RELIGIOUS WORLD

RELIGIOUS THOUGHTS.

Following is a summary of the principal sermons recently delivered in the United States and Canada by the leading clergymen, priests, prelates, religious teachers and professors of the Christian faith. In every instance the text has been carefully read and abbreviated:

PHYSICAL EDUCATION—Physical education is good, but, carried to excess, the loss is greater than the gain.—Rev. Richard Harcourt, Methodist, Philadelphia.

GOOD MEN DEMANDED—The country is demanding men—sober men, honest men, business men, Christian men—to take care of its interests.—Rev. W. H. Leach, Methodist, Chicago.

THE TARIFF AND CURRENCY—The tariff and currency questions would be better handled by a commission whose powers would be removed entirely from political influence.—Rev. G. W. Gibboney, Presbyterian, Spokane, Wash.

WATCHFULNESS—Watchfulness is the law of success in courtship and marriage, in business and pleasure, in science and art, in war and peace.—Rev. H. C. May, Unitarian, Brockton, Mass.

PEACE—The English and American flags should never more meet on the field of battle. They should unite to enfurl peace on every hand.—Rev. W. P. George, Presbyterian, Kansas City.

WEALTH—The aristocracy of wealth must die. The day is coming when the Napoleons of finance will stand shoulder to shoulder with their brothers of industry.—Rev. D. B. Greigg, Presbyterian, Baltimore.

LABOR—American labor is the most dignified on the earth. Here, in this land of the free, the artisan is as good as the capitalist.—Mgr. Thorpe, Catholic, Cleveland.

DESPOTISM—Theoretically we have popular government, but practically we are often dominated by the most degrading of all despotisms, and also the despotism of impulsive combinations and trusts.—Rev. J. P. Brushingham, Methodist, Chicago.

ANGER—Anger may be justifiable or it may be born of malice. The Savior Himself was justifiably angry, and so may we be at times. But the anger of hatred or malice is inexcusable.—Rev. P. C. Yorke, Catholic, San Francisco.

FUNERALS—Death is sacred, the grave is sacred, and a funeral procession is the most sacred of all processions. It appeals most strongly to every decent person and is respected by all worthy the name of Christian.—Rev. W. D. Joyce, Catholic, Lowell, Mass.

MORALITY—The best morality consists in not only shunning evil but in loving the good; not only avoiding wickedness, but in seeking after the pure. Spiritual growth is the fruitage of spiritual outpouring. Negative morality is stagnation.—Rev. H. L. Canfield, Universalist, Boston.

GREAT CITIES—The character of our great cities is more and more determining the character of our country. Our government is rapidly becoming a government of great cities. New York, Chicago and Cincinnati practically govern this country now.—Rev. E. A. Orr, Baptist, Chicago.

DRESS REFORM—Outdoor exercise is doing much for the women of our land, not the least being the overthrow of the hoop, the sensless train and the silly, high heeled shoes. Let us earnestly pray for reform in the wide sleeves.—Rev. W. H. Main, Baptist, Buffalo.

THE AGE OF SALVATION—This is an age of utilitarian tendencies, and Christianity as never before is benevolent and beneficent. Salvation today means more than the saving of souls. It means healing the hungry, drying the tears, giving balm to the wounded heart.—Rev. Kerr B. Tupper, Baptist, Philadelphia.

HUMAN BROTHERHOOD—The universal brotherhood of man rests and must logically forever rest upon the universal fatherhood of God, the universal redemption of Jesus Christ and the universal responsibility of both small and great before a common bar in the life to come.—Rev. H. D. Jenkins, Presbyterian, Kansas City.

THOUGHT—A man's thoughts are a good index to his character. The miser will think of his gold, the sensualist of his pleasure, the philanthropist how he can help the needy. Thus a man is known by the company he keeps within.—Rev. W. A. Allen, Methodist, Asbury Park, N. J.

