipping and other property and several lives have been lost. There have also been several storms in Southeastern Kentucky and in East Tennessee, resulting in much damage to these sections.

At the recent session of the Hebrew Christian Conference in Boston, it was stated that about 1500 Jews each year are baptized by the Protestant and Greek Churches, and that there are very many so-called secret Christians among the Hebrews who have given themselves to Christ, but have not separated themselves from their own people and worship.

This will be a banner year for peaches. The crop throughout the whole country is estimated to be about 75,000,000 bushels, and rather over than under that amount. The prolonged drought in some parts of the country has affected it somewhat, but not to any great extent, and the hot weather of July has helped to atone for the backward summer in developing the fruit.

Cuba appears to be doing more business with the United Kingdom, especially with regard to the importation of cotton goods, than with the United States. In 1899 cotton goods valued at \$6,679,757 were imported from the United States, as against \$6,225,957 for the year 1899, while from the United Kingdom there went into Cuba \$2,965,367 worth of cotton goods during 1899, as against \$2,192,025 for 1899.

Four male patients escaped a few days ago from the asylum for the insane at Terrell by means of sheets, which they tied together and fastened to their windows, letting themselves to the ground. Two of the patients escaped from the fourth story of the main building and the other two from the annex. One was overtaken at John L. Terrell's office and another near M. G. Goss' residence in North Terrell. The others are still at large.

King Cotton made his best record in the fiscal year just closed. The value of the raw cotton exported in the fiscal year 1900 was more than in any previous year in the history of the country, and the total value of the cotton and its products exported averaged \$1,000,000 for every day in the year. The total value of raw cotton exported in 1900 was \$313,673,443, against \$256,712,888 in 1899, the best year ever before known.

A mass-meeting of the citizens of Marion County was called by Judge T. D. Howell at the court-house in Jefferson a few days ago for the purpose of perfecting an organization to work to secure the girls' industrial school. A committee of nine was appointed to select grounds, secure options and raise the necessary money. It is proposed by the citizens of Marion County to donate the court-house and ten acres of

ground with the improvements thereon, consisting of the court-house, which cost \$75,000, another brick building of eight rooms, which cost \$3000, a frame residence which cost \$2500 and other improvements. It is estimated that the buildings, grounds and the improvements to be made on the buildings before deeding to the State will be equivalent to a donation of \$100,000.

Mr. J. M. Cox, of Hitchcock, Texas, a few days ago found the bodies of two storm victims which had not been buried. Below is a description of them. Any one interested can write to above address for further information: One is the body of a white woman, nude, light hair; had on two plain rings, one engraved "KGP" to N.B." the other one "J. B." A girl about 6 years old, curly, flaxen hair. Had on tricot dress, trimmed with blue velvet.

The steamer Islander, a passenger steamer of the Alaskan route, operated by the Canadian Pacific Navigation Company, struck an iceberg off Douglass Island at 2 o'clock on the morning of Thursday last and went to pieces, carrying down sixty-five to eighty-five souls, including passengers and members of the crew. They report that as the vessel went down her boiler exploded, causing the death of many who might have escaped. Capt. Foote was on the bridge when the vessel struck, and stayed there and went down with his ship.

President McKinley has broken his record by approving the death sentence of a soldier, Private Phineas Rountz, Company K, Nineteen Infantry, who was convicted of murder and sentenced to be hanged. Heretofore the President, who has a tender regard for soldiers in trouble, has commuted sentences of death to life imprisonment. This soldier was convicted by general court-martial at Cebu, P. I., of the murder of Genevieve Torres, a native Philippine girl, by stabbing her to death with a sword lame in her home at Mandane, Cebu, on November 15, 1898.

Nikola Tesla, the famous electrician, has closed the contract for the erection of a building and plant at Wardenclyffe, on Long Island Sound, nine miles east of Port Jefferson, for the principal station of his wireless telegraph system. The purchase includes 200 acres of land, and Mr. Tesla says he will put up the largest building of its kind in the world for his experiments. The main building will be 100 feet square, and other buildings can also be erected. A 250 horse-power electrical plant will be located in the building, and the total cost of the plant and furnishing will be about \$150,000.

A daring train robbery occurred on August 13 at what is known as Caney Switch, in the Indian Territory, just north of Denison about forty miles. The Missouri, Kansas and Texas train was held up and the mail and express cars shattered with dynamite. No one was hurt and very little booty was gained, the total amount being placed at considerably less than \$2000. Within twelve hours after the robbery six men were arrested and are now in jail, and all the indications are that they are the right parties. Very little was obtained from the express car, most of the money being obtained from the passengers.

What the great steel strike has done and what it may do are shown at a glance by the following figures: Number of men now out, 50,000; number of men who may be idle, 110,000. Loss in wages to the men up to date, \$2,866,000; loss to the companies up to date, \$1,120,000; total losses up to date, \$3,986,000. Men on strike in steel hoop, sheet steel and tin plate mills, 15,000; other men rendered idle, 35,000. Men in National Tube Company who may be affected, 30,000; men in Federal Steel Company who may be affected, 12,000; men in National Steel Company who may be affected, 12,000. Constituent companies of the United States Steel Corporation and number of men employed: Carnegie Steel Company, 50,000; Federal Steel Company, 10,000; American Steel and Wire Company, 24,000; National Tube Company, 12,000; National Steel Company, 12,000; American Tin Plate Company, 25,000; American Steel Hoop Company, 14,000; American Sheet Steel Company, 22,000; American Bridge Company, 20,000; total number of men employed, 201,000.—New York World.

Col. MacKenzie, acting Chief of Engineers, has made a compilation of the estimates of the engineers for river and harbor improvements to be constructed during the year ending June 30, 1901. These estimates produce the following results:

Total estimates of the engineers in different parts of the country exclusive of continuing contracts, \$3,299,169. Contracts and estimates \$6,289,294. Under Mississippi River Commission \$2,625,000. Under Missouri River Commission \$1,065,290. Total \$14,318,464. The total estimates of last year were \$14,292,779. The estimates of the Secretary of War, including continuing

contracts and the Mississippi and Missouri Rivers, was \$33,881,317.

Following is the statement of State Treasurer Robbins, which will be verified by the committee which counted the cash in the State Treasury. It is made up to the close of business on August 12, 1901:

Currency, vault No. 1.....	\$500,000.00
Currency, vault No. 2.....	5,546.00
Currency, vault No. 3.....	475,000.00
Gold, vault No. 1.....	400,000.00
Silver in sacks.....	1,063,000.00
Mutilated and mixed coin.....	931.27
Dinner cash.....	6,184.82

Total \$2,456,662.69

Amount of checks in First National Bank \$258,208.89

Amount of checks with American National Bank 23,310.65

Total \$2,838,182.23

To J. W. Robbins, Treasurer, Dr.:

To amt. of balance sheet, \$2,769,043.83

To amt. individual hand deposits 129,138.40

Total \$2,838,182.23

The House Committee on Controller's and Treasurer's Departments, which was instructed to count the cash in the Treasury will report that the books of the two departments tally exactly. The Controller certifies against the Treasurer in cash \$2,769,042.83; actual cash in Treasury \$2,456,662.61; difference \$252,378.92. This difference is included in the \$258,208.89 which Receiver Verker testified was to the credit of the Treasurer in the First National Bank.

The Dallas Electric Company has been making a series of tests recently as to the relative cost of coal and oil for fuel, and the results are given as follows: Test made with mine-run McAlester coal at the Dallas Electric Company's plant on August 5, under boiler of rated capacity of 370 horsepower, based on ten square feet of heating surface, duration of test eight hours, from 8:30 a. m. to 3:30 p. m.:

Coal consumed 16,000 pounds.

Cost of coal per ton of 2000 pounds delivered in plant \$3.15.

Water evaporated 75,972 pounds.

Water evaporated per pound of coal 7.59 pounds.

Temperature of feed water 90 degrees S.S. pounds.

Evaporated from and at 212 degrees S.S. pounds.

Steam pressure 110 pounds.

Factor of evaporation 1.169.

Cost of coal to evaporate 75,972 pounds of water \$15.75.

Evaporation test of Beaumont crude oil at the Dallas Electric Company's plant, under boiler of rated capacity of 370 horsepower, based on ten square feet of heating surface, using one burner, duration of test eight hours, from 10:25 a. m. to 6:25 p. m., August 17:

Oil consumed 6447.5 pounds.

Weight of oil per gallon 7.43.

Water evaporated 75,985 pounds.

Water evaporated per pound of oil 11.78.

Temperature of feed water 90 degrees S.S. pounds.

Steam pressure 110 pounds.

Factor of evaporation 1.169.

Evaporated from and at 212 degrees 12.77.

Cost of oil to evaporate 75,985 pounds of water at 59 cents per barrel of 42 gallons \$12.19.

The tests were under the supervision of A. K. Bonta, the engineer who has charge of remodeling the plant of the Dallas Electric Company.

Fortify the body to resist material germs by putting the system in perfect order. PRICKLY ASH BITTERS is a wonderful system regulator.

We are almost inclined to agree with those who deny the soul if they speak for themselves alone.

Pretty Tough to Scratch

For a living and relief also. Hunt's Cure will cure you of Itch, Tetter, Ringworm, Itching Piles, Eczema. Guaranteed.

A good shepherd does not stir up the mud of speculation in the still waters.

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

The living do not need the pleasures of the dead.—Ram's Horn.

NOTES FROM THE FIELD.

NORTHWEST TEX. CONFERENCE.

ELDORADO.

J. N. Broyles, Aug. 11: Fifty-nine conversions and the good work is going on. The greatest meeting I ever saw, Bro. Thompson helped me four days. Paid for incidentals \$89 cash, and subscribed for collections \$135. Glory to God forever for victory.

FEASTER.

Jim M. Bond, Aug. 12: We are getting along tolerably well; had 111 additional and 185 conversions. Our conference collections will all be up. We serve a very kind and appreciative people. Many of them are moving off, going west. We have one more meeting to hold yet, and maybe two.

EVANT MISSION.

W. H. Carr, Aug. 12: Just closed a fine meeting at Shive, in connection with the Presbyterians. A good revival; had twenty-seven conversions; admissions to the Churches nineteen, and more to come. We had able help. Dr. C. W. Macune did good work. Bro. H. L. Hughes, late from Louisiana, did good service.

OENAVILLE.

C. S. Cameron: In my last report you make me say that Bro. Andrews assisted me at Pendleton. It should say, Owens, my exhorter. Bro. J. S. Owens and I are in a splendid meeting here; have run three days, and have 8 conversions and 3 admissions. Prospects good for great meetings. The interest is increasing.

GEORGETOWN.

Sam C. Vaughan, Aug. 13: We closed a great meeting at Corn Hill August 11. The Lord was with us in great power and we had a great harvest. The Church was greatly revived and fifty-five sinners professed religion at the altar. Bro. Ed Thompson, my faithful local preacher, my only help. All our meetings have been crowded with God's presence. Near one hundred conversions and sixty-seven admissions. All praise to God.

BRANSON.

W. H. Crawford, Aug. 17: Our collections will be paid in full, and perhaps over. We have had three good meetings. We have three appointments. We have received into the Church this year 136. We had the most wonderful revival at Rienzi I ever conducted. Fifty-eight members were received into the Church at the close. The Holy Ghost was present. All our meetings have been crowded with God's presence. Near one hundred conversions and thirty-seven admissions. All praise to God.

HORN HILL.

Joe A. Travis, Aug. 18: On the 18th and 19th inst. our third Quarterly Conference was held at Mesquite. Our beloved presiding elder, Bro. E. A. Bailey, was sick and could not be present. Collections failed or support of the ministry. Ed. S. Hartman, pastor of the camp-meeting and furnishing all the supplies. Almost a full official bell present. Our meeting began at that place on 18th and closed yesterday; twelve conversions and recommitments; fifteen admissions to the Church, the youngest of which is 11 years old and eleven are heads of families. Bro. J. O. Jordan, of Thornton, preached two soul-stirring sermons and attended to the immersion of two young men, as I was called to hold baptismal service at Central Institute. At which place we are now instituting the battle for God.

MAY.

D. A. McGuire, Aug. 18: We have closed three protracted meetings on May Circuit at May, Hog Valley and Crosscut. We had thirty-five conversions, eight reclamations and twenty-five additions at May, the best revival that has been held in our town in years. Bro. R. D. Moon, of Pflugerville, assisted us. Our meeting at Hog Valley was a success. We had eighteen conversions and twelve admissions. Bro. Watson, our local preacher, assisted us at that place; also Bro. Starling, local preacher of Comanche Circuit, and Bro. Crockett, local preacher of Blanket Circuit. Our meeting at Crosscut was a success. Fifteen conversions, six admissions and six infants baptized. Bros. Watson and Starling assisted us at that place; also Bro. Starling, local preacher of Comanche Circuit, and Bro. Crockett, local preacher of Blanket Circuit. Our meeting at Crosscut was a success. Fifteen conversions, six admissions and six infants baptized. Bros. Watson and Starling assisted us at that place. Our fourth Quarterly Conference embraces the fifth Sunday in September. Methodist is in better condition in this circuit than it has ever been before. We have two church buildings and the third one under construction at Holder. Our collections are all up and over in cash and subscriptions. Our meeting is to begin at Holder tomorrow night. The Lord is surely with us this year.

CEDAR SPRINGS.

J. R. Hamilton, Aug. 18: We have just closed one of the best meetings ever held at Cedar Springs—many say the best. There were about thirty conversions; about twenty admissions to the Methodist and C. P. Churches, each sharing about equally. We had some good preaching as was ever done at Cedar Springs camp-ground, and that is saying a great deal. Rev. J. H. Stewart and wife of Mineral Wells came and stayed eight days and conducted all meetings. Many old people say the Lord never heard more powerful preaching than he did for eight days. Rev. W. A. Clark and Bro. Williams, C. P. preachers, were with us. Bro. Clark has been meeting with us for the last ten years. He is a faithful and good man. On Saturday, Rev. Geo. Lewis, of Palo Pinto, and Bro. A. N. Keen, of Rockwall, came.

E. L. Egger.

closed our great meeting at Castle Martin, Archer, Geotexton, and the old gospel meetings at the old church. The single best of order 1 meeting.

DENISON.</

August 22, 1901.

TEXAS CHRISTIAN ADVOCATE

by all. We continued our service at night. At the close of the day we came forward with penitents and that was the all-imperial sight. We exhorted, we pressed and anon we heard the torious hosts as newsmen to praise the God meeting. Such a time in heard nor felt in the flat community. When cleared away and we he spook, eighteen as we were even won if she was the result conversions in all and to the Church is in full. The meeting forward movement in

VILLA.

Aug. 19: We closed our meetings for Red Oak August 18. The Ovilia a great victory, results. Bros. Sensual True did most of the rendered valuable services in the year 18 conversions to the Methodist children baptized, one of our people.

SWIFT.

Aug. 20: Our camp-meeting spot—closed on inst. Great meeting; conversions: twenty-four adult Church; ten children; eight adults. Several Church at different R. Boston, F. E. Ed- est, M. S. Hatchiss, and C. E. Gallagher, in the meeting, and their labors. The people and faithfully. Truly good to us. Glory to my fourth meeting and dedicate a new at Spring Valley.

IN HILL.

Aug. 20: On the 18th third Quarterly Conference. Our beloved Rev. F. A. Bailey, was present. Collections of the ministry, \$15.50. All present. Our that place on 18th and twelve conversions and ten additions to the church. The following local preachers assisted in those two meetings: J. J. Morton, C. F. Kiker, T. S. Erwin, J. T. Owen, J. E. Morton, Eddie Morton and U. J. Morton. We had preaching three and four times each day. Bro. Boone preached once and twice every day after he came, and all of his preaching was attended with power and demonstration of the Spirit. Penitents came to the altar, and knelt in the straw, and wept, and cried for salvation, and were converted—"born of the Spirit", and many of them shouted aloud the praises of God, and many were the shouts of praise and victory that went up from the saints. It was indeed a great occasion. We do not want two better evangelists to hold a meeting for us than E. F. Boone and K. S. Van Zandt, and we trust that they may each be continued in their present relation next year. The meeting resulted in thirty conversions and twenty-four additions to the Church. Bro. Van Zandt has held two other meetings—one at Sylvan and one at Cow Creek. There were thirteen conversions at Sylvan and ten additions, and at Cow Creek ten conversions and ten additions to the church. The following local preachers assisted in those two meetings: J. J. Morton, C. F. Kiker, T. S. Erwin, J. T. Owen, J. E. Morton, and R. W. Bowman. The meeting at Harlan did not result in any conversions. There has been no revival for the past three or four years, and yet they have improved their church there to the amount of \$30 or \$30 last year and this. We rejoice greatly in these "Holy Ghost" revivals, and give the Lord all the praise and glory.

GREEN'S CIRCUIT.