CROOKED PATHS—Morbid phases of theosophy, immoral and hypocritical mediums, fanatical issues of Christian science, peculiarities of palmistry are leading many people to insanity and immorality. All these dark paths are attempts to find out truth, which can be discovered by Christ's way.—Rev. J. S. Thompson, Unitarian, Los Angeles.

THE BICYCLE—The bicycle is here to stay. It is no fad. The problem is how to use it and how not to abuse it. What Whitney's machine did for the production of cotton the bicycle has done for the emancipation of human health and comfort. Every invention has its moral influence.—Rev. J. S. Montgomery, Methodist, Toledo.

SCHOOLS OF THEOLOGY—We need a rearrangement of our Sunday service. Let us have kindergartens of theology with some of the studious methods of the schools and working on the assumption that the flock can get at what they ought to believe of the body of divinity in less than a lifetime.—Rev. A. S. Walsh, Baptist, Brooklyn.

DISTRESS—A financial depression has closed our industries, darkened our homes, hardened our hearts and aroused the whole country to turbid and suspicious inquiry. We are afflicted with conventions and theories. Radical remedies are proposed. Old ideas are no longer acceptable. The issues are vital. Not only this country, but the world is restless, fearful, distressed.—Rev. Francis Irwin, Presbyterian, Chicago.

SECOND HAND CHRISTIANS—Many men are willing to give checks to help the poor, but they are not willing to give themselves in personal visitation or in any manifestation of personal interest. They wish to use the religious societies as a slot machine, into which they shall put their checks, and from which the poor shall receive benefits in some form.—Rev. R. S. MacArthur, Baptist, New York.

LEGISLATION—Legislation must reach to the standard of morality, even to the punishment of evil doers, but there must be no religious legislation. God gives infidels even and men of every creed sunshine and rain, and so they have their rights in government. Let them have it in free America. Let us have moral legislation, but no religious legislation.—Rev. George R. Kramer, Baptist, Brooklyn.

THE PESSIMIST—The best sort of an optimist is a well balanced pessimist—a man who knows black when he sees it and is willing to call it black. It is the man who sees the coming sunset who foretells the march of the cohorts of wind and storm, who points to the open chasm who does the world a real service.—Rev. A. J. Dixon, Baptist, Brooklyn.

THE TRUE MINISTRY—A ministry that is really called of God is a body of men or women adapted to promote and promulgate moral and spiritual truth. A preacher or a teacher must have the power to communicate. Seed in a granary does not propagate itself. The pews must preach as well as the pulpit. There must be living power in the disciple ship.—Mrs. Sarah B. Cooper, Evangelist, San Francisco.

MAN—Who says man is a worm? Did God spend 1,000,000 years in shaping the world? Did God spend 1,000,000 in preparation, 1,000,000 of toil and painstaking to bring forth a worm, a thing of the dust, as the highest type? No, man is not a worm of the dust. He is a creature of infinite capacities.—Rev. Dr. Holman, Congregationalist, Sale Lake City.

DIVINE MISSIONS—In perfect consistence with our belief is the free agency of man, we believe that God calls certain men to do his work as chosen vessels. They stand in various relations to their fellows in the performance of their work but they fulfill a divine mission. Thus we have in bright succession Abraham, Moses, David, Nehemiah, Paul, Athanasius, Luther, Wesley, Washington, Lincoln.—Rev. J. R. Mace, Methodist, Camden, N. J.

THE UNCHANGEABLE—A perfect being can not change. Not from worse to better, for that would imply that he was not perfect before the change; nor from better to worse, for so being would willingly co-operate to its own deterioration; nor unwillingly, for that would imply, in the case of God, a superior being. Therefore the existence of God as a perfect being implies his unchangeableness.—Rev. Dr. Court, Presbyterian, Lowell, Mass.

THE POWER OF SIN—Sin is a great power. It looks weak enough at a distance, but up close it is possessed with more than human strength. Some of us are of some great sin, and we say we would not commit that sin under any conditions. But after awhile things change, temptations are thrown in our path until we commit the very sin for which we expressed such abhorrence.—Rev. T. W. Bell, Baptist, Atlanta.

CO-OPERATION—The moral and religious elements of a city or State should not divide, but cooperate and concentrate their energies. Methodist should not fight Baptists, nor Presbyterian antagonize Congregationalist, nor high church worry low church, but all should fight, antagonize and worry the devil and his legions. Protestant, Catholic, Jew and moral men or no particular creed can afford to stand shoulder to shoulder against the allied forces of evil.—Rev. A. J. Hawk, Methodist, Columbus, Ohio.

PERILOUS TIMES—The country has seen no more serious, critical time since 1861 than it is passing through now. Industries are paralyzed, and there seems to be no assurance of their revival. There is also danger that we shall bring down upon ourselves an avalanche of disaster. It is time to put away our purblind optimism and colossal National self-conceit, and strive to utilize all the wisdom of our best men.—Rev. Washington Gladden, Congregationalist, Columbus, Ohio.

TRUE AMERICANISM—In the coming campaign let the presumption of sincerity and real desire to serve the country be with all who have not forfeited their claim to it, and when the president shall have been elected, let it be insisted on by all true patriots that he is the head of the Nation, not the instrument of any party, and his good name and fame are in the keeping of all loyal hearts.—Rev. P. F. McDaniel, Unitarian, Boston.

AMERICANISM—The true patriot is not the ward hustler or the millionaire or the native born, but the one who lives the good life devoted to the highest prosperity of the home and state. Let others be true to the land in which they live, but Americans can and ought to be true to this, their land, the land of their names and the scene of their children's children. America then for the Americans who are American.—Rev. W. H. Leach, Methodist, Chicago.

IMMORTALITY—There is an incompleteness about everything on this side of the grave, and that becomes an evidence of immortality. We are never satisfied. The more we get the more we want. We seem to touch only the rim of reality and to be ever coming into contact with a larger world. We sometimes become dissatisfied with whatever we can comprehend. What does it all mean? Are not all those but the voices of prophets suggesting the land of the infinite?—Rev. J. I. Vance, Presbyterian, Nashville.

POWER OF THE PRESS—That which criticises presidents, rebukes congress, condemns unconstitutional laws, upholds the verdicts of juries and the decisions of the judges is the American press. Free and unbought are its utterances, mighty in its sway, a protector to our institutions and a guard to our public safety. It gives voice to knowledge and proclaims abroad the glories of religious faith. America may justly be proud of her great papers, our editors may truthfully express their gratitude to our unsurpassed journalists.—Rev. H. C. Peoples, Baptist, Rochester.

BRAVERY—The secret of true courage is in the mighty cleaving of the soul to that which is highest in its life, forgetful of its own ease and standing among men. Opportunities of this bravery come to us every day. If God should call the roll of his heroes in this or any church they would come timidly from the tasks of home and business. They have faced no bullets or lances, but have met and conquered sin and sorrow and doubt.—Rev. Wallace MacMullen, Methodist, Philadelphia.

SECRET OF SUCCESS—The secret of mastering life is to come at close quarters with the facts which surround us, to grasp them resolutely and strongly and to make the most and the best of them. Success is not achieved by thinking about it or waiting for it, but by refusing to be disheartened and by pushing through obstacles as if obstacles were the most natural things in the world and to be taken as a part not only of the discipline but of the joy of life.—Rev. Dr. Freeman, Presbyterian, Denver.

GREED OF GAIN—The whole tendency of our age is toward money getting, and this crowds out even the greater interests of home and country. Too many of our statesmen serve the country for what their country will give them, not what they will give their country; too many office-holders occupy places of trust for their own profit rather than their country's honor, and too many of our young men are living for what they can get out of life rather than for what they can put into it.—Rev. Alex. Lewis, Baptist, Worcester, Mass.

SOCIALISM—The socialism of the world says: "What is yours is mine." The socialism of Christ says: "What is mine is yours." Not that we actually divide up everything. That would do more harm than good. Inequalities would come again overnight, just as the level snow is blown into drifts by a violent wind. But the Christian holds his intellect, his talent, his resources, all that he has, as a trust from Almighty God, to administer it in the interest of others, using of it all only what is actually needed for his health and development.—Rev. Edward Judson, Baptist, New York.