J. J. Morton, Aug. 16: Our annual camp-meeting began August 6, and continued through ten days, and was one of the very best meetings ever held on our camp-ground. Our pastor, Rev. K. S. Van Zandt, is one of the best all-round pastors we have ever had, and our presiding elder, Rev. E. F. Boone, is par excellence. They two had the meeting in charge, and I am sure that no presiding elder and one of his preachers ever were better agreed. Rev. H. A. Boag, from Dublin, preached the first sermon, with fine effect, and Rev. W. J. Heron from Stephenville, preached several times during the first few days, with good results. Rev. C. N. Morton, from Rosenberg, who is a member of the Texas Conference, preached twice, which was highly appreciated. Bros. Boone and Van Zandt did all the rest of the preaching, except what was done by our corps of local preachers, to wit: C. E. Seward, J. T. Owen, C. F. Kiker, J. E. Morton, Eddie Morton and U. J. Morton. We had preaching three and four times each day. Bro. Boone preached once and twice every day after he came, and all of his preaching was attended with power and demonstration of the Spirit. Penitents came to the altar, and knelt in the straw, and wept, and cried for salvation, and were converted—"born of the Spirit", and many of them shouted aloud the praises of God, and many were the shouts of praise and victory that went up from the saints. It was indeed a great occasion. We do not want two better evangelists to hold a meeting for us than E. F. Boone and K. S. Van Zandt, and we trust that they may each be continued in their present relation next year. The meeting resulted in thirty conversions and twenty-four additions to the Church. Bro. Van Zandt has held two other meetings—one at Sylvan and one at Cow Creek. There were thirteen conversions at Sylvan and ten additions, and at Cow Creek ten conversions and ten additions to the church. The following local preachers assisted in those two meetings: J. J. Morton, C. F. Kiker, T. S. Erwin, J. T. Owen, J. E. Morton, and R. W. Bowman. The meeting at Harlan did not result in any conversions. There has been no revival for the past three or four years, and yet they have improved their church there to the amount of \$30 or \$30 last year and this. We rejoice greatly in these "Holy Ghost" revivals, and give the Lord all the praise and glory.

NORTH TEXAS CONFERENCE.

COOPER CREEK.

Atticus Webb, Aug. 13: Closed meeting at Cooper Creek last night, with ten conversions and sixteen admissions. Bro. Harrison of Denton, preached last two sermons for me, and they were fine.

BLUE RIDGE.

L. W. Harrison, Aug. 13: I am helping Bro. Blackburn at Vernon. Results up to date: Five conversions, ten penitents at the altar of prayer, four received into the Church, six children baptized and the Church on shouting ground—growing in interest at every service.

LONE OAK.

R. H. Fields, Aug. 13: We closed our tent meeting here Sunday night, August 13. There were between thirty and thirty-five conversions. Twenty-one or two have given their names for membership. The prayer meeting is ten times larger than before the meeting. We were assisted by Rev. J. E. Roach. His preaching was thoughtful, practical and effective.

WHITE ROCK.

J. N. Hunter, The White Rock camp-meeting closed August 15. Revs. Mountcastle, Martin, Majors, Morgan, Morris, Archer, Govette, Hunter, Carroll and Barton did the preaching. It was a great meeting—a time of refreshing from the presence of the Lord. Twenty conversions at the altar. The preaching was the old gospel story, repentance and faith. The singing was excellent, and the best of order prevailed throughout the meeting.

MARVIN.

E. L. Egger, Aug. 12: We have just closed our great camp-meeting at Shady Grove. The Church has received a great uplift spiritually. We had one hundred and seven conversions and rejections and fifty admissions to the Church. Bro. W. H. Brown was with me, and I am greatly indebted to him for his faithful and efficient services. Dr. Alderson held our third Quarterly Conference during the meeting, and his preaching was a benediction to all. We are moving along nicely on all lines of work. Unto the Lord our God be all the praise.

DENISON MISSION.

W. F. Clark, Aug. 15: Our meeting closed at Messenger Chapel Tuesday. We had about seventy-five conversions and reclamations; twenty-one joined our Church, others will join. A great many of the converts are of Baptist families, as they are very strong in that community. I have had thirty-five additions at Trinity Church, in East Denison. At the Cotton Mill I have received into the Church sixty-eight members, but as the mill has burst and the people are all moving to other places, I have no idea that I will have twenty members left. I am certain that the most of them are calling for letters of recommendation. They wish to identify themselves with the Church in their new homes. I lose what

little financial support they promised from that place. They have done the hard work of my life. I have only lost one night in over three months. I have been using the Y. M. C. A. tent at every appointment on the Mission. The Y. M. C. A. boys have stood by me and prayed and talked till 1 o'clock till the last one that would come to the altar was converted. Our pastor, Bro. L. G. Rogers, was sick almost all the time, and had to go home before the meeting closed. I feel like saying a great deal about the meeting, but this card is too long now.

CEDAR HILL.

J. R. Atchley, Aug. 19: Our series of meetings at Cedar Hill and Duncanville are closed. Visible results at Duncanville, 2 conversions, 6 admissions, several reclamations. The Church greatly revived, and 5 children baptized. Bro. Clarke, our presiding elder, preached five sermons for us in this meeting, and Rev. C. W. Dennis preached one, for which we are grateful. Visible results at Cedar Hill, 12 or 13 conversions. The Lord only knows how many reclamations. The Church greatly revived, and 19 admissions. Rev. C. A. Sprague preached nine sermons for us, for which we were thankful. The spiritual condition at our charge is the best I have ever seen. May we all go from strength to strength, and from victory to victory, until God shall call us.

SHERMAN CIRCUIT.

Ben H. Bounds, Aug. 19: I take great pleasure in writing again, to let Methodism know that we are succeeding in the Sherman Circuit. We closed our meeting at Greenwood last night, with fourteen conversions and fourteen additions to the Church, the result of one week's faithful work on the part of the Church, added in the pulpit by that indomitable veteran, John S. Davis, and his son, Rev. M. R. T. Davis, a supernumerary of the Northwest Texas Conference, who with his sweet, melting words of love, insured victory on almost every occasion. Yesterday, at the close of the 11 o'clock sermon, we took up the collections ordered by the Annual Conference, and secured all that was called for in cash and gift-edge subscription.

HENRIETTA.

C. B. Carter, Aug. 16: We have determined to fix up the church, both inside and out, and resent, will buy a new organ and give a general toning up all round. This means progress, notwithstanding the unfavorable season. This is one of the most appreciative and kind people it has ever been my good fortune to serve. Many marks of thoughtfulness are continually finding their way to the personage. All this makes us feel that, at least as far as we ourselves are concerned, our labor has not been in vain. There is nothing that is calculated to bring forth the best that is in me, at least, as appreciation of what I do. Our membership has not yet increased as I would like to see it, yet the promise is for the normal increase of past years. Our conference collections will be paid in full, if not slightly more. All this makes us hopeful. Altogether, the prospect is good.

ROXTON.

R. C. Hooks, Aug. 15: We have just closed a meeting a great power in Roxton. About twenty-five persons. Most of them were grown people. Received thirteen into the Church and will receive others. Some will join other Churches. Bro. J. M. Nichols, of Dallas, did nearly all the preaching. The depth and power of his preaching stirred the community greatly, but there was absolutely no sensation about the meeting. It is the most thorough work I ever saw, I think. The singing was led by Bro. Geo. M. Boyd, son of our Bro. G. F. Boyd. George is a young preacher of great promise, and a fine singer. He is spending the summer with me and helping in all my work, and is endeavoring himself to the people wherever he goes. Our meeting at Roxton was a great success. We were much interfered with there by rain, but had about ten conversions and seven admissions. The Roxton and Howland Churches are both in better condition than they have been for years. Conference collections nearly all in. Will be paid in full. Salary nearly paid up to date.

WILLOW CITY.

S. G. Shaw, Aug. 15: A delightful prayer and praise service last Monday morning closed the exercises of our camp-meeting at Post Oak in Blance County. The brethren had erected one of the best arbors I have ever seen, and from the outset they threw themselves into the meeting with a zeal and faith that was beautiful to see. It has never been my pleasure to work in a meeting where the ladies and male were more ready to do everything the preacher asked of them, or did it more efficiently. God was graciously present at every service, blessing his people and comforting them. Twenty persons professed faith in Christ, all of whom joined the Methodist Church. Among them were several promising and influential young men, and one father in the strength of middle life. Rev. G. L. Massier, one of our local preachers, was with me most of the time, rendering faithful service in pulpit and altar. Rev. E. McLendon, another local preacher, though not well, was with us part of three days. He gave us two strong sermons and otherwise contributed to the success of the meeting. Old Father Harrington, too feeble to labor much, gave us the benediction of his presence a few days, preaching once and entering into the altar exercises. In a number of the good people of Warren, the love of the gospel was nearer in harmony with the Apostolic Church than any other denomination, and when faithfully preached will predominate. Our Church is the great feeder for other denominations, and why not? We have members to spare if they want to go. Thirteen of our converts went to other Churches and we bid them God-speed; and while our work may be denounced from certain quarters as being superficial and not genuine, I notice one fact, and that is, our converts always pass in other churches as genuine. I certainly would not be so inconsistent as to denounce a man a weak and then use his material in building the most important structure in the world.

WAELDER AND THOMPSONVILLE.

J. W. Sims, Aug. 14: Our charge is in good condition. Two Sunday-schools, two Home Mission Societies and two Leagues all alive and at work. Some church and parsonage improvement has been done, two lots added to our church and parsonage property at Waelder. Both mission assessments, Orphanage, Bishops', Bible cause and delegates' assessments are all paid. All other assessments are provided for by subscriptions. But best of all, we have good revivals at both Churches. At Thompsonville we had twenty-eight additions to the Church, five of them heads of families. Rev. W. Wootton did most of the preaching and it was indeed very effectively done. Rev. E. T. Campbell was also present part of the time and preached three good sermons. At Waelder we had Rev. New

Harris as the principal preacher. He will soon be sought by many as help in circuit work. Bro. Fisher was present two days and preached and worked as if he had been the pastor. Indeed, he takes hold of everything when he comes with so much interest that it makes you glad you have a presiding elder. There were eight additions to the Church, one of them a man 77 years old. The membership of the Churches was much revived. We are very much encouraged and go forward with a great heart.

SHERWOOD.

J. N. Broyles, Aug. 16: We began our revival meeting at Odessa the first Sunday in July, 19 conversions there. We left Sherwood Wednesday before the third Sunday for Luling. We found F. H. Elliott in waiting for us, and never did a preacher enjoy another preacher more than I did this one. After a day and night of rest, Bro. Elliott drove me out ten miles, to a brush arbor, where I labored the days with the good man and the good people of Soda Springs, 60 or more conversions. The Holy Ghost power was felt at every service. I took the train for San Angelo, and then the track for Eldorado, where Bro. Mobley had started a meeting for me on Saturday before the fourth Sunday in July. God was with us. Monday after the first Sunday in August I expected Brother Thompson, of Ozona, but he got lost on the way, and did not get to our town till the next night. Conversions were had at almost every service. Bro. Thompson went to Somora to preach. I remained thinking I could close that night, but I had 17 conversions, which changed my plans, so I called Bro. Thompson back Monday, and he did not get lost this night. We continued till Wednesday night, including, I believe, the grandest meeting I ever saw in my life, 77 conversions. Forty-two joined the M. E. S. S. gave their names for the Baptist Church, and 16 for the Christian Church. We came nearer reaching everybody in town than at any other meeting I have ever seen. \$28.00 were raised for incidentals and collections. We go to Martin and Taylors in the morning to conduct a protracted meeting at that place.

SAN MARCOS.

J. T. Morris, Aug. 16: Having been invited by Rev. J. J. Raps, pastor of our Church at Blance, to assist him in a meeting at that place, I left home August 5 for a drive across the country, thirty-six or forty miles. The meeting had been in progress for two days. I got there in time to preach Monday night. For two weeks Bro. Raps had been holding cottage prayer-meetings. The brethren had built a large arbor, and everything was arranged for the comfort and accommodation of the large congregations which attended especially at night. The meetings were a day were held. The interest increased from the start. Wednesday night Bro. L. E. Ellis, of Center Point came in, and by his preaching and faithful work is due much of the success of the meeting. It was a pleasure to be with him and work side by side in such a meeting. Rev. H. T. Hill, a supernummary and former pastor of Blance, was with us and preached one good sermon, and with presence and prayers gave much assistance. Prof. Anderson led the singing and with his choir of twenty-five young people, it is due to say that this was an important factor in the meeting. All in all, this was one of the best meetings I have seen for fifteen years. There were over forty and fifty conversions. Twenty-seven joined the Methodist Church, and others will follow. Bro. Raps is doing a good work at Blance. They have built a neat five-room parsonage and a good barn, and have them enclosed with substantial fence. The pastor of the Baptist Church, Bro. Bell, and his people were with us and rendered faithful service. To me it was a great pleasure to be there and enjoy the meeting. It is the most thorough work I ever saw, I think.

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Thirteen of our converts went to other Churches and we bid them God-speed; and while our work may be denounced from certain quarters as being superficial and not genuine, I notice one fact, and that is, our converts always pass in other churches as genuine. I certainly would not be so inconsistent as to denounce a man a weak and then use his material in building the most important structure in the world.

LEESBURG CIRCUIT.

S. W. Jones: Assisted by Bro. L. H. McGee, we began a meeting at Roxton Church Sunday, July 21, and continued eight days. Bro. McGee did most of the preaching, and he did it well. He is a strong spiritual teacher, and his diligent services won the hearts of the people. I was able to do but little in the meeting. However, wife and I and Sister Bevier did most of the shouting and the result was the Church greatly revived, four admissions to the Church. May God bless Bro. McGee in all his labors. My fourth Quarterly Conference was held at Pleasant Grove, July 27 and 28. Bro. Adams, our presiding elder, in the chair, looking after all the interests of the Church, preached three most excellent sermons, left on Monday morning for Pittsburg. He was absent so long, however, that preaching was discontinued. The services were conducted by Bro. Morgan, Scott, Bradley, Stevens and Sister Bradley. The writer was thrown in as a backstop. We had some very noble singing, and the people were greatly edified. Some of them were moved to tears. One woman said, "I have never seen such beauty and emotion in a meeting as I did last night." Another said, "I have never seen such a crowd of people in a meeting as I did last night." Another said, "I have never seen such a large crowd of people in a meeting as I did last night." Another said, "I have never seen such a large crowd of people in a meeting as I did last night." Another said, "I have never seen such a large crowd of people in a meeting as I did last night."

Easy to Take
Easy to Operate
Hood's Pills

Because purely vegetable—yet thorough, prompt, healthful, satisfactory—

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The Home Circle

HOSPITALITY.

Blest be that spot where cheerful guests retire
To pause from toil and trim their evening fire.
Blest that abode, where want and pain repose,
And every stranger finds a ready chair;
Blest be those feasts with simple plenty crown'd,
Where all the ready family around
Laugh at the jests or pranks, that never fail,
Or sigh with pity at some mournful tale;
Or press the bashful stranger to his food,
And leave the luxury of doing good.
—Oliver Goldsmith.

THE WAY TO INDEPENDENCE.

"Come Charlie, I want you to drive a few nails in the shed for me," said Nettie to her brother the other day. Charlie was splitting wood at the time and her father, overhearing the request of his daughter, said:

"Why not drive them yourself?"
"Because I can't," she replied.
"Because you can't," he responded.
"Why, McCarty says there's no such word in the book. Come here, and I'll show you how to drive nails."

With hammer in one hand and nails in the other, he went into the shed, drove a few into the door, and then gave the remainder to Nettie. She found it an easy thing to drive the nails, and felt quite proud of her achievement in the mechanical art. She having completed the work, her father said:

"Now, my girl, that lesson makes you independent. Some of these days I'll teach you how to drive a horse, sharpen a knife, and whittle too, without cutting your fingers. Don't let the doors creak on their hinges for want of an oiled feather; or the little children's shoes, or your own shoes, get hard in the winter time for want of a little grease."

"And as for you, my boy," said the father, turning to Charlie and his little seven-year-old brother, "you ought to know how to make a bed, sweep a room, or sew on a button. A little cooking will not hurt you. Many a beefsteak and fish have I cooked in my day, and my mother told me that when I was a boy I could beat any boy making a pot of coffee. There is no telling what your lot may be or where you will be cast somewhere during life. The most helpless people I have met with were those who could do only one kind of work. All you boys and girls should learn some one thing very well and make that your dependence for a living, and to it as much skill as you can, for it costs nothing to carry knowledge, and it enables you to pass your way to independence." —Maine Farmer.

MAKING FIRE.

We have all read of savages making fire by rubbing sticks together. They have several ways of doing it; or rather, different savages have different ways. One of the simplest is to rub one stick in a groove in another rubbing briskly and bearing on hard. There is a bit of soft pine board that I tried the experiment with the other day. That is it. "See," said I to my students in child-study, "when I blow this stick up and down in the groove, the fine wood that gathers at the bottom begins to smoke a little and turn black. By working long enough and fast enough I should set the dust on fire, but it is too tiresome when a match will do as well, and one can buy a whole bunch of matches for a penny. We get our fire by rubbing too, only we use something that kindles quicker than wood, so that a single scratch on some rough surface develops heat enough to light it."

"What is it?" asked one of our young friends.
"Phosphorus," I answer. "I have some in this bottle. You rub this metal button, Tommy, while I take some of it out on the point of my knife. Now touch it with the button. See! It is hot enough to set the phosphorus afire. We might kindle our fires this way, but we find it more convenient to put the phosphorus on the end of a stick and mix it with something to keep it from lighting too easily. Then all we have to do is to rub the phosphorus point against anything rough, the friction heats it, it takes fire, and our light is ready."

A match is a small thing, but you wouldn't believe the American people paid out more than \$27,000,000 for matches last year, would you? It looks big, but it is a fact. Now take a pencil and figure it out. Fifty millions of people in this country; they use on an average five matches each per day, that is 250,000,000 matches daily, or 2,500,000 boxes of 100 matches in a box every day. These boxes retail at an average of three cents each, making \$75,000 a day for matches, or

\$27,375,000 a year. And then to think that nearly three-fourths of all these matches were supplied by one company! If they didn't make \$8,000,000 clear profit out of it, they didn't make a cent. They own thousands of acres of timber land in Michigan, and their lumber is cut by their own men and shipped on their own boats, and then they have contracted for nearly all the world's supply of phosphorus years ahead, and the new manufacturers starting into the business find themselves overmatched in many ways by the old company, which can still control the trade and make a fair profit on its investments. They control twenty-two or more factories, and one of them has a capacity of 72,000,000 of matches daily.

Did you ever hear of the traveler who was stopped by some barbarous people who knew nothing of matches? They would not let him go through their country, and, while they were debating whether to kill him or send him back, he grew tired of waiting and thought he would take a smoke. So he filled his pipe, and taking a match from his pocket struck it against his boot. Lighted his pipe, and thought no more about it. To his surprise the people who were watching him suddenly ran off, and directly there was a great commotion in the village. After a while the chief came back very humbly, bringing him loads of presents, and begged him to go his way in peace. What was the reason? They had seen him draw fire from his foot as they thought, and were afraid that such a conjurer might burn them all if they offended him. That was a lucky match for the traveler.

The first lucifer match was made in 1798.—Geo. B. Griffith, in Michigan Advocate.

UNDER TORTURE.

The London Times and other leading English papers gave, not long since, the facts in the life of an eminent teacher, Mr. Walter Wren, who died about a year ago.

At 19 Mr. Wren was attacked by a spinal disease which gave him incessant dull pain, with frequent paroxysms of fearful agony. His family and friends felt that there was nothing to hope for in his future but a speedy release by death from this almost unbearable suffering; but young Wren declared that in spite of it he would go on with his studies.

He did so, but was unable to look at a book for so much of the time that nine years passed before he could take his degree. He then chose teaching as his profession, preparing young men for the competitive examinations to enter the Indian civil service.

He had no equal in England in this work. The men prepared by him were not only thoroughly educated, but taught to put work foremost in their lives. Mr. Wren took an active part in English politics became an influential member of society, was a witty, cheerful companion, and a loyal friend. Yet the torture of his physical ailment never abated. Sir Walter Besant says

of him:

I never knew an instance where so much was done in life against odds so fearful and under conditions so grievous.

The story of this man is worth the telling, the more because he was an every-day hero belonging to our own time and one who warred successfully against disease, an enemy which wrecks countless lives. He resolved that it should not master him, and fought it for thirty years, hour by hour, minute by minute.

The bravery of the soldier on the battlefield is but a momentary flash of flame to the courage which "endured this obscure life."

HONORING MOTHERS.

A correspondent, gossiping of things at the capitol, tells a very pretty story of ex-Senator Mantle, of Montana. The ex-Senator is a bachelor, and because of this fact, supplemented by his position and his money, he was popular in Washington society, especially with mammas who had marriageable daughters. At a dinner given in his honor, as the story runs, just before leaving Washington, he surprised the company by saying that he was delighted at going, because he wanted to see his sweetheart, from whom he had been separated for long time. "Your sweetheart?" was exclaimed. "Have you a sweetheart?" "Is she pretty?" "What is her name?" "Yes," said the Senator. "I have a sweetheart. She is not pretty, but she is beautiful; nor is she young. Her name—well, it is the same as mine—her name is Mantle. My sweetheart is my mother."

Whether the story be true or false it greatly honors the man to have such a story told of him. All honor to the man who thus loves and honors his mother! And the man who holds his mother as sweetheart can not fail in respect for all woman-kind. That boy is to be pitied who has grown ashamed to let it be seen that he still holds his mother in highest love. Such a young man will soon learn to sneer at virtue and laugh with those who

hold our sisters and mothers in light esteem. No young woman should dare trust her honor and life to any young man no matter what his position or prospects, who betrays himself ashamed of his mother, or hesitates to show his love for her.—Methodist Recorder.

THE SMILE OF DEFEAT.

A young Englishman once failed to pass the medical examination on which he thought his future depended.

"Never mind," he said to himself, "What is the next thing to be done?" and he found that policy of "never minding" and going on to the next was the most important of all policies for practical life. When he had become one of the greatest scientists of the age, Huxley looked back upon his early defeat and wrote:

"It does not matter how many tumbles you have in life, so long as you do not get dirty when you tumble. It is only the people who have to stop and be washed who must lose the race."

Twenty years ago Lindon Bates, of Chicago, was compelled through lack of funds to discontinue his course at the Sheffield scientific school and begin work for a railroad. Some years later he secured the contract for building two miles of the Chicago drainage canal, and invented for use there a dredging-machine which attracted immediate attention. To-day the Volga river is being dredged by his machines, a dozen rivers and ports of Australia and Tasmania, the affluent harbor at Calcutta, and another at Antwerp. The international congress of navigation recently awarded him a gold medal; and upon hydraulic engineering in navigation he is ranked as the highest living authority.

To assert that present defeat is incompatible with future success is merely to repeat one of those fundamental truths which like submerged piers, support the bridge of life. The stone which turns the brook into a wider channel is not an obstruction. Defeat is as different from failure as the two points in the adventure of the diver: One, when a beggar, he prepares to plunge; one when, a prince, he rises with his pearl.

TREES.

Here are some interesting facts about trees, children, which the Primary Education gives. I think you will like to know about them. It is to

protect our trees that "Arbor day" has

been instituted in so many different towns and States, and grandmas hopes

all her little people will be very careful

not to hurt or deface any tree.

Trees are dear friends, children. They furnish so much for our pleasure and comfort:

1. Cutting down trees spoils the beauty of the landscape. I should not like to live where there were no trees.

2. There are few birds where there are no trees. They have no place to make their homes.

3. Taking away the trees takes away the protection from our tender fruit trees.

4. Where there are no trees the snow melts and goes off too rapidly; the moisture that should sink into the soil is carried away into floods.

5. Because our forests are taken away we have severe droughts every year.

6. The trees give us lumber, fuel, wood pulp for newspaper, cork bark for tanning, wild fruits, nuts, resin, turpentine, oils and various products for medicine.

7. One full grown elm tree gives out fifteen tons of moisture in twenty-four hours. A large sunflower plant gives off three pints of water in one day.

8. We should have greater extremes of heat and cold if it were not for the forests.

9. The leaves of trees catch the rain and hold it a little while, then they drop the water a little at a time; this is better for the ground.

10. The old leaves make a deep sponge-carpet in the woods, and this keeps the ground from freezing. If the earth does not freeze it takes up the rain better.

11. We might have dangerous floods if we did not have trees. The trunks and roots of trees stop the water that comes flowing down the hillsides.—Christian Worker.

ERNEST SETON-THOMPSON.

The author known as Mr. Ernest Seton-Thompson, whose stories of wild animals have gained him such wide-spread popularity, is really Mr. Seton by name, the "Tompson" having been assumed under romantic circumstances by a progenitor. The author's earlier stories were signed Ernest Seton, though his present reputation is completely identified with the hyphenated surname.

Mr. Seton-Thompson, as he will probably still be known, was born in the north of England. When he was eighteen he started for London, to study art and natural history. He was the youngest student that ever got a life-ticket to the British Museum

hold our sisters and mothers in light esteem. No young woman should dare trust her honor and life to any young man no matter what his position or prospects, who betrays himself ashamed of his mother, or hesitates to show his love for her.—Methodist Recorder.

Poisoned by Absorption

POISON OAK, **POISON IVY,** **BARBER'S ITCH,** **LEAD AND BRASS**

Poisoning, ETC.

Through the pores of the skin many poisons are absorbed into the blood, deranging the circulation and affecting the constitution as quickly and seriously as those generated within the system. Just under the skin are innumerable hair-like blood vessels, and connecting these with the skin are millions of small tubes or glands, through which the poison is conveyed to the blood system. During the spring and summer, while the skin is most active and the pores well open, we are much more liable to be affected by Poison Oak and Ivy and other dangerous plants. Workers in brass, copper, lead and zinc have their health impaired and the blood supply poisoned through the absorption of fine particles of these metals, and the acids used in polishing and cleaning them. Inhalation of fumes give painters that pallid, waxy appearance of the skin. Barber's Itch is another disease that reaches the blood through the skin, and is a most obstinate one when it becomes firmly fixed in the system. After the poison has reached the blood and been disseminated throughout the system it is too late to resort to local applications. In many cases the blood is affected simultaneously with the appearance of the rash or eruption on the skin, and all efforts should be directed to the purification and building up of the blood. Ugly eruptions and sores will continue to break out in spite of salves, washes, soaps or other external treatment.

S. S. S. is especially recommended for poisons of this character. So completely does it destroy the effects of the Oak and Ivy that there is no possibility of its reappearance, and it is equally as efficacious in brass or lead poisoning or Barber's Itch; building up and purifying the blood and driving out of the circulation impurities of every kind, and removing every blemish, sore or eruption from the skin. There is no substitute for S. S. S.; it is the only purely vegetable blood purifier known, and the safest and best in all constitutional or blood diseases.

Our Medical Consultation Department.—If you desire any special information or advice about your case, write our physicians, explaining your condition, and they will carefully consider what you have to say and you will receive a prompt reply. Our physicians have made a study of blood and skin diseases, and you can have the benefit of their experience and skill without any cost to you whatever. Don't hesitate to write fully about yourself, as nothing you say goes beyond our office. We have a very interesting book on Blood and Skin Diseases, which we will be glad to mail free.

THE SWIFT SPECIFIC COMPANY, ATLANTA, GA.

SSS

This was at first refused him by the officials of the Museum because of his youth, but he finally wheedled it out of them.

In London he was hungry but happy, as he declares, living in a dark hall bedroom, and spending only £50 in two years and a half. By the end of that time his friends thought he was dying with consumption, the fact being that he was only hungry. They sent him to Manitoba, where he began to realize his dream of being a naturalist. In 1883 he came to New York with \$263 in his pocket. He lived on rolls and water from the Madison Square fountain. At last he found work at five dollars a week drawing lithographs. His first raise came through the opportunity to draw a raven for a cigar advertisement.

Mr. Seton-Thompson does not draw advertisements now. The popular author-naturalist is about forty years old and lives in New York. He resembles Paderewski in appearance as much as it is possible for an Englishman to look like a Pole—except that his hair is dark.—Current Literature.

"A GRAND OLD HERO."

Would you like to know a grand old hero? Then read this story of Chrysostom before the Roman emperor, who had just threatened him with banishment if he still remained a Christian.

"Thou canst not, for the world is my Father's house; thou canst not banish me," Chrysostom replied.

"But I will slay thee," said the emperor.

"Nay, but thou canst not," said the brave Christian; "for my life is hid with Christ in God."

"I will take away thy treasures," threatened the emperor.

"Nay, but thou canst not; for in the first place I have none that thou knowest of. My treasure is in heaven and my heart is there," was the reply.

"But I will drive thee away from man, and thou shall have no friend left," continued the Roman.

"Nay, and that thou canst not," once more the noble Christian answered; "for I have a Friend in heaven from whom thou canst not separate me. I defy thee; there is nothing thou canst do to hurt me."—Sunday-School Advocate.

A PLACE MARKED DANGEROUS.

A New York boy, two weeks ago, stopped in a place marked "Dangerous" to watch the workmen excavating for the new subway. A passing car struck him, instantly killing him. Last week two other boys, in spite of the same sign, stopped in the same spot. The car which struck them did not kill them, but maimed them for life. You say these boys were very foolish, and you are right. A certain American boy whom you may perhaps know personally, can count an appalling number of men who have been killed or ruined for life by strong drink. Yet only yesterday I saw this young man come out of a saloon. Do you need any application? I am certain that you are intelligent enough to make it for yourselves.—Presbyterian.

SENSIBLE TO QUIT.

Coffee Agrees with Some People, but Not with All.

Coffee has caused my son-in-law to have nausea and pain in the stomach and bowels.

In my own case I am unable to drink coffee without having distress afterwards, and my son eleven years old, has had dyspepsia, caused by drinking coffee.

We all abandoned the use of coffee some months ago and have been using the Postum Food Coffee since.

"Each and every one of us have been entirely cured of our troubles and we are naturally great friends of Postum. I have tried several different ways of making it, but there's no way so good as to follow the directions properly; then we have a delicious drink." Mrs. A. E. Moulin, 331 Lynn St., Malden, Mass.

Build a little closet
And leave a door
In which to enter
And bathe there.

Then art soothed with
Twas thinking me
Clothes to thy brain.
No longer to, but

outward, not inward
With folded hands
Await a spirit wash
Be happy in His

THE MOTHER CHAPEL

Wesley's Chapel
is a centre of
universal meetings
in this mode
to the Methodist
sacred association
perishable memo
Conference of Brit
in August, 18

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We will be glad to mail free.
PANY, ATLANTA, GA.

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tions; then we have a deli-
cious." Mrs. A. E. Monbello, 321
t., Malden, Mass.

A BATH.

Build a little closet in thy heart
And leave a door for prayer,
In which to enter every day apart
And bathe thee from thy care.

Thou art soiled with worry, head to heel;
Two thinking made such dust.
Unclot the brain, be satisfied to feel;
No longer try, but trust.

Outward, not inward, direct your eyes,
With folded hands keep still;
Await a spirit waiting from on high;
Be happy in His will.

E. A. LECLERE.

THE MOTHER CHURCH OF METHODISM.

Wesley's Chapel, City Road, London, is a centre of profound interest to universal Methodism. No other spot in this modern world possesses to the Methodist community so many sacred associations and inspiring, imperishable memories. The Annual Conference of British Methodism held in August, 1899, was the twentieth which has met within its historic walls.

We do not wonder that, as the visitor stands for the first time within the precincts of this Mecca of a worldwide Methodism, strange and glad sensations thrill the soul. Troops of bright and holy recollections are marshaled around this famous shrine, and we are not surprised that the eyes and thoughts of millions are centered here.

Processions of devout pilgrims from almost every land have passed through those hallowed aisles, and with hushed and reverent steps have walked around the graves of Wesley and his honored dead. England possesses few religious structures so richly fraught with such lofty and sanctified associations, and we envy not the heart that does not warm to finest feeling in an atmosphere like this. For over one hundred and twenty years this building has been a place of widest interest, and a bright succession of memorable scenes have transpired within its walls. Ranks of representative men of early Methodism, excluded from the galleries of earthly fame, here lie before us, and the holy house is fragrant with their heroic names and deeds. Spiritual giants of departed years here touch us with their invisible wands, and send us away to thought and toil under the purest of all fascinations, and with the inspiration and power of some peculiar and blessed charm.

To stand on this favored spot of Methodism, within the pulpit once occupied by Wesley and his noble helpers, in the house in which he lived, and within the room where he died is to come near the very beginnings of a movement which was destined to arouse the world from its long deep sleep, and to touch, as it were, the very springs of what is now a vast, beneficent river, sweeping on in affluent streams across the earth.

It is no wonder that ten thousand persons entered this noble sanctuary to look at the placid countenance of the great apostle of the new evangelism as he lay in his coffin, for already the spiritual slumberers of a nation had been broken by his instrumentality, and the day dawn for aggressive Christian achievement had sent its first flush of promise over all the land.

Consecrated hands had lit the torch of Gospel truth, and clarion voices, which the fiercest antagonists had failed to hush, rang out in burning words the arrival of a new era and the starting of a movement which was to multiply its energies and go forward in its march of Christian triumph until it should stand out as it does to-day the dominant Protestant religion in the world.

What a constellation of worthies shine in this cathedral of Methodism! We are touched to tenderness, if not to tears, when we remember the throngs of distinguished men who have ministered within its walls, and whose remains now sleep so peacefully amid all the noise and roar of London's infinite excitement and complicated and tumultuous life. Among the names which have found a memorial in this shrine of Methodism's illustrious dead are John and Charles Wesley, John Fletcher, Adam Clarke, Richard Watson, Thomas Coke, Joseph Benson, Thomas Jackson, Jabez Bunting, Robert Newton, William Shaw, John Mason, Theophilus Lessey, Edmund Grindrod, Dr. Waddy, Sir Francis Leyett, Dr. Johnson, W. M. Punshon, Dr. Moulton, Gervase Smith, and many others.

In the presence of these chronicles of the good and great, our best emotions are uppermost, and while there comes over us an unspeakable pathos as we think of their vanished forms, there still remains the redeeming fact that such lives as these make our humanity majestic and invest it with a dignity and attractiveness which time's fierce hand cannot destroy.

The girl pushed open the door and ran across the room to the bed. Nobody could have guessed the pain and the wearisome plaster-cast from the cheery voice, still less could one have guessed that the need to earn made the weeks of pain still harder to bear.

These things the woman lying there told to her God, never to her guests.

The girl held up a handful of late asters.

"The very last," she declared. "I hunted and hunted."

"Are you sure?" her friend asked, quickly. "I've always found them later than this every year. Did you go over to the south side of the hill?"

"No," the girl confessed laughingly. "I believe I looked on every side but that. I'll go straight back, and hunt again."

Twenty minutes later she returned laden with autumn bloom.

"You are right," she said. "I had no idea that the south side made such a difference. The slope was half covered with the most beautiful blossoms, so big and deep-colored!" I'm going to put them in this pitcher beside you, so that you can reach your hands down deep into the autumn, and pretend you're picking them yourself."

"Then," her friend returned, "I

preached forty thousand sermons. This man "sent from God, whose name was John," was the embodiment and expression of forces which have already wrought out mighty moral renovations, and his sons and successors are today heard speaking in more tongues than were ever spoken in the whole Roman empire at the time of its widest extent. American Methodism alone at the end of a century and a half outnumbers the entire census of Christianity at the end of the first three centuries.

To look into this venerable fabric where much has transpired to give existence and form to Methodist institution and law, to stand among its thronging and inspiring memories, to walk with subdued feelings around the graveyard where a glorious company of over five thousand of the early Methodists await the resurrection of the just, is to get near departed generations and to feel the first warm full throb of a movement which has given a mighty impulse to the spread of evangelical Christianity, and is evidently destined to travel every continent and island on the earth and in its high and holy mission to elevate and bless the world.