THE CHRISTIAN MINISTRY—The Christian minister should be adame with earnestness and shun not to declare the whole council of God and be pure from the blood of all. Practical clearness might to characterize his work. He is to teach every man in all wisdom. The minister's work is not the sad, gloomy, pitiful and discouraging thing some people think it to be, but it is full of hope, joy and divine encouragement. He works for the future. The ages of eternity will bear witness to the part he took in the realization of the gracious plans of God.—Rev. E. M. Jones, Baptist, Pittsburg.

THE FUTURE—Death does not end all. It is the teaching of the Bible that there is a life beyond the grave. More than that, we will carry our consciousness with us into the other world. The whole world today agrees that progression is written over everything. It is not destruction, but construction. There is a vast difference between contentment and satisfaction. We can persuade ourselves to be contented, but satisfaction is never reached this side of the grave. Heaven may be very different from what we expect it to be, but it will give satisfaction to every soul.—Rev. E. P. Cowan, Presbyterian, Pittsburg.

SUCCESS—True success is independent of wealth or poverty, of fullness or want, of popularity or of unpopularity. Any and all of these are but mere accessories. If a man devotes his life and his energy to advancing the knowledge or the skill of his profession or trade, if he hears the voices of God and of reason reminding him that he is his brother's keeper, and, in heeding that voice, ministers to the needs of books or minds discovered, if he seeks and realizes the real end of his life, he is, beyond any peradventure, a genuine success.—Rev. C. L. Laws, Baptist, Baltimore.

IMAGINATION—God has made man's life imaginative. Youth is the time of visions. Ideals fill the mind. Thought is both constructive and prophetic. It plans and builds, it anticipates and enjoys the sweets of success. God has made the first part of man's life imaginative that full grown men may have visions. There are "visionary" men in whom the idealizing faculty has grown out of all proportion. I do not speak of them. To have visions men need not become visionaries. History tells us that the men who have done the most for the world have been men who had visions.—Rev. J. C. Bruce, Presbyterian, Allegheny, Pa.

HONESTY PAYS BEST—There is a general impression abroad that religious and worldly success are opposed; that the interests of this life and the interests of the world to come are at war with each other. We have been told from all sides that a man can not be at the same time in earnest in religion and prosperous in business; that if he hopes for an inheritance above he must abandon all hope of an estate here. The world has often said that, and the church has said it. But God never said it. It is as false as the devil, who is the author of it.—Rev. V. M. Goodchild, Baptist, New York.

PICNICS.

Sam Jones Goes to One Which He Thoroughly Enjoyed.

I spent the day in a beautiful grove with two beautiful, clear, sparkling springs bubbling from under the cliff, with the beautiful Etowar river rolling along near the edge of the grove, picnicking with a number of neighbors and friends. I was frequently at picnics when I was a boy, since I have been a man, but this is the first old Georgia picnic I have enjoyed for 20 years. It was a day of solid enjoyment, of social pleasure, and physical fulfillment. For more than a score of years I have crowded my days and weeks into the labors and toils of the evangelistic work and the lecture platform. As we get older we get young again. We find our tastes and our appetites and our enjoyments in the things of childhood and youthhood. It makes us recall the days gone by. Since coming back home this evening from the picnic I have been "ruminating," as Bill Arp says, over the day and the memories which it brings up. When I was quite a boy I lived in the country. The old-fashioned ginger cake and persimmon beer were the luxuries of the picnic occasion. I can remember the old black woman who had her large basket full of old-fashioned ginger cakes, her jug of persimmon beer and the tin cups sitting around it. Five cents for a ginger cake about eight inches long, four inches wide and an inch and a quarter thick, and a cup of persimmon beer thrown in. My money generally gave out on occasions like that before my capacity did. I then frequently felt that if ever I grew to be a man my highest ambition would be to have solid cash enough in my pocket to fill up thoroughly on ginger cakes and persimmon beer; but like St. Paul, said: "When I became a man I seemed to do away with childish things."