We do not wonder that Dean Stanley, fully appreciating the moral and religious significance of the place and its memorials and traditions of more than a century, once declared, in the broad catholic spirit which distinguishs him, that he would give a hundred pounds to preach from its pulpit.

Never was City Road Chapel more prized and honored than to-day. The quite recent commemorations held within its precincts have only tended to impart charm and significance to the famous shrine. Never in all its history did such a representative and brilliant assembly surround this dear old abbey of Methodism as met two years ago this summer. The work of enlargement and renovation having been completed, the re-opening ceremonies were of such a character as to send a thrill of pardonable delight and pride through the whole extent of universal Methodism. Lord and Lady Strathcona, Sir John Lubbock, Sir Henry Fowler, Mr. Asquith, M. P., Mr. Perks, M. P., Bishop Warren, Hugh Price Hughes, W. L. Watkinson, Dr. Rigg, Dr. Jenkins, C. H. Kelley, Dr. Joseph Parker, and many others, took part, and all were intense and eloquent in their tributes to the mission of Methodism and to the saintly men whose names and memories are now chronicled in this cherished house of prayer. Dr. Parker, in his noble and timely sermon on that occasion, declared Wesley's pulpit to be one of the most illustrious pulpits of the world. Sir John Lubbock expressed the deep sympathy felt by other communions in the great services of the Methodist community. Lord Strathcona said that Methodism had been one of the great factors in the building up of Canada and the empire, and Mr. Asquith said that Methodism was an illustration of the enduring vitality of movements born of enthusiasm, and declared that John Wesley belongs not to a sect, not to Methodism only, but to England and Christendom.

Nearly everybody knows that charcoal is the safest and most efficient disinfectant and purifier in nature but few realize its value when taken into the human system for the same cleansing purpose.

Charcoal is a remedy that the more you take of it the better, it is not a drug at all, but simply absorbs the gases and impurities always present in the stomach and intestines and carries them out of the system.

Charcoal sweetens the breath after smoking, drinking or after eating onions and other odorous vegetables.

Charcoal effectively clears and improves the complexion, it whitens the teeth and further acts as a natural and eminently safe cathartic.

It absorbs the injurious gases which collect in the stomach and bowels; it disinfects the mouth and throat from the poison of catarrh.

All druggists sell charcoal in one form or another, but probably the best charcoal and the most for the money is in Stuart's Absorbent Lozenges; they are composed of the finest powdered Willow charcoal, and other harmless antiseptics in tablet form or rather in the form of large, pleasant tasting lozenges, the charcoal being mixed with honey.

"The very last," she declared. "I hunted and hunted."

"Are you sure?" her friend asked, quickly. "I've always found them later than this every year. Did you go over to the south side of the hill?"

"No," the girl confessed laughingly. "I believe I looked on every side but that. I'll go straight back, and hunt again."

Twenty minutes later she returned laden with autumn bloom.

"You are right," she said. "I had no idea that the south side made such a difference. The slope was half covered with the most beautiful blossoms, so big and deep-colored!" I'm going to put them in this pitcher beside you, so that you can reach your hands down deep into the autumn, and pretend you're picking them yourself."

"Then," her friend returned, "I

should have to give up the memory of somebody who picked them for me."

The girl stopped her pretty work.

"Now I understand the difference," she said, slowly. "You will insist, willful woman that you are, in living on the 'south side' of life and getting every bit of sunshine there is, while most of us deliberately go and sit on the north side, and grumble because it's cold." Never mind; I've caught your secret now, and I'm going to sit in the sun. Then maybe I'll blossom."

The white face in the bed smiled.

"And the best of it all is that there is always a 'south side,'" she answered. "The sun's side, and God's."—Well-spring.

A NOVEL FOOT WARMER.

An amusing story is told in connection with a German baker, M. von Cohn who has just died in Berlin at the age of eighty-seven. Years ago he was honored by the friendship of several members of the German royal family, and a tale is told of how, on one occasion, he managed, by his wits, to do the Empress Augusta a service.

On a icy day in winter the Empress was passing by train through Dessau, and von Cohn was at the station to pay his duty to the sovereign lady. At that time the arrangements for heating the imperial carriage were of the most primitive order, and the Empress complained of the cold, the hot water supply on board the train having given out entirely. Nor was there any hot water to be had at the Dessau station. But Cohn, who was a man of resource, was not to be beaten; he bought up the entire supply of hot coffee in the station restaurant, and caused the warming tins in the imperial carriage to be filled therewith. Thus the German Empress sped away with the unique distinction of having her feet warmed by means of a plentiful supply of hot coffee.—Selected.

CONCEDED IT.

An Indianapolis woman called up her grocer by telephone the other morning, and, after she had sufficiently scolded the man who responded, she said:

"And, what's more, the next order you get from me will be the last I'll ever give you."

"It probably will, madam," said the voice at the other end of the wire; "you are talking to an undertaker."

They who plan to give God their last days only contemplate an insult they are never permitted to perpetrate.

According to the measure of the weeping saint heaven must be a very wicked place, for there are no tears there.—Ram's Horn.

The Value of Charcoal.

Few People Know How Useful it is in Preserving Health and Beauty.

Nearly everybody knows that charcoal is the safest and most efficient disinfectant and purifier in nature but few realize its value when taken into the human system for the same cleansing purpose.

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L. BLAYLOCK, Dallas, Texas

JOHN PRATT, THE SIXTON.

John Pratt was the best sexton we ever knew. He was born and brought up in Wales, and he was fairly well educated. He came to this country to improve his financial condition, and lived in a city where we had pastoral charge of one of the leading Methodist Churches. He was sexton of that Church when we were sent to it. In person, he was a short, thick man, with a very genial face; in religion, he was a devout Episcopalian; in politics, a very decided Republican; but he retained his great affection for the old country and Queen Victoria. He was about 50 years of age and very well set in his ways, but they were exceptionally fine ways. Inside of him was a great big heart, and we never saw him in an ugly humor. He was a model of politeness and took as much interest in his position as sexton as the minister did in his place as pastor. He really looked upon it as the place of honor. To the ladies he was a paragon of politeness, though he was an old bachelor. He loved children, and the members of the Sunday-school were devoted to him. There was nothing he would not do to accommodate them. He kept the auditorium warm and clean in the winter, and well-ventilated and nice in the summer. He knew his place as sexton, and he magnified his office. Everybody respected him, and he had a cheerful word for the old and the young, the laborer and the banker. Yet he never intruded himself upon the attention of anybody. We never knew him to look for a slight, and hence he never received one. People had too much respect for him to offer him one. A more truthful man we never knew, and he was honest to the bottom of his great heart. Any article or piece of money dropped about the church was just as safe as though it were in the hands of its owner. We loved him like a brother, and when we left that Church and he told us good-bye, he broke down and cried like a child. For years we corresponded with him, but finally he faded out of sight and perhaps passed to his higher place in the Church above. We expect to meet him up there "some sweet day." What a pity that all Churches can not have such sextons. Their service would conduce to a deeper work of grace and a higher type of piety in our preachers and people. But as a rule we have but few sextons who thus honor their positions and faithfully attend to their duties. But where you find one, he is

worth his weight in gold. Would that the Church could raise up a lot of good sextons!

TEXAS PERSONALS.

Rev. Ellis Smith, Crockett, Texas, has been appointed Treasurer of the Board of Education of East Texas Conference, vice Rev. H. J. Owens, resigned because of ill health.

Dr. John R. Allen gives us some newsy notes from Georgetown in this issue. He is not a novice in this line of business, and the Advocate readers would be glad to hear often from him.

Bro. A. K. Ragsdale called on the Advocate this week. He came to Dallas to meet his family, who had been sojourning for a season at Eureka Springs. We are always glad to see "Allen."

Rev. W. H. Vaughan advertised in last week's paper for a man and woman for positions in the Orphanage. The brethren can serve Bro. Vaughan very materially by recommending proper parties. Address him at Waco.

A note from the editor states he was in New York at the time of writing. He is "doing" Gotham in fine shape. Having an excellent chaperone, he was able to see a great deal in a very short time. We will soon have his impressions of the great city for our column. He is likely at this time "feeding the fishes" on the briny deep.

Rev. W. C. Young occupied the pulpit of First Church Sunday night last. He gave his hearers some of his old-time zeal. Though past his seventy-fourth mile-stone, he is yet capable of much hard work. He is not only a good preacher, but an excellent listener. Any preacher is fortunate in having him present during a service.

Rev. W. F. Clark, of Denison Mission, made the Advocate a pleasant visit this week. He reports fine progress in his work, and any amount of hard labor. He lately suffered severely by the closing down of the cotton mill at Denison, whereby he loses heavily in his membership, the operatives being compelled to search for work in other localities.

We clip the following from the daily press: "Brownwood, Texas, Aug. 11.—One of the greatest meetings ever held in Brownwood has just closed. There were over 200 professions. Rev. Abe Mulkey, of Corsicana, conducted the services under the auspices of the Methodist Church. Over 100 have gone in the Methodist Church and a large number will join other Churches."

Rev. R. G. Mood, of Ervay Street charge, and Rev. J. M. Nichols, of Trinity Church, Dallas, have been aiding the brethren in meetings the past week. With their own work to perform at their respective Churches, the assistance they are giving Dr. Rankin on the Advocate during his absence, and preaching for other charges, they are both very busy preachers during this hot weather.

The Floresville Chronicle has this to say: "Rev. J. M. Alexander, presiding elder of the Beeville District, held his fourth and last Quarterly Conference at this station last Monday. He preached two able sermons on Sunday to fair-sized congregations. He may never preach here again. He has held his present position four years and can not remain longer. He has many friends here who will miss his quarterly visits, and who wish him all his heart desires wherever he may go."

Rev. James Campbell, the presiding elder of Fort Worth District, and Rev. B. R. Bolton, presiding elder of Waco District, expect soon to take a jaunt to the coast, where they expect to meet their old friend, Rev. G. A. Lee, Cleere, presiding elder of the Houston district. They will try their luck for salt-water fish. It is natural to presume they will run a small-sized General Conference while off on the tour. No doubt many weighty matters will be settled.

GENERAL METHODIST NEWS.

The debt of Nebraska Wesleyan University, which a few months ago was \$75,000, has been cut down to \$30,000.

Rev. J. N. Shaffer, the senior member of the New York Conference, died at Newburg, in that State, on July 28. The corner-stone of the new Methodist Church in Selma, Ala., was laid on the afternoon of the 17th ult. The church will cost \$25,000.

The offer of the Methodist Episcopal Church, South, to pay \$3425 for the

mission property in Wonsan, Korea, was accepted, and the mission will be transferred to our Church.

Representative Methodists of the North, the South and Canada are sailing from New York this week to attend the Methodist Ecumenical Conference, which meets in London September 4.

It was stated at the recent Epworth League Conference that 100,000 Leaguers are consecrated to evangelistic work and that this is to be made a memorable year for missions and allied benevolences.

Bro. A. K. Ragsdale called on the Advocate this week. He came to Dallas to meet his family, who had been sojourning for a season at Eureka Springs. We are always glad to see "Allen."

Rev. W. H. Vaughan advertised in last week's paper for a man and woman for positions in the Orphanage. The brethren can serve Bro. Vaughan very materially by recommending proper parties. Address him at Waco.

The United Methodist Free Church of Great Britain has completed its Twentieth Century Fund. The amount aimed at was 100,000 guineas, but so generous has been the response that the total promises amount to £109,061. The average payment per member is £1.98. 7d. All of the members of the body, save twenty, have contributed.

A religious census of Ireland has just been completed. The tabulated results show a remarkable fact, that every Church on the island has suffered a loss in membership since the last census, except the Methodist, and its gain has been almost ten and a half per cent. Methodists throughout the world will rejoice over this evidence of the sturdiness and strength of their brethren in the Emerald Isle.—Pittsburg Christian Advocate.

Dr. Andrew Hunter, of Arkansas, who, if we mistake not, is the last surviving member of the General Conference of 1811, is visiting in Wellsville, Pa., near the scenes of his boyhood home. He has been a citizen of Arkansas and a Methodist preacher for sixty-six years, and is greatly beloved by the people of his adopted State. He writes an interesting letter to the Arkansas Methodist and announces that his health is improving. Blessings on his saintly head.—Central Methodist.

Bishop Galloway has held the Brazil Mission Conference and reports success in the work for the year just closed. The prospects are bright. Five preachers were received on trial (native, we suppose). The net gain in membership is nearly six hundred, with two hundred and fifty candidates ready to be received into full connection. A few more years with no drawbacks, the Bishop says, "no more foreign missionaries will be needed in Brazil."—New Orleans Christian Advocate.

The Brazil Mission Conference of the M. E. Church, South, was organized by Bishop J. C. Granberry in 1886, with three preachers: Revs. James L. Kennedy, J. W. Tarbox and H. C. Tucker. For the first fourteen years, up to August, 1899, the net average increase in membership in the Church, annually, was nineteen. During the past twelve years the average increase has been two hundred and twenty-eight. Last year the net increase was four hundred and twenty-nine. The following are the statistics of the last Annual Conference:

Foreign Workers.—Married missionaries, male, 11; single, male, 2; married missionaries, female, 11; single missionaries (representative of the Women's Board of Foreign Missions), female, 12. Total, 36.

Native Workers.—Traveling preachers, 12; local preachers, 6. Total, 18.

Work.—Districts, 5; circuits, stations and missions, 27.

Members.—Members, 2785; increase, 429. Adults baptized, 535; infants baptized, 437.

Sunday-schools and Epworth Leagues.—Sunday-schools, 46; teachers, 155; scholars, 1694. Epworth Leagues, 3; members, 217.

Schools.—Boarding schools, 4; day schools, 7; teachers, 26; scholars, 604.

Self-supporting Churches, 7; collected for the support of the ministry, \$4458.87; Bishops' fund, \$19; missions, \$68.66; Church Extension, \$91.70; American Bible Society, \$79.53. Twentieth Century Fund, \$4839.76; other purposes, \$6676.38. Total, \$16,827.90. The per capita contribution of the Brazil Conference is \$6.04.

GENERAL CHURCH NEWS.

Bishop Doane, of Albany, N. Y., says the deficit in the treasury of the Board of Missions of the Protestant Episcopal Diocese will amount to \$1,000,000 on September 1.

The Young People's Alliance of the Evangelical Association has just held its annual meeting in Buffalo. There were 430 delegates, representing 16 Annual Conferences. The society has 111 Chapters and 33,626 members.

Only two of the ten Annual Conferences in the Methodist Church of Canada show an increase in the Epworth

League. In the Church as a whole there has been a loss for the past three years. In 1899 the loss was seventy-one societies and 5912 members; in 1900 twenty-six societies and 1996 members in 1901 twenty-five societies and 3932 members, a total of 122 societies and 19,941 members.—Michigan Christian Advocate.

The Wesleyan Guild, which is the young people's society in the Wesleyan Church in Great Britain, increased last year by the addition of 168 local guilds and 10,175 members, the aggregate membership now being 85,449. There are still 265 circuits in which no guild has been organized.

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It will be a surprise to many to know that the majority of the population of Ireland is not Catholic. It has been found that there are three times as many Protestants as Catholics. The Protestant Episcopal Church of Ireland has 600,000 members, and the Presbyterians 500,000 supporters.

The Church of Christ has been at work in this country but little more than a century, but the religious statistics for 1900 show that 27,422,025 people are identified as members of the various religious bodies and denominations. That is more than one in three of the entire population. Speaking approximately, whilst the nation during the century has been multiplied fourteen times, the membership of Churches has been multiplied seventy-three times, or more than five times as rapidly as the nation.

PROSE AND VERSE.

"Prose and Verse" is the title of a new book just issued from the press, written by Rev. J. M. Greene, A. M. of Linden, Texas. Several of the leading chapters of the book appeared over the name of the author from time to time a few months back in the columns of the Advocate, but the majority of them find publication for the first time in the book now before us. As our most cherished literary correspondent, we read his communications with interest, but the book as a whole surpasses even the expectation inspired by the samples of it already published in this paper. Mr. Greene is a ripe scholar, a cultured gentleman, a painstaking student, a careful reader of the great books, a writer of rare gifts, and into this volume he has condensed the matured results of his long life of study, investigation and compilation. Through it runs a vein of pungent originality that gives to his utterances a versatility and freshness truly enjoyable. His information is wide and far-reaching, and he knows how to express it in lucid figures and elegant English. He has ideas of his own, and with his powers of analysis and discrimination he so arranges them as to give to them a beauty and brilliancy perfectly charming. His descriptive genius is extraordinary, and when he paints his pictures and throws them upon the printed page they stand out in life and challenge your appreciation and pleasure. In this book he takes up a list of the leading statesmen of our country and gives to them a delineation of rare skill and exquisite workmanship. Jefferson, Madison, Monroe, Washington, Patrick Henry, Mason, Calhoun, Clay, Webster, Tombs, Stephens, Yancey, Hilliard, George F. Pierce and a host of others, are made to stand out in beautiful portraiture before the vision of the reader. Then follow several addresses, essays, verses, etc., of real literary merit of a very exalted character. We have already gone over a number of these chapters, and it affords us pleasure in saying that we have not read a book with more interest in months than Mr. Greene's book denominated "Prose and Verse." The title is an unassuming one, but the matter is far richer and more entertaining than many other books of more pretentious title page. We trust, for the sake of the book itself and for this volume will have a wide reading.

ADVOCATE AGENT ABROAD.

Pilgrimage Among People and Preachers—in Their Homes.

GENERAL CHURCH NEWS.

Bishop McClure, pastor of our Church at Timpson, has a good charge and serves some exceptionally fine Methodists. All those good people seem to think they have a preacher that fills the bill to a "T"—and especially that the parsonage has the right one to preside in it. Sister McClure is in much favor with the people of Timpson, both in and out of our Church. And Timpson is the home of Bro. T. V. Sessions, because I supposed he always took the paper. But he was out of the State for some time—over in "Olderoy's" town, in Mississippi—and Bro. Bro. Porter furnished him and his wife with the Texas Advocate there. Sister Sessions is a most refined and cultivated Christian woman, and a staunch, loyal Methodist. She is a sister of Bro. T. S. Armstrong, of the Northwest Texas Conference. Bro. Sessions' uncle was Rev. Alex. Sessions, to whom the old long-meter tune by that name is dedicated and for whom named. He has been in Timpson

son since Decem grocery business her son Berna cashier in the b membership at Tim Dr. Rankin Saloon and two subsci Church. One w prominent radio said that s every home, wh commanded to a the Methodists of to Texas from 1 ago, and is cond son for his broth T. S. Armstrong in the person of daughter expects winter with the Dallas. Bro. A large addi a large and a g ready to give me t to tell me after the time he took in his arms and her at Richmon father and his i captured in 1865, told in song and known who it was ways been a Met house in Timpson. He began by built a hotel until his when he moved to a fine hotel ever s nings have five c the Church. Garrison's assistant. Times, and is st able man general a strong influence community with ment. She was grandate of the S and is a daughter the cross, Bro. W. No one could ha pleasantly than the hospitality of strict parsonage at T. S. Garrison.

On my way th long enough to n and J. P. Barrer, every business, and vocat. Bro. Coll wife, but who wa vocate in their ho born in old Van Z mous by his neigbo of Van Zandt. Stories have been term originated, I give the correct citizens—or, at le assembled in a conv opposed Texas' pa secession. They a and wherewas to was in a position t in a position t trouble, etc., if Texas had ari Union, Van Zandt refuse to go, and and it was to this solved. That we, t Zandt, declare it Van Zandt," etc.

What a privilege of Bro. S. Lukin. As I pass lay over to take next morning, and to night from Brow lives with Dr. Ge And what a season enjoyment was th has nine living ch grandchildre And every one of the Church and I except those yet they have been de tism. What a rec honoring his wro last days inde est! And he has ahead a few year his family and his



day I was there it was very dry, and there were several of sickness in the families and scholars. But the average nearly 100, and the collection. The Sunday-school has to pay this year \$800 to the University, in China; and be willing as it does every year, assessments on the Timpson missions. This is a fine reception Bro. Garrison asked the man to preaching, most of a more earnest and helpful never facing a preacher than at congregation, made up of children, young and old, of forty. We had good congregration and evening, and the services of the day were to all as to the brethren and told the preacher they were.

General of Bro. McClure's official did not take the Advocate, so, did not know anything about the church and its work; and, as he said at Georgetown when on the ignorance of so many: "Their ignorance is willful, not interested and don't about such things. This is of the matter. Dr. Ran-some you folks know it very few Texas Methodists you." This created a laugh but the painful reality of Bishop's arraignment of a of our members is apparent. faithful men and women who are carrying on all the and at the same time carry-rights these members who in the doing and affairs of Timpson is not the only most every point more or less state is found, with few and nothing illustrates the life of such folks better as did the other day. He had the Advocate, and pretended fit the price too high. He left, and so I stepped into his office. "Well, if you are sincere your Church paper at the do the cheap papers you will prove it by your chancery to me. I want a cents, but in line with your the Advocate. I must much better than the flimsy, no-account things other 50 cents." And that man remarked, in a voice so loud he customers, that he would fit to us to his business, etc. told the brother I was astonished his pardon; that I had the mistake of believing he his demand that the him a paper many times get up than the cheap ones, and yet give it to him at less. He said he could be a without any Church paper, to try the experiment and see awhile if he really can reasons that undoubtedly his class. This is no fancy exception, either. Will it much of the condition of our sought any pastoral charge officials who are not even have a disposition to "suppositions," etc?

Or two exceptions all of officials, both men and in always count on the lat- and full of intelligent zeal. And many of his mem- not officials are staunch minded upon at all times our brothers noble young with Bro. S. Charness, a in their office, are young both in the Church and men. Bro. J. D. Jennings, bottling works, begins his the Advocate and a de- be ready whenever wanted the way, he has in this second largest bottling works and certainly puts up the best I ever drank. He kept supplied with the delicious during my stay. He cer- success, for he has the fastest machinery, and is scrupulously clean, and best of materials. That is Christian runs everything, the lively stable business of a Methodist from away.

W. J. Tanner described when giving me his sub- has been a member of the he was 13 years old, and from Alabama in 1867. He are members. I was as- the subscription of Bro. because I supposed he paper. But he was out some time—over in "Gill- in Mississippi—and Bro. finished him and his wife's Advocate there. Sister most refined and cultivated an, and a staunch, loyal is a sister of Bro. T. S. the Northwest Texas Con- Sessions' uncle was Rev. to whom the old long- hat name is dedicated and. He has been in Timp-

son since December, and is doing a fine pourer forth." How appropriate the inscription on his gravestone: "Their Works Do Follow Them." Bro. Abney's youngest boy is a bright little fellow of 7 years full of quaint, original sayings. When wanting to go swimming with his brothers the other day, he asked his father of he couldn't go and bathe his soul, remembering the old hymn that speaks of bathing the "soul in seas of heavenly rest." Dr. J. H. Chapman, who married Bro. and Sister Abney's daughter, is a Georgian, and has been a Methodist from his birth. He has been in Lufkin since 1882 and has a large practice. Bro. Johnson, son of our presiding elder at Beaumont, has his drug store running again after his disastrous burn-out, and Bro. Abney is moving into a fine new two-story brick building he has just finished. Lufkin is recovering from the fire by building better houses in place of the ones destroyed. Bro. Bonner has his hands full in these matters, and knows how to make his home comfortable with electric fans this hot weather. Bro. Weeks (the able presiding elder of Nacogdoches District and all-around fine fellow) and I enjoyed the hospitality of Bro. Bonner's home. He said when I came back he would have an electric fan right over the bed I would sleep in. My! how I wish I was under it writing this now!

That reminds me to stop for this time—less the readers get even hotter than I am.

WM. A. BOWEN.

UNCLE DICK AT MANY PLACES.

J. T. Smith is a live presiding elder, and is up with his work and has time to help other folks in their work. There is nothing like keeping up with one's work. It is awful hard to catch up. His District Conference was fully alive, and he was just as live as his conference. The writer was only with them one day and night. A very interesting and we think a very profitable discussion was had on pastoral visiting. Many old-time habits were spoken of, and many incidents given.

No one could have enjoyed a stay more pleasantly than I did in Timpson with the hospitality of the parsonage, the district parsonage and with Bro. and Sister T. S. Garrison.

On my way through Lufkin I stopped long enough to find Bros. G. M. Collins and J. P. Barcroft, each with a fine grocery business, and both wanting the Advocate. Bro. Collins has a loyal Baptist wife, but who was glad he put the Advocate in their home. Bro. Barcroft was born in old Van Zandt County—made famous by its nickname of "The Free State of Van Zandt." As several apocryphal stories have been given as to how this term originated, I take this occasion to give the correct one: The majority of the citizens—or, at least, of those who assembled in a convention to take action—opposed Texas' passing the ordinance of secession. They assembled in convention and whereas to the effect that Texas was in a position to stay out of the pending trouble, etc., and then asserted that if Texas had a right to secede from the Union, Van Zandt County had a right to refuse to go, and to secede from Texas; and it was to this effect that they "Resolved. That we, the free citizens of Van Zandt, declare it to be the Free State of Van Zandt," etc.

Some said the conference was not well entertained, but we had a good bed and plenty to eat, and very good company. The preachers and delegates all looked happy. The P. E. gave the Orphanage the right-of-way, and the people gave us a very good collection, as they always do when they have a chance.

The conference was held at Grand Saline, and that is a sandy, hilly, stumpy and salty town. It is largely new, and growing very rapidly. There are no negroes there. Why? There is salt enough to supply a million of people and their stock.

Our next visit was to Lannius—the Benham District Conference, T. R. Pierce, P. E. We never saw him so much at home and manifest so much enthusiasm. He was sound in body, strong in faith, and happy in soul. His preachers and people all seemed to love him, and the fires of divine love burned in all hearts. We realized from the first that we were with a band of holy brethren. Our heart burned within us while we listened to their reports. We preached at night and took a collection for the Orphanage. The people had pretty good liberty in giving.

Next morning we had to leave for other parts. Rankin, the editor, was there, and made his speech for the Advocate.

Everett was there—made his speech about the books (you all know it), and sold out all his books, and did not have enough.

The orphan made a parting talk and collected a little more money—told the brethren of his love for them, the poor, and for God, and Riddle started a song—that good old song, "How firm a foundation"—and everybody came and shook hands with us—Christian fellowship, brotherly love. We will meet you, brethren, in a better and brighter world.

Our next place to visit was Mt. Pleasant. Stuart Nelson is the pastor. He is a whirlwind and a breeze in one—he is sunshine and shadow, all mingled together. He is all that you could ask as a host. You are perfectly at home in his house. His people all love him, and he is a preacher and pastor combined. We preached for him morning and night. The audience was not large, some of the best members were sick; many were out of town taking vacation. The collection was not large, but possibly all that they ought to have given at that time. But don't make a fellow feel good when he is through preaching for nearly everybody to come up and shake hands and ask him home with them to dinner? Long will I remember my visit to Bro. Nelson's home and our worship with the children. Bro. Nelson's cup of affliction has been well-nigh full. May God tide him over.

Church Hill camp-ground, near Henderson, was our next place. We pulled into Longview Junction just time enough to see our train pull out, but we were just too late. Had to wait about five hours. "Let patience have her perfect work." Overton—change cars for Henderson. Conductor, how long will we have to wait here? Only five hours! My! "Hello, Bro. Thompson!"



Praises Pyramid Pile Cure.

Mrs. Aaron Medron, of Savannah, Ga., writes: "I had piles and rectal trouble for years until it was unbearable any longer. As I had often seen Pyramid Pile Cure advertised I determined to try it and for two years have never ceased to congratulate myself that I did so, for I have been entirely cured of rectal troubles and two packages of the Pyramid did it."

The Pyramid Pile Cure contains no cocaine, opium nor any injurious drug whatever, and is absolutely safe, painless and never fails to cure piles in any form.

Druggists sell full sized treatment of this remedy for 50 cents.

Next we went to Campbell. This is a small town on the East Line Railroad, near Greenville. The church house is large and easy to speak in, and the people are easy to preach to. They seem like home folks. The singing is good—they sing in English. The unlearned knew where to say amen. John Blodworth is the pastor. He is kind at home in the church and toward the orphans. He had paid his assessment, but he said: "Uncle Dick, get all you can. The cause is good, and God bless you." The collection was good, we have received more, but this came so freely. It looked like everybody wanted us home with them to dinner. My! how they feed! Our home was with Bro. Blodworth and his delightful family. These Methodist preachers beat the world marrying pretty and good women, and their children are the best in the world. Please put this remark in big letters. We preached twice for this people, bade them good-bye.

Honey Grove—everybody knows where Honey Grove is. The pastor, Bro. Riddle, was gone to California but his kind-hearted people were there, and so was the splendid old rock church. A goodly number came out to hear us and kindly helped the orphans. We sadly missed Prof. Wall of the Wall High School. His presence would have cheered us much. He ought to send us that dollar. We had a delightful visit to his house and a splendid dinner with his family. We speak for him a full school this fall. There is no better school to prepare your boys and girls for college. The teaching is thorough, board is reasonable and government all that could be desired. We met some old, old friends. All in all, our visit to Honey Grove was satisfactory. Did you ever hear of Rosalie? It is a small village—of three stores, a schoolhouse and two churches, Methodist and Baptist. It is twelve miles from Clarksville, and that far from the first. Bro. Ownby is the pastor in charge; he sent for us, but somehow the person sent and the person sent for did not meet, but a good strong Every team soon took us out. Did you ever hear Bro. Ownby preach? I did not, but my how he can talk at home—in the church. He talks to the point straight from the shoulder. If he can preach like he talks, no wonder sinners are converted, and the Church built up under his ministry. He was glad to see us, and so was his wife and the children; and I was glad to see them. Sunday was so hot—and Sunday night was more horrible, but we preached two sermons, and had a good time, and did pretty well for the one hundred and thirty children in the orphanage. Monday morning it was raining. Were you ever in the black land after a rain? You know then how we felt. I hated to leave Bro. Ownby and family. I loved them. I hated to take that black mud, but I had other appointments on before that must be met. A kind boy, a good team and much patience brought us to Bro. Swanton. The smiling faces of the household and a good dinner rested us. So we were off for home.

Church Hill camp-ground, near Henderson, was our next place. We pulled into Longview Junction just time enough to see our train pull out, but we were just too late. Had to wait about five hours. "Let patience have her perfect work." Overton—change cars for Henderson. Conductor, how long will we have to wait here? Only five hours! My! "Hello, Bro. Thompson!"

"Hello!" "Who is that?" Bob Henry: "God bless you Bob." What in the world are you doing here?" "I am at work, praise the Lord. Come and go up and get supper, and stay until the train comes." "All right. I never refuse to preach or eat." Bro. Henry and all his house are very religious folks. They have old-fashioned religion as sure as you live. We ate together, sang to gather, prayed together and had a good time. Arrived at Henderson at 12:30, found Bro. Webb waiting for me. Slept until 11:30; got team from the stable and went out to the camp-meeting. Tired all over and all through. Went to Church; congregation singing and praying. Jo Smith saw me and came with a "God bless you. I am so glad to see you. Get ready to preach. I'm loaded—got that old sermon from the new text. What a time we had!" Was presiding elder there for eight years; had been away for nearly thirteen years. Old friends greeted me; they were glad. I was glad. Many had gone to heaven. We wept as friends told of their departure. We sang the blessed day and a home over there. We preached three times, and felt like we were very close to heaven. Our home was with our old friend and brother, George Strong. He has made a success of life. His children are all good Christians, and he is well to do in the world. Any man is a success who raises his family well. May God bless them. Bro. Smith is one of our best circuit preachers from what I can see and hear from his people. This is his third year and many of them say they want him another. He can talk as well as Bro. Ownby.

Our old friend, George Langley and family are from their work resting up, and while resting he is preaching for Bro. Smith.

The collection for the orphanage was above an average.

I see that Bishop Wilson and Bishop Candler have exchange works. If two Bishops can exchange works, why can not two presiding elders, and if two presiding elders, why not two pastors?" Bishops are not above law.

R. W. THOMPSON

391 Ervay Street, Dallas, Texas.

TRIBUTE OF RESPECT

Whereas, In the providence of God Bro. Eddie Hutchings has been removed from our midst to the Sunday-school in the kingdom of heaven; therefore,

Resolved, That while we acknowledge the wisdom and justice of God in calling to himself his own, we deeply feel our loss in the Sunday-school, the day school, and throughout the community.

Resolved, That as a Sunday-school we express our heartfelt sympathy to the family and trust that God may comfort them in this their time of sorrow.

Resolved, That the copy of these resolutions be spread upon our records, and copy presented to the family and one furnished the Texas Christian Advocate.

MRS. E. J. J. COLLINS
MRS. B. H. WILSON
MISS MAYME WOODRUFF,
Committee
Aransas Pass, Texas, Aug. 10, 1901.

To Pastors and Friends of Rescue Home, San Antonio.

We are in need of clothes for the inmates of the Home. Winter is coming and those in the Home will suffer if not better clad. Please send to my address any second-hand clothing you can spare. It is sorely needed.

R. HARRIS
161 Main Avenue.

DEDICATION

Our presiding elder, Rev. J. L. Morris, will dedicate our church at Sanger on the second Sunday in September. All former pastors and all friends are cordially invited. It will be an occasion of great spiritual feasting.

ATTICUS WEBB

—

The man who is keenest on the inspection of his neighbors is usually weak on introspection.

Rheumatism

What is the use of telling the rheumatic that he feels as if his joints were being dislocated?

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BED-WETTING

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See Dr. F. K. May, Box 114, Bloomington, Ill.

UNANSWERED LETTERS.

August 16, 1901. Shady, sub. S. J. Wright, sub. G. S. Clark, sub. J. D. Wagner, sub. G. W. Davis, sub. F. F. Ray, sub. Jim M. Adams, sub.

August 16, 1901. M. Shaffer, Hanks, sub. J. H. McLean, sub. J. B. Atchley, sub.

August 17, 1901. T. J. Moran, Boston, sub.

J. H. Trimble, sub. T. T. Heath, sub.

August 18, 1901. G. V. Ridley, sub. R. J. Birdwell, sub. G. W. Kincheloe, sub. K. S. Vandanz, sub. J. F. Wagner, sub.

J. N. Brooks, sub.

August 19, 1901. J. E. Vinson, sub. S. L. Ball, sub. A. W. Wilson, sub.

Humoring sin is no way to real it.

Gold Medal, Paris, 1900

BAKER'S BREAKFAST COCOA



"KNOWN THE WORLD OVER."

Sunday-School Department.

THIRD QUARTER, LESSON 9, SEPT. 1.

ISAAC THE PEACEMAKER.
Gen. 26:12-25.

Since the last lesson, Sarah and Abraham have died and have been buried in the cave of Machpelah, which Abraham bought of Ephron. The Hittites offered to give Abraham ground to bury his dead, but he would not accept it as a gift, but paid them for it and took a deed to the land, and buried Sarah there.