It was a touching incident when the son of an eastern home who had spent many years in the west came back to his old mother's home in the east and brought his wife and several children with him to enjoy the social days with the old mother at home. On one occasion at the table he said to her: "Mother, can you bake some good old ginger cakes like you used to bake when I was a boy?" She said: "Yes, son, I have not forgotten how." Then he said: "If it is not too much trouble bake them. I want to eat some more of your good old ginger cakes before I go back west." The mother baked the cakes and when he picked up one of them, after a bite or two of the cake he turned to his mother with a disappointed look upon his face and said: "Mother, these are not like the ginger cakes you used to make." "Oh, yes," she said, "my son, they are the same ginger cakes I used to make, but I haven't got my same little boy to eat them!" The ginger cakes are the same, but the boy has changed. How true this is, not only with ginger cakes, but with everything else. When I remember the days when I used to go bathing in the creeks, fishing in the ponds, rollicking in the fields, rabbit hunting by day and 'possum hunting at night, who, with me, would not like to go back and live those days again? Watermelons were better then than they are now; peaches are not the same, because the boy has changed. Stick candy then was better than the finest fruits and candies now. The old-fashioned game of marbles, the game of hide switch, town ball—not baseball. Oh, how these thoughts with magic power take me back to childhood's hour, with father and mother as my guardians and protectors, the ones who loved me and fed me and clothed me and spanked me on the one side and all the fun and frolic I could get out of life on the other side.

How kind in a good Providence to throw around children the joys and pleasures which they fall heir to, and all the sterner, wearisome things are shut out from them. No creditors to dog them, no hardships to crush them, no heartaches to bereave them. Like the calves and colts of the pasture they rollick and run almost as free from cares as the colts themselves; but by and by they grow up to manhood and womanhood, in the natural order of things they marry, and then comes the tug of war, the battle of life. Shall I win it or shall I lose it? Shall I be swept with the current or ride on some of its waves to fortune? Children which come to the home come like angels to bless us. They bring only good to us; but when sickness comes to them and in after years folly and sin and wrong should come to them along with the other battles of life, we frequently feel that the burden is more than we can bear. God waits for us to get strong before He loads us, and we all carry according to our capacity.

These thoughts are the aftermath of the pleasant day spent at the picnic grounds, but an old-fashioned picnic under the shades of the broad spreading foliage of the beech trees we spread out the tablecloth until the length grew and then the baskets being emptied upon the tablecloths, and then the tablecloths being emptied into our capacity until all the grown people, children, servants and all were full and feasted. A thousand merry laughs, a thousand cheerful faces, a thousand cheerful looks. It seemed that every person left every care and burden behind them and came to enjoy the day without reference to goldbuggery or silverdiggery, high or low tariff, or the world, flesh and the devil, and while the fearful drought was playing havoc with the corn and cotton the harvest of both being cut off at least one-half—we forgot it all and seemed to remember only that it was a day of pleasure and enjoyment. When ever we can bring such days into the busy life of men we ought to do it. If the over-worked brain and muscle of this country could see more days like this we would have less doctor's bills to pay, fewer coffins to buy, and less crape to wear. If every day that comes to man could be a day like this I see no reason why a man should not live 969 years as Methuselah did. I sometimes wonder if the old patriarchs who lived from 500 to 1,000 years could have lived one-fourth or one-tenth of that time if they had lived amid the roar and rush and pull and dig as men do to-day. After all, I am content with my lot. Amid the work and worry of life I have a thousand pleasant hours to one day of insufferable cares. I want to live forever, and I believe the way to live forever is to live best and happiest here. I am glad I went to the picnic.

SAM P. JONES.

MAY BE SATOLLI'S SUCCESSOR.
MOST REV. SEBASTIAN MARTINELLI.
(Prior General of the Augustinian Order.)

LOCAL CHURCH NOTICES.

BAPTIST.