The Old Testament shows how the patriarchs believed in a special Providence, and subsequent history shows how all of God's dealings with them foreshadowed his gracious providence. In this cave rest the bones of Joseph and Jacob, and who knows but that some day these patriarchs may be found—preserved by a wonderful Providence to corroborate the statements of the Bible and the transactions on the brook of Jabbok, where Jacob received a mark which may serve to identify his body—may throw light on some remarkable bits of history? This cave has been guarded for ages by a very mysterious Providence, and, in God's own time, will doubtless be open to the investigation of the Church. This cave is contiguous to the place where Abraham received the promise of Isaac in the plains of Mamre.

Mamre was the same as Hebron. "Jacob came unto Isaac his father unto Mamre, unto the city of Arba, which is Hebron" (Gen. 35:27). The place was probably named for Mamre, who helped Abraham to rescue Lot (Gen. 14), for Abraham dwelt here after his separation from Lot.

Hebron, first called Abra from its founder, was one of the most ancient cities in the world, built seven years before Zoan (Num. 13:22). It is said that Caleb called it Hebron in honor of his son, for it was assigned by the Lord for the inheritance of Caleb (Josh. 14:13; 18:2-37).

It was made a city of refuge (Josh. 21:13). David fixed the seat of government at Hebron after the death of Saul (II Sam. 2:4-5). Absalom began his rebellion at Hebron (II Sam. 15:7, 8).

It is said that this was the home of Zacharias and Elizabeth, and that John the Baptist was born here.

This Gerar was the chief city of the Philistines, and Abimelech was the name of the rulers of these people, as Pharaoh was of Egyptians, or Czar of Russia. It is barely possible that he was the same ruler with whom Abraham had an experience so similar to that of Isaac.

Isaac erred in not consulting God as to his move, and was saved from probable ruin by the interposition of a gracious Providence.

He sowed in that land and gathered a hundredfold, for the Lord blessed him. Gerar was a valley and doubtless very productive. These countries were scarce of water, and a well was prized; hence the contentions over the rights of property in these wells. An instance of the high value placed on a well is mentioned in Gen. 21:31, where Abraham gives expression to his joy by calling it Sheba, and thus a name was given to a celebrated town—Sheba.

These wells were covered with a large stone to prevent being filled with sand during strong winds, and the wells of Abraham were filled by the Philistines, probably by neglect, allowing sand to drift in until the well filled.

At Beersheba God meets Isaac and renewes the promises he had made to Abraham, and also Abimelech comes with the chief Captain of his army to treat with Isaac because he had observed that God had been with Isaac.

Isaac's prosperity and his own correct living had impressed the heathen ruler with the presence of God in caring for his servant. Had Isaac gone to battle with these Philistines, his Christian influence would have been lost and he would have suffered personal loss in his soul.

It is better to suffer wrong than to do wrong. We are often mistreated by people, and on the spur of the moment are tempted to retaliate, but he who possesses his soul in peace will live to achieve a greater victory than could be obtained by physical force, and he who gratifies his momentary impulses in retaliation for real or imaginary wrongs has given himself over to a more unrelenting tyrant than can be found in human enemies.

God fails in the execution of his providences toward us often because we hedge him off by unwise and often un-Christian acts like that referred to above.

Isaac does not create as much history as some of his kinspeople, but he has left us examples worthy of imitation. Unlike the impulsive and deceitful Jacob, he transacts business so devoid of friction and evil that it fails to date an epoch in history, but it will read from between the lines, in the other world, where there are eyes for beauty and ears for harmony, and his

life will, probably, constitute some of the most striking pictures and illustrations of a consecrated and holy life.

He is most at himself when walking alone at the eventide, reflecting on the goodness and mercy of God.

The hero of a tale depends for his character on the kind of a historian who writes his deeds, and the ancient warriors used to select their historians and poets to go with them on the battlefield, that, imbued with the same martial enthusiasm, they might first tell of the exploits of the Generals. But Christianity has no man sufficiently imbued with the Spirit of Christ to discern his Spirit in all the actions of frail humanity. Let the virtues of the good, like the diamond in the soil, be uncovered only in the face of the sun.

Epworth League Department.

LESSON CALENDAR
Third Quarter, 1901.

Sept. 1—Spiritual Acquaintance. Job 22:21-23.
Sept. 8—Heavenly Helpers. 2 Kings 6:15-17.
Sept. 15—True Honor. John 1:41-44.
Sept. 22—The Saloon Power Doomed (Temperance Meetings). Ps. 37:1-10.
Sept. 29—Growth of the Kingdom (Missionary Meeting). Ps. 2:12.

Lesson for September 1, 1901: "Spiritual Acquaintance."

"Acquaint now thyself with him, and be at peace; thereby good shall come unto thee. Receive, I pray thee, the law from his mouth, and lay up his words in thine heart. If thou return to the Almighty, thou shalt be built up, thou shalt put away iniquity far from thy tabernacles."—Job 22:21-23.

Because of the immense press of duties this week, there will be a departure from the original plan of this department. However, the extracts we make are specially helpful and instructive. The comments are based, for the most part, on "The Book of Job," by R. A. Watson, D. D.

The ground of Job's reproof, by the lips of Eliphaz, is stated in the commencement of the chapter. (Job 22:2-16.)

There was no proof that Job had been guilty of this kind of inhumanity, and the gross perversion of justice to which Eliphaz condescends recoils on himself. It does not always happen, within our knowledge, that a pious stan-

ger gathered up and retailled frequently succeeds.

Having declared Job's imaginary crimes, Eliphaz exclaims, "Therefore snares are round about thee and suddenly fear troubleth thee." With the whole weight of assumed moral superiority, he bears down upon the sufferer. He takes upon him to interpret Providence, and every word is false. Job has clung to God as his friend. Eliphaz denies him the right, cuts him off as a rebel from the grace of the King. Truly, it may be said, religion is never in greater danger than when it is upheld by hard and ignorant zeal like this.

Then in the passage beginning at the twelfth verse, the attempt is made to show Job how he had fallen into the sins he is alleged to have committed. Job imagined that God, whose dwelling-place is beyond the clouds and the stars, could not see what he did. To accuse him thus is to pile offense upon injustice, for the knowledge of God has been his continual desire.

Finally, before Eliphaz ends the accusation, he identifies Job's frame of mind with the proud indifference of those whom the deluge swept away. Job had talked of the prosperity and happiness of men who had not God in all their thoughts. Was he forgetting that dreadful calamity?

"Wilt thou keep the old way? Which wicked men have trodden. Who were snatched away before their time?"

whose foundation was poured out as a stream:

Who said to God, Depart from us; And what can the Almighty do unto us?

Yet he filled their houses with good things;

But the counsel of the wicked is far from me!"

One who chooses to go on in the way of the transgressors would share their fate; and in the day of his disaster, as of theirs, the righteous should be glad and the innocent break into scurrilous laughter.

So Eliphaz closes, finding it difficult to make out his case, yet bound, as he supposed, to do his utmost for religion by showing the law of the vengeance of God, and, this done, he pleads and promises once more in the finest passage that falls from his lips—the language of the lesson to-day.

At last, there seems to be a strain of spirituality. "Account now thyself with God and be at peace." Reconciliation by faith and obedience is the theme. Eliphaz is ignorant of much; yet the greatness and majesty of God, the supreme power which must be propitiated, occupy his thoughts, and he does what he can to lead his friend out of the storm into the harbor of safety. Though in these passages there mingles a taint of sinister reflection,

it is yet far in advance of anything Job has received in the way of consolation.

Admirable in itself is the picture of the restoration of a reconciled life from which unrighteousness is put far away. He seems indeed to have learned something at last from Job. Now he speaks of one who in his desire for the favor and friendship of the Most High sacrifices earthly treasure, flings away silver and gold as worthless. No doubt it is ill-gotten wealth to which he refers—treasure that has a curse upon it. Nevertheless one is happy to find him separating so clearly between earthly riches and heavenly treasure, advising the sacrifice of the lower for what is infinitely higher. There is even yet hope of Eliphaz, that he may come to have a spiritual vision of the favor and friendship of the Almighty.

In all he says here by way of promise, there is not a word of renewed temporal prosperity. Returning to God in obedience, Job will pray and have his prayer answered. Vows he has made in the time of trouble shall be redeemed, for the desired aid shall come. Beyond this there shall be, in the daily life, a strength, decision and freedom previously unknown. "Thou shalt decree a thing, and it shall be established unto thee." The man who is at length in the right way of life, with God for his ally, shall form his plans and be able to carry them out.

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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.

OTHERS HAVE GONE THIS WAY.

There's always a comforter sent with each sorrow.

There are angels of ministry found everywhere.

And after the night comes a bright, shining mornow.

And rainbows of hope span the clouds of despair.

There's never a sorrow that comes to thee, brother.

Though bitter the cup, though its dregs you must drain,

That has not been pressed to the lips of another.

And drunk to the dregs, full of anguish and pain.

There's never a cross that is heavy to carry.

That some other one has not borne before thee;

And up this same path have gone feet-worn and weary.

That walked on by faith where their eyes could not see.

The "slough of despond" has been crossed by another.

The "hill difficulty" been climbed before you.

Humility's valley has witnessed a brother.

Fight hard with Apollyon, and conquer him, too.

Then why should we murmur? "Delectable mountains."

Will soon rest our eyes from the heat of the day;

And then the King's garden of flowers and fountains.

Our strength will renew for the rest of the way.

And then there's an ending, a beautiful ending!

To all of life's cares, and vexation and pain.

Our Father is constantly watching, and sending.

His angels to guard and His grace to sustain.

MRS. MOLLIE P. WALKER.

A CORRECTION.

In the roll of life members of the W. F. M. Society North Texas Conference, as published in the minutes of the last annual meeting of this society, the name of Mrs. E. J. Robinson of Paris appears as one of the life members, the honor conferred being credited to Centenary Church of Paris. A few lines from Mrs. Robinson informs us that this honor was conferred upon her by Miss Maria Marvin (daughter of Bishop Marvin) at the second annual meeting of this Conference Society held in Gainesville, Texas, in 1882. Miss Marvin paying the twenty dollars necessary to make a life member. We are glad to thus make the correction in behalf of those most interested in the matter.

SAY I'M GLAD.

Children, no less than "grown up" people, feel and know the value of human sympathy, though not always able to express clearly their feelings upon the subject.

Not long ago, while busily engaged with my sewing I replied to my little girl's chattering remarks with an occasional "Yes, dear."

She felt the lack of interest, and at last said, chidingly:

"Don't say 'Yes, dear,' to everybody; say 'I'm glad.'"

To draw her out I said: "But mamma was not glad awhile ago when you told her daddy had the whooping cough."

To this she quickly replied: "Then you ought to say 'I'm sorry.'"

These little ones in our homes are indeed, close critics of us mothers, and it behoves us to guard every word and act.

If we can make our children sure that we are interested in all that interests them, what an advantage it will be to us.

If we listen now to all fancied joys and sorrows and show a real interest, are we not tolerably certain that we shall be chosen as their confidant in later years?

My little one frequently begs: "Don't be such a busy mamma that you can't spend time with your girlies."

I have learned to think twice before telling her that mamma must work, for quite often the second thought prompts me to lay aside work for a half hour to walk with the little ones, or to read them a story in a pleasant nook. Their bright, happy faces serve as an inspiration to me, and I come back to my task rested and refreshed, and at night I ask myself, "Where is the time I have lost?"

Babyhood lasts but a few years at best and we, as mothers, should strive to make every day beautiful and bright to the children, for when they are no

longer children we shall be repaid a thousand-fold; for even then, throughout the whole length and breadth of the universe, there will be no one like mother.—Household.

A GREAT DAY AT THE MISSION HOME, DALLAS.

By Dr. F. B. Carroll, Georgetown.

The service at the Mission Home last Sunday afternoon was one of remarkable spiritual power and instant visible fruit. Rev. Joseph Morgan, of Oak Lawn, was the preacher, and the subject of his sermon was the "Influence, Good and Evil, to Which We Are Subject in Our Lives." Bro. Morgan seemed to be divinely guided in the selection of his subject. The sermon was carefully prepared, and from the first was delivered with great earnestness and power.

And drunk to the dregs, full of anguish and pain.

There's never a cross that is heavy to carry.

That some other one has not borne before thee;

And up this same path have gone feet-worn and weary.

That walked on by faith where their eyes could not see.

The "slough of despond" has been crossed by another.

The "hill difficulty" been climbed before you.

Humility's valley has witnessed a brother.

Fight hard with Apollyon, and conquer him, too.

Then why should we murmur? "Delectable mountains."

Will soon rest our eyes from the heat of the day;

And then the King's garden of flowers and fountains.

Our strength will renew for the rest of the way.

And then there's an ending, a beautiful ending!

To all of life's cares, and vexation and pain.

Our Father is constantly watching, and sending.

His angels to guard and His grace to sustain.

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Everything Comes

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

The heart of love is the only lens that will bring God within the focus of our faculties.

Beware of Ointments for Catarrh that Contain Mercury

as mercury will surely destroy the sense of smell and completely derange the whole system when entering it through the mucous surfaces. Such articles should never be used except on prescriptions from reputable physicians, as the damage that will be done to the system can possibly derive from them. Hall's Catarrh Cure, manufactured by F. J. Cheney & Co., Toledo, O., contains no mercury, and is taken internally, acting directly upon the blood and mucous surfaces of the system. In buying Hall's Catarrh Cure be sure you get the genuine article, made by F. J. Cheney & Co., Toledo, O. Sold by Druggists price 25c per bottle. Hall's Family Pills are the best.

The heart of love is the only lens that will bring God within the focus of our faculties.

We may leave our homes ever so dearly, and count them the most precious places we earth, but now when we want to take to the road, home will be all the sweeter by and by, and we the better able to attend to our duties there, if we have an occasional outing. July Ladies' Home Journal.

A man can not be honest with men when he is endeavoring to cheat God.

TEXAS CHRISTIAN ADVOCATE.

School of Expression.

In the educational column of this issue will be found Miss Caroline Duncan's announcement of the opening of her Dallas Studio for classes in expression.

By the term "expression" more is meant than the usual training for publication. Miss Duncan offers to students the advantage of a deep and careful study of the principles underlying good body training, also of the art principles involved in the tradition of selections from classic and modern literature.

No more potent means of general culture can be found than a thorough mastery of the art of expression. It undeniably renders one "master of the situation," to be able to express not only himself, but his trusty best self, in every situation of life. In this lies the secret of all literary success.

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There is but one way to go comfortably and quickly. But one way to avoid more than

IT IS FINISHED!

The great Clarendon Lodge has been completed, formally opened, and is now in full sway. It is a splendid hotel, tastefully furnished, and offering an incomparably quiet abode under the management of Mr. J. J. Fisher, proprietor of the famous Hotel Sheldon of El Paso, Texas.

You want an enjoyable summer. You want to get away from the oppressiveness of the city and the low altitude. Go to Clarendon, N. M.—9000 feet elevation! On the summit of the loftiest peak of the Sacramento Mountains, 10 miles northeast of El Paso. Wonderful scenery. Tennis courts and golf links. In fact, everything desired or expected in an up-to-date, healthful summer resort.

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ONE CHANGE

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Dallas, Texas.

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All the hotels at these points are modern in their appointments, and you will find the SURF BATHING, BOATING AND FISHING just what you need in the way of relaxation. Local agents of the Houston and Texas Central Railroad will be glad to quote you rates, or you should write to

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Houston, Texas.

M. L. ROBBINS, G. P. & T. A.,
Houston.

A. G. NEWSUM, D. P. A., Dallas.

Santa Fe Special Rates.

California—Account, Homeseekers, Excursions, one fare plus 25¢, first and third Tuesdays of July, August and September, limited for return 21 days from date of sale.

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

Louisville, Ky.—Account, Conclave Knights Templar, one fare \$2.00, first and second Tuesdays of August, Sept. 2d, with privilege of extension to Sept. 7.

Indianapolis, Ind.—Account, Sovereign Grand Lodge I. O. O. F., one and one-third fare, Sept. 12 and 13, limited Sept. 25, privilege of extension to Oct. 7.

Marlin—Account Meeting Ancient Order of Pilgrims, convention rates, August 26, limited for return August 31.

Cincinnati, Ohio—Account National Engineers Convention, one fare for the round trip, September 3 and 4, limited September 21.

Holy Cross—Account Northwestern Baptist Association and Sunday School Convention and Woman's District Convention, from stations Cleburne to Paris, inclusive, convention rates, August 26-27 and 28, limited September 3.

W. S. KEENAN, G. P. A., Galveston, 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, the drowsy and the shiftless are not wanted, but the industrious and frugal are welcomed as hospitable 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 Eldorado.

Culture without conscience gives manners without morals.

If the Baby is Cutting Teeth.

Be sure to use that old and well-tried remedy, Mrs. Winslow's SOOTHING SYRUP for children under two years of age. It soothes the child, softens the glands, allays the pain, and relieves the inflammation for diarrhea. Twenty-five cents a bottle.

The true warrior does not wait to be an officer before he will fight.

We may leave our homes ever so dearly, and count them the most precious places we earth, but now when we want to take to the road, home will be all the sweeter by and by, and we the better able to attend to our duties there, if we have an occasional outing. July Ladies' Home Journal.

A man can not be honest with men when he is endeavoring to cheat God.

MORS If you are contemplating putting your manuscript in book form, you should send it with The Christian Advocate. It will tell you how much it will cost and as a sample a page or two which suits your taste. We use all the time, which makes it attractive.

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N. Y.—Pan-American Exposition tickets on sale daily.
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lief. Mich.—August 26-31, National Congress of August 27-30, National Fire Engineers.

Ark. N. Y.—September 2-31, Great Improved Order of Red Men.

Tenn.—September 2-7, Na-

tionation of Letter Carriers.