First Baptist Church—Services this morning at 11 o'clock. Subject: "Heart Rest." Services tonight: Song service at 8; preaching service 8:15. Subject: "The Riddle of Life—Husbands and Wives."

Second Baptist Church—Corner Hardy and Liberty. J. M. Kellin, pastor. Sunday school at 9:30 a. m. J. H. Pruett, superintendent. N. H. Carson, assistant superintendent. Preaching at 11 a. m. and 8:15 p. m. by the pastor.

North Houston Baptist Church—Corner Waverly and Common streets, Fifth ward. Sunday school at 9:30 a. m., L. H. Freak, of superintendent. Preaching service 11 a. m. by Pastor Hudson. Subject: "The Seven-fold Nature of Divine Revelation." third series. "God Speaks in the Conscience." Welcome to all. Special invitation to the unconverted. Come and worship with us and be assured of God's love while He speaks in the conscience. Prayer and praise service Friday night.

San Felipe Mission Sunday School—On San Felipe street. M. C. Barber, superintendent; Frank Fox, assistant superintendent. Sunday school at 4 p. m.

PRESBYTERIAN

First Presbyterian Church—Corner Main street and McKinney avenue. Rev. William Heyne Leavell, pastor. Sunday school at 9:30 a. m. in chapel, entrance on McKinney avenue. E. W. Taylor, superintendent; John E. Willey, assistant superintendent. Public services at 11 a. m. and 8:15 p. m., with preaching by Rev. R. H. Byers, D. D. Young People's Society of Christian Endeavor at 6:45 p. m. in chapel. Strangers cordially welcomed to all these services.

Second Ward Presbyterian Chapel—Corner Hamilton street and Magnolia avenue. Sabbath school at 4:45 p. m. Preaching at 8:30 by Rev. L. M. Fleming every Sunday. Strangers welcome.

Hardy Street Presbyterian Church—G. W. Story, pastor. Sunday school 9:45 a. m., J. M. Smith, superintendent. Preaching at 11 a. m. Subject: "Salvation by Faith Only." Junior Endeavor at 2 p. m. Senior Endeavor at 7 p. m. Frank Campbell, president; Henry Word, secretary. Evening service beginning at 8 o'clock. Subject: "The History of a Fallen Woman."

METHODIST.

Washington Street Methodist Church—Preaching at 11 a. m. and 8 p. m., by Rev. J. W. Horn, pastor. Sunday school at 9:30 a. m. W. W. Scoffey, superintendent. Epworth League prayer meeting at 7 p. m. Song service by the choir 7:45 p. m. All are invited to attend.

Sealy Methodist Church—Sunday school at 9:30. W. B. Jones and A. G. Howell, superintendents. Public services at 11 a. m. and 8:30 p. m. Young People's meeting at 7:30 p. m. G. C. Rankin, pastor.

McAshan Methodist church—Corner Buffalo and German streets. Second week. Rev. C. A. Hooper, pastor. Sunday school at 9:30 a. m. J. B. Hanks, superintendent. Preaching at 11 a. m. and 8:30 p. m. by the pastor. Juvenile Missionary society at 4 p. m. Epworth League at 7:45 p. m. Prayer meeting Wednesday night.

Meltowen Avenue Chapel—Meltowen avenue, between Louisiana and Smith streets. Sunday school at 3 p. m. All invited. A. T. Wansbrough, superintendent.

Tabernacle Methodist Episcopal Church (South)—Corner Polk avenue and Carolina street, Rev. O. T. Hotchkiss, pastor. Services today: Sunday school at 9:30 a. m., J. V. Dealy, superintendent. Preaching by the pastor at 11 a. m. and 8:15 p. m. Epworth League prayer meeting at 7:15 p. m. Wednesday evening at 8:30 regular weekly prayer meeting. Friday evening at 8:30 Epworth League weekly meeting.

McKee Street Methodist Episcopal Church, South—McKee street between Providence and Court streets. Rev. S. W. Thomas, pastor. Services today: Sunday school at 9:30 a. m., J. D. Freeman, superintendent. Preaching at 11 a. m. by Rev. J. L. Hendry, missionary to China. Epworth league prayer meeting at 6 p. m. Preaching at 8:30 p. m., by the pastor. A cordial welcome is extended to all who will attend.

Silver Side School House—Preaching at 3 p. m. by Rev. J. W. Horn, and 8 p. m. by Rev. W. H. Phillips.

First German M. E. Church South—Corner McKinney avenue and Milam street. Rev. D. Schrimpf, pastor. Sunday school at 9:15 a. m., E. Fluche, Sr., superintendent. Preaching and communion service at 10:30, lead by P. Mumme and William A. Knolle, P. E. Afternoon service, love feast at 3:30 p. m., lead by Rev. William A. Knolle, P. E. Preaching at 8 p. m. by Rev. H. W. Webse. Under all probability the services will be carried through the next week. To all we extend a hearty welcome. Come all.

LUTHERAN.

German Evangelical Lutheran Trinity Church—Louisiana between Preston and Prairie avenues. Sunday school at 9 a. m. Morning service at 10 a. m. No evening service.

Service every Thursday at 8 p. m. in Brunner at Professor Telger's school house. J. Barthel, pastor.

EPISCOPAL.

Christ Church—Corner of Texas avenue and Fannin street, Rev. H. D. Aves, rector, Rev. A. R. Lewis, assistant. Ninth Sunday after Trinity. Holy communion at 7 a. m. Holy communion and sermon at 11 a. m. Evening prayer and sermon at 8 p. m., officiant, the rector. Sunday school at 9:30 a. m., Messrs. W. D. Cleveland and W. V. R. Watson, lay superintendents. Holy communion on the feast of the transfiguration August 6 at 9 a. m.

Trinity Mission—Corner Meltowen avenue and Louisiana street. Sunday school at 9:30 a. m. Mr. B. F. Bailey, lay superintendent. Holy communion and sermon at 11 a. m., officiant, Rev. A. R. Lewis.

St. John's Chapel—Avenue A, Texas and Leonard streets. Sunday school at 3 p. m., Mr. Simon Fraser, lay superintendent. Evening prayer and sermon at 4 p. m., Rev. A. R. Lewis, officiant.

Clemon's Chapel—Corner Dunham and Sabine streets. Sunday school at 9:30 a. m., Mr. Sessums Cleveland, lay superintendent. Evening prayer and sermon at 8 p. m., Rev. A. R. Lewis, officiant.

St. Mary's Cathedral—Fifth ward, corner of Congress and Hardy streets, Rev. W. K. Lloyd, rector. Sunday school at 9:30 a. m. Evening prayer and sermon at 8 p. m. Lay reader, officiant.

CHRISTIAN.

Central Christian Church—Rev. J. C. Mason, pastor. Preaching every Sunday at 11 a. m. and 8 p. m. Communion at 10:45 a. m. Sunday school at 9:30 a. m. Young People's Society of Christian Endeavor Meeting at 7 p. m. Prayer meeting Wednesday at 8 p. m. Teachers' meeting Friday 8 p. m.

Common Street Christian Chapel—Henry R. Logan, pastor. Sunday school, 3:30 p. m. Christian Endeavor 4:30 p. m. Preaching at 8 p. m. every Sunday. Prayer meeting Thursday at 8 p. m.

CATHOLIC.

Church of the Annunciation—Mass at 7 and 10 a. m. Vespers and benediction at 7:45 p. m.

CHRISTIAN SCIENCE.

Christian Science services will be held at Bryan's hall, 304 Fannin street, at 11 a. m. The international Sunday lesson will be considered from a Christian Science standpoint by reading references from the Bible and the text book, Science and Health, "God's Kindness." All are cordially invited.

SALVATION ARMY.

The Salvation Army—Corner Capitol avenue and Main street. Meeting every night at 8 o'clock, conducted by Captain and Mrs. Yeager. Sunday services: Holiday meeting, 11 a. m., great open air meeting on Market Square at 3:30 p. m., continued in the hall at 7:30 p. m. All are earnestly invited to attend.