It will be in effect for all of the

conventions. Ask ticket agents for

us as to rates, dates of sale, etc., to

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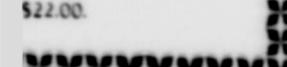
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**Book Department.**

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and for the science that translates these near marvels into near beauties and high duties, emphasizing thereby the religion which includes all those that love and serve." These sermons which find their subjects in seemingly commonplace incidents, nevertheless set forth some very wholesome and faith-fostering truths. Seldom will one find books more interesting than these two. The prices are \$1.25 each, net postage, 12 cents extra.

One of the most attractive books that has been put on the market in a long time is "Poems of Cabin and Field," by Paul Lawrence Dunbar. The poems are in the genuine, old-fashioned negro dialect, and deal with such characteristic subjects as the "Possum Hunt," "Little Brown Baby," "Christamus is a Comin'," "Banjo Song," and the like. Not the least attractive feature of the book are the illustrations and decorations. The book contains about fifty illustrations taken from life of negroes in old plantation scenes and pursuits, which alone are worth the price of the book. The page decorations by Alice Morse are very beautiful and attractive. The price of "Poems of Cabin and Field" is \$1.25 net. Postpaid, 12 cents.

A standard volume for a preacher's study is the Westcott and Hort Greek Testament. The volume is small and handy, and is furnished with complete notes and references to the different versions. Price, \$1.00 net. Postage, 12 cents. A proper volume to go with the Testament is Liddell & Scott's Greek-English Lexicon. Price, \$1.25 net. Postage, 20 cents.

The nice sale which Bishop Candler's new book, "High Living and High Lives," is enjoying is in proportion to its merit. The addresses which comprise this volume are the best productions of the author's pen, and rank high in its field of literature. It is fortunate indeed that these discourses have been put in permanent form, for they are too good to be lost. Every Methodist home should have one. Price \$1.00 postpaid.

An Excellent Teacher's Bible. The House has just received a stock of a new Teacher's Bible, which seems to possess features which especially fit it for the use of Bible students. This Bible is printed in large primer type, bound in fine leather, also leather-lined, silk-sewed, self-pronouncing, references, concordance, and complete teacher's helps. The book is especially fitted for wear, having a silk headband which prevents the "signatures" from breaking apart. Its size is 8 $\frac{1}{2}$ x 6 $\frac{1}{2}$ inches. The price is \$2.50 postpaid.

The Incomparable Riley. James Whitcomb Riley's poems and sonnets are favorites in many homes. There is a constant demand for them and we give a list of his works to aid the purchaser in ordering. All in twelves. Amazingly, A Child World, The Flying Islands of the Night, Green Fields and Running Brooks, Neighborhood Poems, Pipes o Pan, Rhymes of Childhood, Sketches in Prose, Riley Child Rhymes with Hoosier Pictures, and Riley Love Lyrics (illustrated by Dyer), all at \$1.10 each, net postage. Poems Here at Home, and Rubaiyat of Doe Sifers, at \$1.32 each, net, postpaid.

"The Symphony of Life" is a new book by Henry Wood, which has been regarded as one of the events of the season by those specially interested in the "New Thought," among the leaders of which metaphysical movement he has long been recognized. One chapter of the new book has previously appeared as a brochure entitled "The Living Universe," and attracted wide attention. The book is composed of a series of individual chapters, in which this forceful writer shows how, by correlation of mind and matter, comes the perfect "Symphony of Life." Price \$1.10 net, postage paid.

The public school library question is a growing issue in Texas just now. Throughout the State there is an increasing interest in libraries for schools—especially reference libraries. Recently Prof. J. B. Rodgers, of the Weatherford public schools, invested about \$500 in fine reference books. There is no way of advancing culture in the home and in the school that we rejoice in more than in the free library movement. Indeed, we believe that the school library is an ideal toward which we are making sure progress. Let every community agitate the question.

The Methodist Armor, by Dr. H. T. Hudson, of the North Carolina Conference, is pre-eminently a book for all Methodists. It was designed by the author to give a condensed view of the prominent doctrines, peculiar usages and polity of the Methodist Episcopal Church, South. The Articles of Faith and the General Rules are analyzed and explained, citing passages of Scripture as proof of the doctrines laid down. "This book," says the author in his preface, "putting into small compass what lies scattered in many volumes of Methodist authors, is especially intended to meet the wants of the popular masses adhering to Methodism." Price \$1.20, net. Postage 15 cents extra.

How to Make the Most of a Sermon. "Church Folks," by Ian MacLaren, is a mine of good advice for church-going people. His suggestive little discourse on "How to Make the Most of a Sermon," is so fine that we print an extract from it. Dr. Watson says:

"Unto the success of a sermon two people contribute, and without their joint efforts the sermon must be a failure. One is the preacher and the other is the hearer, and if some art goes to the composition of the sermon, almost as much goes to its reception. In the art of the hearer the first canon is practice, for it is a fact that the regular attendant not only hears more, but also hears better than the person who drops into church once in two months. No doubt, if the preacher has lungs of brass, and the hearer is not stone deaf, a casual ear can catch every word on the rare occasion when he attends, although for the past six weeks he has worshiped at home or made the round of the neighboring churches. There is some difference, however, between a steam whistle which commands its audience within a given area without distinction, and a musical in-

strument to which ears must be attuned for its appreciation."

"Church Folks" is replete with truths like this happily told and will do much good to every reader of its pages. The price is \$1.10 net, postpaid.

Ideal Messages.

This is a series that has been well named. These are dainty booklets for friend to send to friend, having in mind the conveying of a special word for a special occasion. The elegant manner of production and the genuine worth of the messages fully justify the title of the series, for the complete books are assuredly "ideal." Bound in Old English boards and embossed, they are in every respect desirable. The titles are as follows:

For Eyes That Weep," By Samuel G. Smith. A word of comfort to those bereaved of little children.

For Hearts That Hope," By James K. McClure, D. D. A word about Heaven.

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The price is 25 cents per volume, net. Postage, 5 cents extra.

Florence Kingsley's Works.

The good done by Florence M. Kingsley's historical stories of early Christianity can not be measured by book critics and reviewers. Their good resides not in their thought or historical value but in the pure religious sentiments they beget in the mind and heart of the reader.

In "Titus," the first of the series she has depicted a real, living Jesus, not enthroned in some far-away inaccessible glory, but with us always, even unto the end."

In "Stephen: A Soldier of the Cross," she showed the heroic disciples comforted with the comfort which stream'd down into their sad hearts in abundant measure from the Master who had gone away because it was "expedient" for them, joyful with the joy which he had given them, and serene in the midst of trial and persecution with the peace which he had bestowed upon them in his precious legacy.

In "Paul: A Herald of the Cross," she carried the story further, and with it she has interwoven some account of the great world without the confines of the Holy Land; the world which lay in misery and sin, and into which Christ had hidden his disciples, it goes forth to carry the glad tidings of the Cross.

"Titus" is published in paper for 5 cents, cloth, 20 cents postpaid. "Stephen" and "Paul" are handsomely bound in cloth, illustrated, each 50 cents net. Add 12 cents for postage.

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Worthy to go everywhere, even around the globe!—Bishop Hunt.

Its circulation would be vastly beneficial to the Church. New Orleans Christian Advocate.

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The best appreciation of the following Southern authors that has appeared: Irwin Russell, Josie Chandler, Harris, Maurice Thompson, Sidney Lanier, Geo. W. Cable, Chas. Robert Craddock. A valuable contribution to the best literature.

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The story of "English Darling," who, while holding fast to the principles of the kingdom of God in camp and court, established a nation on the ruins of heathenism. It is here given in its most attractive form.

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From this delicate way of selection and stout wood of truth, of fact, and of sound doctrine, the author has deftly woven a collateral web of history which every Methodist, young or old, will find of great service.

OBITUARIES.

The space allowed obituaries is twenty to twenty-five lines, or about 170 or 180 words. The privilege is reserved of condensing all obituary notices. Parties desiring such notices to appear in full as written should remit money to cover 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.

MITCHAM.—Alexander H. Mitcham, son of Rev. Henkiah and Mary Mitcham, was born in Alabama in the year 1827, embraced religion in early youth, and was a member of the Methodist Church for more than fifty years. He came to Texas with his family at an early date, and remained in the western part of Henderson County, not far from where the town of Malakoff now stands. He married Miss Amelia Beard in 1862. She was indeed a helpmeet for him, the sharer of his joys and the comforter of his sorrows. Three of their children are living, all useful members of the church—namely, John R. Jesus and Mrs. John S. Prince, of Athens, Texas. The itinerant preacher always found a cordial welcome at their home, which he stay long or short while. Mitcham was a Methodist stock in trade. He was a Methodist preacher, and his brothers and sisters were all Methodists, and many of their children and grandchildren and their kindred who comprise nearly the entire community of Malakoff are Methodists. Bro. Mitcham was a true Christian, a sober-minded, constant, blameless, useful, peaceable good man full of faith, simple in Christ, a full trust in the gospel, resting upon the promises of God, a sense of pardon and peace, the witness of God's Spirit that he was his child, his wife and his son 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. By whom he had access by faith to this grace wherein he stood and rejoiced 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 yesterday, July 25, 1891, in the presence of his devoted wife and loving kindred and friends in his home at Malakoff, Texas, where he had lived for many years. He died as he lived. His end was peace. May the God of all grace bless his bereaved widow and the children and sustain and comfort them in this sad affliction and great sorrow. May they emulate his example and meet him in heaven.

JOHN ADAMS

JOHNSTON.—Once more God's messenger hath visited earth and plucked from its fairest flowers, showing to the earth that he takes the noblest of this fair garden of his to bloom even more nobly for himself in those fields celestial.

Sister Lizzie Johnston was born in Logan County, Ark., November 2, 1874, and died in Milam County, Texas, March 1, 1891.

She was an answer under the ministrations of Bro. H. P. Farnsworth, and a more beautiful Christian girl one could scarcely find. She was ever eager

to do any work for her Master, that her hands found to do; rejoiced in attending to the ordinances of the church, and the last time she was away from home was to attend divine services, but her health being so very delicate, was taken away and was compelled to go home, and in a very few days her spirit winged its way homeward to join the church triumphant. Her spirit will be with us all, and we shall miss her.

W. W. ALLEN

Giddings, Texas

SANDERSON.—Manor and community were saddened by the unexpected announcement on Aug. 7 of the sudden death of Bro. J. H. Sanderson. He had been complaining for several days, but the thought of his sickness proving fatal had not occurred either to himself or family till during the night of the 6th instant he took a consecutive chill from the effects of which he quietly passed away next morning. James Hiram Sanderson was Oct. 11, 1842, in Madison, Madison County, Ala. On Feb. 25, 1866, he was married to Miss Frances E. Benham, whose death occurred about two years ago. In 1882 he moved to Texas, and settled near Manor, where he lived almost continuously till the day of his death. Bro. Sanderson professed religion in childhood and joined the M. E. Church, South, in whose communion till his translation to his home. As a husband, father, friend, neighbor, Christian, he had few equals. We miss him everywhere, but we "weep not as those who have no hope," knowing that our loss is his eternal gain. The heritage of a good name is bequeathed to the son and two daughters who survive him.

T. E. GRAVES

Manor, Texas

THOMPSON.—Little Rivers Thompson is with us no more, but dwells in that beautiful home beyond, "beckoning the dear ones home." On August 1, with his sister Annie and the families of Dr. Patterson and Mr. Miller, he left his home for a short fishing and hunting expedition. On the evening of the 20th, he was brought the fond parents, Mr. W. A. Thompson and wife Cecilia, that Rivers had died of heart trouble while bathing in water only a few feet deep, with some other children. Being of a happy and cheerful disposition, an obedient and dutiful son, he will be greatly missed, both at home and by his associates. Rivers was only 12 years old, but gave promise of developing into a noble and useful manhood. He had been a regular attendant on the Methodist Sunday-school for years, and by joint action of officers and pupils of said school resolutions were passed expressive of the great loss the school has sustained in his death.

MRS. NANNIE HOWARD

MISS INA JAMESON

MR. JESSE HOWELL

MR. ELMER HOWARD

Denton, Texas

LAMB.—Mrs. Annie M. Lamb was born in Stewart County, Georgia, July 18, 1855, and died June 6, 1891, at Cotton Gin, Texas.

She was married to Mr. R. L. Lamb in 1882, and of this union there were four children, of whom two and the mother have gone to heaven, while Mary and Nathan still abide with father here on earth, but hope in the by and bye to join hands with loved ones in the beyond. No better woman lived than Sister Lamb. Every duty of Christian mother and wife were promptly met. She died shouting happy. She has gone to the glorified home of God's children.

N. A. KEEN

San Saba, Texas

SMYER.—Mrs. Hester Amanda Smyer was born October 10, 1852, in Union County, Miss. She with her parents moved to Texas, and settled in Hill County, near Whitney, in 1888. She was married to Mr. J. F. Smyer January 20, 1888, and moved to Hale County the next year. She was the mother of five children, three of whom have preceded her to the land of the blessed. She was the third daughter of James H. and Amanda Simpson. She gave her heart to God and joined the Presbyterian Church in her 18th year. For eight years she was without any close church relations, but in the fall of 1896, Hester Smith, falling sick, came to the home of her sister, Mrs. J. W. Hardwell, in Ennis, Texas, for rest

and treatment. It was my good fortune to meet her here. I have seldom met a happier Christian, sick or well. Although confined to her bed for the greater part of the time, she was as cheerful as if well, and in the social circle. Her Bible was her all in her affliction. Together we studied its pages in search of the assurances of faith, and she fully realized the precious promises and what they meant to a child of affliction. On her way back to her western home she tarried at Amarillo for a surgical operation, and, failing to survive its effects, she "fell on sleep." And as a sturdy westerner, "The Queen of the Panhandle," went home to the loved ones who were watching and waiting for her.

T. J. DUNNAN

AUSTIN.—A shadow was cast over our community August 5th, 1891, when the news was gently spread over Belton that Dora Austin was dead. She had passed her whole life here, most beautiful and fragrant in nature, she won all hearts, and none knew her but to love her, none named her but to praise. The host of ten children she was her mother's right hand, and the younger children gave her love and reverence. Her life was spent in unselfish devotion to others. In early childhood she gave her heart to God and joined the Methodist Church, and honored her profession by a consistent walk. Her place at church and Sabath-school was always filled, and her voice in church membership was surely kept. Her religion was full of sunshine and society welcomed her to its social functions. She was the first link in the family chain to be removed. She has gone to heaven, and it will add to her joy to know that the brothers and sisters left behind shall follow her as she followed Christ. We hold her in the earth. And from her pure and unpolluted flesh may violets spring!

J. D. POTTS

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TEXAS CONFERENCE.

Austin District—Third Round.

Center Point cir. at C. P. Aug. 21, 25
Merrilltown and Waln. at High Hill
Sept. 1, 8
Manchaca cir. at Carl. Sept. 11, 15
Hotchkiss Memorial, Austin. Sept. 11, 15
South Austin. Sept. 11, 15
Tenth Street, Austin. Sept. 11, 15
First Street, Austin. Sept. 11, 15
E. S. Smith, P. E.

Tyler District—Third Round.

Marvin Aug. 26
J. T. Smith, P. E.

NORTHWEST TEX. CONFERENCE.

Huntsville District—Third Round.

Prairie Plains, at Mary's Chap. Aug. 21, 25
Zion at Bedias. Aug. 21, Sept. 1
Willow Springs, at Evergreen. Sept. 1, 8
Willow Springs. Sept. 12, 15
Conroe. Sept. 12, 15
Chas. A. Hooper, P. E.

Calvert District—Third Round.

Durango cir. at P. V. Sat. Aug. 24
Loft cir. at Goldino. Sat. Aug. 24
Gateway cir. Fri. Aug. 24
Brenham and Reagan at R. H. Aug. 24
Marlin sta. Sat. Aug. 24
H. M. Sears, P. E.

Brenham District—Third Round.

Giddings, at Ledbetter. Aug. 21, 25
Evilla. Sept. 7, 15
Pleasant Hill. Sept. 11, 15
Hornard and Sheep's Ch. Sept. 11, 15
J. B. Cochran, P. E.

Houston District—Third Round.

Alvin Aug. 24, 25
Hammond Aug. 24, 25
Matagorda Aug. 21, Sept. 1
McKinney Aug. 21, Sept. 1
Geo. A. LeClere, P. E.

NORTH TEXAS CONFERENCE.

Dallas District—Fourth Round.

Cook Lawn. 11 a. m. Sept. 8
Hackell. 8 p. m. Sept. 8
West Dallas. 11 a. m. Sept. 15
Oak Cliff. 8 p. m. Sept. 15
Fair. 11 a. m. Sept. 15
Wheatland, at W. Sept. 15
Lancaster, at L. Oct. 1, 15
Farmers Branch, at Cemetery Hill. Oct. 12, 15
Solar Hill and Duncanville, at C. H. Oct. 12, 15
Argyle, at Prairie Mound. Oct. 12, 15
Dallas. Oct. 12, 15
Trinity. 11 a. m. Nov. 15
First Church. 8 p. m. Nov. 15
Grand Prairie, at G. P. Nov. 9, 15
L. W.ville. Nov. 16, 15
Ashean and Garth, at Cochrane. Oct. 23, 24
I. W. Clark, P. E.

McKinney District—Third Round.

Piano. 6th Sunday Aug. 26
Renne. 6th Sunday Aug. 26
F. A. Roosier, P. E.

Sherman District—Third Round.

Gordonville. 6th Sun. Aug. 26
Howe. 6th Sun. Sept. 1
Pilot Grove. 2d Sun. Sept. 1
J. A. Stafford, P. E.

Terrill District—Third Round.

Tolosa. Aug. 24, 25
Kaufman. Aug. 21, Sept. 1
F. O. Miller, P. E.

Dallas District—Third Round.

Leavitt. Aug. 21, 25
Caruth. Aug. 21, Sept. 1
I. W. Clark, P. E.

Sulphur Springs District—Third Round.

County Line, at Moss Chap. 4th Sun. Aug. 26
Cooper. 1st Sun. Sept. 1
Blagian Port. 2d Sun. Sept. 1
C. B. Fladger, P. E.

Bowie District—Third Round.

Greenwood, at Sycamore. Aug. 24, 25
Rhome. Aug. 21, Sept. 1
J. M. Peterson, P. E.

Greenville District—Third Round.

celeste, at Lane. 4th Sun. Aug. 26
Greenville, Kavanaugh. 1st Sun. Sept. 1
Greenville mts. 2d Sun. Sept. 1
Leonard. 3d Sun. Sept. 1
O. S. Thomas, P. E.

Graineville District—Third Round.

Burns. Aug. 24, 25
J. L. Morris, P. E.

Bonham District—Third Round.

Dodd and Windom. 11th Sun. Aug. 26
Trenton and Marvin. 1st Sun. Sept. 1
Randolph. Mon. after 1st Sun. Sept. 1
Brookston and High. 2d Sun. Sept. 1
Gober. 3d Sun. Sept. 1
Lanious. 4th Sun. Sept. 1
Fannin. 5th Sun. Sept. 1
T. R. Pierce, P. E.

EAST TEXAS CONFERENCE.

Beaumont District—Fourth Round.

Liberty, at Baywood. Sept. 7, 8
Chester mts, at Camden. Sept. 14, 15
Orange. 1st Sun. Sept. 1
Beaumont and China, at N. End. Sept. 25, 26
Kountze cir. at Village Mills. Oct. 5, 6
Beaumont. First Church. Oct. 12, 15
Woodville, at Woodville. Oct. 19, 22
Sabine Pass, at Sabine Pass. Oct. 26, 27
J. W. Johnson, P. E.

Pittsburg District—Fourth Round.

New Boston, at New Boston. Sept. 11, 15
Gillmer, at Mt. Gilead. Sept. 21, 25
Pittsburg sta. Sept. 5, 6
Leesburg, at Union Ridge. Oct. 5, 6
Riley, at Bridges Chapel. Oct. 12, 15
Mt. Pleasant, at Queen City. Oct. 12, 15
Atlanta sta. Oct. 20, 21
Gutman, at Liberty. Thur. Oct. 26
Naples at Naples. Oct. 26, 27
John Adams, P. E.

Pittsburg District—Third Round.

Dalby Springs and DeKalb, at DeK. Aug. 21, 25
Redwater, at Maud. Aug. 21, Sept. 1
Musgrave, at Bettie. Sept. 7, 15
John Adams, P. E.

San Augustine District—Third Round.

Center cir. at Newbern. Aug. 17, 18
Center sta. Aug. 19, 18
Carthage sta. Aug. 21, 25
Mindens, at Mt. Enterprise. Aug. 21, Sept. 1
Clayton cir. at Pine Hill. Aug. 21, Sept. 1
Hempfill mts. Sept. 7, 8
Sexton cir. at Patroon. Sept. 7, 8
Appleby mts, at Lynn Flat. Sept. 14, 15
A. J. Weeks, P. E.

Palestine District—Third Round.

Jacksonville cir. Aug. 24, 25
Holcombe cir. at Center Hill. Aug. 21, Sept. 1
Groveton cir. Sept. 7, 15

Grapeland cir. Sept. 14, 15
West Palestine. Sept. 22, 25
Crockett cir. Sept. 22, 25
W. F. Davis, P. E.

Tyler District—Third Round.

Carlton, at Gilmore. Aug. 24, 25
Desdemona, at Victor. Aug. 21, Sept. 1
De Leon. Sept. 7, 8
Carbon, etc. at Romney. Sept. 7, 8
E. F. Boone, P. E.

Dublin District—Third Round.

Carlton, at Gilmore. Aug. 24, 25
Desdemona, at Victor. Aug. 21, Sept. 1
De Leon. Sept. 7, 8
Carbon, etc. at Romney. Sept. 7, 8
E. F. Boone, P. E.

First Church. Sept. 14, 15
Jno. R. Morris, P. E.

Mineral Wells. Sept. 14, 15
First Church. Sept. 14, 15
Jno. R. Morris, P. E.

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& PURE GRAPE CREAM OF TARTAR POWDER

DR. PRICE'S CREAM BAKING POWDER

Highest Honors, World's Fair
Gold Medal, Midwinter Fair

Avoid Baking Powders containing
alum. They are injurious to health

A CHAT WITH LOCAL PREACHERS.

The Texas Christian Advocate for August 15, under the heading "Notes from the Field," reports revival meetings from fifty pastoral charges in Texas. Thirty-six of these reports make no mention of the labors of the local preachers, nor even their presence, if any of them were in attendance. Fourteen out of the fifty, note, with some degree of emphasis, their conspicuous presence and valuable services. Where were our brotherhood at the time in all those thirty-six charges?

This writer is recognized by the whole Advocate force as the editor of the local preachers' page of that paper. Whatever relates to the relations of our brotherhood is referred to our attention and disposal, and no one else gives it any notice. Everything else, except what relates to woman's work goes to the editor-in-chief, whether written by an itinerant, a local preacher or a layman. Anything intended for publication must take the proper direction, or else it is liable to be lost in transit.

Our career as editor of this department may end with the next meeting of the Joint Board of Publication of the paper. We may then be left to find another medium of communication with our local brethren, for it is said there is a power behind the throne greater than the throne itself. We are now in this place at the solicitation of the publisher and concurrence of the editor-in-chief. But when the Board of Publication meets it may say, "That is enough; you may step down and out."

A brother says, "You correctly said we have no paper of our own." Well, but we have the free and untrammeled use of the best paper west of the Mississippi River at present, without any cost to any of us except the subscription price of one dollar a year. That ought to bring us all to its support and patronage, and be satisfactory for the present.

Some of the most gifted correspondents of this Advocate are local preachers, but as they write over their own proper names, without any indication of their ministerial relations, they are not known in the public prints as such. Any local preacher in good standing in our Church can have a hearing in the Advocate, provided he writes good sense, in a proper spirit, on an appropriate subject, and over his own signature. But no respectable newspaper can admit in its columns an article, however well written, without a responsible name.

At this writing still, we are not invited by any place to hold our next conference with our own people. That fact shows us too plainly that we are not wanted. You may think that if you were the pastor of any one of a hundred different charges you could mention you would want but one day to get the people to open their doors to receive the old veterans into their homes for the short period of three days once in life. But you may be mistaken; we hope you are. The time is growing short when we must look out for ourselves. In our next issue we will suggest the best we think we can do in this matter.

We now here give you a short communication from a brother beloved, which is suggestive of many things that deserve serious thought.

Gainesville, Texas, July 23, 1901.

"Dear Brother Young—I am nearly 62 years old. I have belonged to the Methodist Episcopal Church, South, about forty-three years; have been trying to preach the gospel nearly half that time. I have never tried to join the conference. There are two things of which I have ever been well satisfied—that is, my conversion and my

call to the ministry. I have four monthly appointments.

"I feel much interest in the local preachers. When I get the Advocate I am anxious to see the last page. I notice in the last issue mention was made of the Gainesville District Conference, and that only three local preachers were present. We take that as true. I was not present, though I live in that district.

"I am glad you are acting in the place you are. The condition of the local preacher at the present time is a big question—one hard to solve. There are so many points to consider that one hardly knows where to begin; but we will have to commence somewhere. So, then, let it be the matters with which we are charged: 'He will not work; he will not attend the District Conference.' Now I do not intend to enter any denial. . . . I only want to make a statement of facts and ask a few questions in our vindication. The first statement is in regard to our financial condition. I will take myself for example. If all I have of this world's goods, except ten acres of land, was sold to-day, no one would give two hundred and fifty dollars for it. I know six local preachers, all comparing well with myself. I do not know one that is "well to do" in worldly affairs.

"I will make another statement: It takes nearer all a laboring man's whole time to make a living now than it did forty years ago. . . . Now, then, God has given us a season to plant, to grow and to gather. God has decreed that man shall live by the sweat of his face. If we do not use the season at its time, we can not get it again that year. Now, if a man comes along and appoints the time of the conference in the heart of those seasons, which are we under the greatest obligations to obey, God or that man?"

"Again, if the itinerant preacher had to work to support himself and family and the Church would not pay him one cent for his services, how much would he preach and how many conferences would he attend?"

"The local ministry is not composed of an inferior class of men. Intellectually, morally and religiously, they stand as high as the itinerant class. Now, in some respects, they seem to be standing in extreme opposition, and I can not see how they can ever be brought together in harmony with each other.

"I predicted several years ago that under the present working of these matters, the time would come when there would not be a local preacher in the Church. Present conditions indicate this result stronger now than they did then. This state of facts brings up the question: What shall we do? Shall we quietly submit to a usurpation of power and be finally exterminated, or shall we as free and independent men rise up and assert our rights, let it cost whatever it may?"

"I could say many things bearing up on this subject which have come under my own observation, but I forbear. . . . But the issue is upon us, and we must do something or we are gone. If harmony, brotherly love and good fellowship can be restored by legislation, let us have it; but I greatly fear that can not or will not be done. Then let us have separation as a body.

"Yours, R. A. MOWRAY."

Now we are not prepared to sympathize fully with our brother, for we have never had the troubles of which he complains. We once had a foolish notion, for a little while, that a local preacher had no standing in our Church, so we switched off on a side-track to look for a more satisfactory Church home; but soon discovered that we have as much standing in our own Church as we could have in any other connection. In fact, every man makes his own standing, no matter where he may hold his relations.

The thought of a separation as a body is not to be considered as a cure for the trouble. The sad history of the "Lost Cause," so dear to many of us, is a solemn warning of the folly of secession. Prudent legislation and a better understanding of each other will bring about more satisfactory relations.

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

Diminished Vitality.

Some people talk very daintily about diminished vitality.

They often stop to think that charity is the principle of life; that it is that little understood something on which every function of their bodies depends.

Diminished vitality is easily indicated by loss of appetite, strength and endurance, and Hood's Sarsaparilla is the greatest vitalizer.

TO THE MEMBERS OF THE EAST TEXAS CONFERENCE.

Whereas, W. J. Owen, Treasurer of the Board of Education for said conference has resigned, because of failing health, I hereby appoint Rev. Ellis Smith, of Waco, Tex., Treasurer in my stead, till the ensuing session of said annual conference. Let everyone take due notice and send all educational and 20th century money to Bro. Smith, who will receipt therefor.

W. M. A. SAMPEY,
Chmn' Brd Ed. E. Tex. Conf.

SOME GEORGETOWN NOTES.

Two of our Georgetown citizens will be among the members of the great Ecumenical Methodist meeting in London. Dr. Hyer and his wife are already in Europe, where they will travel for a few weeks before the great gathering. Our presiding elder, Dr. Nelms, is now on the ocean, and I fear not feeling very well this morning. Georgetown will not be ashamed of her contingent. They even compare in looks with the Advocate editor.

By the way, what they are going to do with his conference at City Roads Chapel your writer can not imagine. He attended a Wesleyan Conference there a few years ago, when admission to their public sessions had to be managed by ticket, and when hundreds who would have liked to attend were prevented because they could not secure the needed pastebord. If such was true with an Annual Conference, what will be the case now? Of course they will have all sorts of outside meetings for outsiders. However, your writer predicts that there will be great disappointment among devout Methodists who will not get to look in on the conference at its regular work.

But I must not linger in London, but get back to Georgetown.

The Southwestern University is thoroughly equipped for the year which is near beginning. The new teachers at the Annex will be Miss Schmidt, for art; Fuller, for voice; Howren, for preparatory work, and Mrs. Mathews, of Terrell, for chaperone. If your columns would submit to it, I would love to give a brief biography of each of these, but I don't want to be declared a trespasser. Each is excellent in her department. Which can also be said of Profs. Hurley and Duncan, who take the places of Profs. Shands and Carroll.

Prof. Moore is getting Giddings Hall in fine shape. He will be a success.

His predecessor, Prof. Young, has built a beautiful suburban home, and he and his have moved in. Ye writer nearly breaks the tenth commandment.

We have freshened up the inside of the Annex a bit. We are getting eager to greet the old and the new who are to flock to her halls soon.

Our pastor has brought his wife home, and we have given her a welcome to the parsonage and to our hearts. Everything moving nicely in Church circles. We are building a beautiful new parsonage on the same block with the church.

Some handsome business houses are being built in Georgetown. The drought has hurt this immediate section badly.

Do drouth and revivals go together? We hear of good meetings all about us.

JOHN R. ALLEN.

For Debilitated Men.

Horsford's Acid Phosphate.

Dr. J. B. Alexander, Charlotte, N. C., says: "It ranks among the best of nerve tonics for debilitated men." Re-

writes the vitality.

THE METHODIST ORPHANAGE.

A brother said to me the other day: "Vaughan, you ought to have more to say in the Advocate about the Orphanage; it would do good," etc. I said: "Well, I will write," and here it is.

Forty per cent of the pastoral charges have sent me the collection for current expenses; sixty per cent have not. We need the money very much. We are now finishing our new building; hope to have it dedicated this fall.

The Brownwood people, through Bro.

Mulkey, sent us \$241.35. A little before that our people at Huntsville sent us \$291.15, and other places smaller amounts. I like a revival that has a material climax to it. We will finish with no debt.

For thirty-one days we have nursed a case of slow fever; the child is slowly getting well. Another sick to-day. This has kept me at home.

Uncle Dick has sent us help almost

every week, but he writes me that he must rest awhile. I don't know how we are to get along. We need the collection from our people for the support of the children. We need waistls and pants for forty boys, ages 1 to 13. We need clothes for forty girls, ages 7 to 13, right away. We need a man and his wife to help us in this work. We need your prayers. I have written.

W. H. VAUGHAN.

Waco, Texas.

P. S.—The good people of Jacksonville through their pastor, Bro. Smith, sent the children fifty cans of peaches and jellies.

W. H. V.

TYLER DISTRICT CONFERENCE.

The first part of the report of this meeting by our very competent and excellent Secretary might be misleading. He states that out of 19 pastors, 5 were absent at first roll-call, and 15 Recording Stewards out of 18, out of 39 local preachers 23, and out of 72 lay delegates 52. This makes a bad showing for the attendance, unless it be said

that many more came during the day. There were four trains that came after the opening hour. Of the 5 absent pastors, 2 were kept away by sickness; the other three came during the day; while by the time all came in we had as good attendance as I ever saw at a District Conference, I think. Anyway, we had all we could take care of. Bro. Urquhart preached the opening sermon and gave us a good, thoughtful sermon, which set the tune at the right pitch. There was not a sorry sermon through out; but the sermon that moved all hearts and brought tears to all our eyes and glad joy to our hearts was preached by Dr. Adams (he's a real doctor), presiding elder of Pittsburgh District. He had been presiding elder of the Tyler District for several years off and on, and all know him as one of the purest men and best preachers in Texas, and the Lord gave him power and he thrilled us with his tender, sweet message.

J. T. SMITH.

LET US HELP YOU TAKE YOUR COLLECTIONS.

Please allow me to say to your readers, and especially to the preachers, that we have on hand some Church Extension literature, in the form of maps with a mass of valuable information printed on the backs thereof, which we very much desire to have distributed among the people. We will send packages of these maps, free of charge, to any pastor who may desire to use them. They have heretofore been very helpful auxiliaries in taking the annual Church Extension collection. By ordering them you will confer a favor upon us and upon your people who desire information concerning our work. Send your name, plainly written, to P. H. WHISNER,

P. O. Box 424 Louisville, Ky.

THE RAILROAD MEN AND THE GOSPEL.

Men on the railroad are to be sympathized with rather than censured, as railroad companies require them to work on Sunday the same as any other day, and while I was on the road it seemed at least half the time there was more to do on Sunday than any other day. I think one reason so few of the employees of railroads are religious is they do not have the privilege of attending church regularly, and there is so much about railroading to occupy the mind as well as body that it is very difficult to have any regular habits or times for worship. And I am afraid we are going to fail to reach them unless we change our tactics and the preacher will devote considerable of his time in visiting the men about the shops and round-houses, find out when the trains come in and go out, and try to spend some time every week with every one. It is true a great many railroad men are very wicked, but at the same time a bigger-hearted set of men never lived, and when converted are helpful to the Church.

When on the road I did not get to hear very many sermons, and had it not been for my wide-awake pastors that came to see me at the depot and at my home, my gospel privileges would have been very limited. God bless the railroad men and their families, and may we as a Church strive to adapt ourselves to them, that we may claim them for our Christ. I would like to know just how many railroad men are members of our Church in the bounds of the Texas Conference. Will all the pastors in Texas Conference please give me the names of railroad men who are members of their charges?

GEO. R. RAY.

Iola, Texas.

Tyler District—Fourth Round.

Golden, at Hawkins Aug. 31 Sept. 1
Minden Sept. 1

Tyler cir. at Bascomb Sept. 7
Wills Point mis. at Independence Sept. 11

Wills Point sta. Sept. 15
Cedar Street and St. Paul at St. P. Sept. 15

Lindale at Lindale Sept. 21
Grand Saline at Grand Saline Oct. 5

Canton at Edgewood Oct. 12
Emory Oct. 19

Meredith at Phillips Chapel Oct. 26
Malakoff at Malakoff Nov. 2

Athens Nov. 2, 3
White, at Liberty Hill Nov. 5, 10

Troup and Overton, at T. Nov. 16, 21
Edom, at Edom Nov. 23, 24

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