COLORED CHURCHES.

The sacrament of the Lord's Supper will be administered at the following Methodist Episcopal churches today: Mallalieu chapel at 11 a. m., Beaston chapel, at 3 p. m., Sloan street chapel, at 3:30 p. m., St. James chapel, at 8:30 p. m. Wm. Barbee, presiding elder.

HANNA LITERATURE FREE.

The A. N. Kellogg Company to Help Make Converts for Gold.

In his endeavor to convince the dear people that McKinley is their friend and that his election is necessary to their well being, Mark Hanna has called to his aid the A. N. Kellogg Newspaper company, which has a large clientele among country newspapers, which it supplies with ready matter or stereotype matter.

The Kellogg company has offices in every important city of the United States and sends out its matter to a vast number of papers, which Mr. Hanna is anxious to reach. Accordingly, he has made a deal with the Kellogg people, the nature of which is outlined in the following circular sent out from the St. Louis office of the Kellogg company.

"Dear Sir—We have been authorized to offer you, free of charge, a six-column folio half sheet supplement, both side printed and containing reputable matter. The first page will contain the republican platform, McKinley's speech to the Polo club, delivered at Canton shortly after his nomination, also some sound currency matter. The second page will contain the democratic platform, also three columns of quotations from the leading democratic papers which have helped the Bryan-Sewall nomination, also a full and authentic list of the democratic papers which have boxed the above ticket.

"As you see, the supplement will be a strong republican sheet. It will cost you nothing. If you want it we will print and ship with your regular edition.

"About four or five of the supplements of a similar character will be issued during the campaign. If you want the entire series, kindly advise us and we will ship them as fast as made.

"All of the matter in these supplements will have the official indorsement of the republican National committee, and will therefore be particularly useful to a republican paper. A prompt reply is requested, advising us whether you want these supplements. Yours truly,

"A. N. Kellogg Newspaper Co."

F. C. Wood, resident manager of the company, was asked by a Post-Dispatch reporter:

"Who prepared the matter contained in the republican supplements referred to in your circular?

"The matter is prepared by the republican National committee," promptly replied Mr. Wood.

"Who foots the bills?

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One of the most profitable institutions conducted by the State penitentiaries is the tobacco manufacturing department. It manufactures chewing tobacco for the exclusive use of convicts and saves the State an outlay of at least $300 per annum. The factory is managed by L. H. Strother, an expert in the manipulation of tobacco products. He usually has about eleven men under his supervision employed in the various processes of manufacturing chewing tobacco. First comes the task of grading qualities, then they steam, flavor and mix; then dry and box for shipping to the various farms and institutions for the use of convict labor. The factory is complete in all particulars and Mr. Strother gives close attention to all the necessary details which require expert judgment and management. There are certain seasons in the year devoted to tobacco manufacture by the State, and an average of 4,000 pounds of chewing tobacco is prepared by convict labor under the supervision of Mr. Strother. This factory in no way conflicts with free labor in Texas and is one of the most economical industries of the State penal institutions. Mr. Strother believes that Walker county is a splendid section for tobacco culture and the encouragement of local merchants would add much to the value of agricultural products in Walker county.

DR. REA

Celebrated Eye, Ear, Nose, Throat, Catarrhal, Chronic and Nervous Diseases Specialist. Cures where other Doctors fail. Everybody satisfied. Many praising him.

Dr. Rea is president of the Southern Medical and Surgical Institute, Louisville, Ky., with established offices in most of the best cities in the United States, besides having an immense health sanitarium at Spirit Lake, Iowa. Have newly opened an office in Houston, Texas.

Dr. Rea has no superior in diagnosing and treating Diseases and Deformities. He will give $50 for any case that he can not tell the disease and where located in five minutes.

Treats all Curable Medical and Surgical Diseases, Acute and Chronic Catarrh, Diseases of the Eye, Ear, Nose, Throat and Lungs, Dyspepsia, Bright's Disease, Diabetes, Liver, Stomach, Constipation, Rheumatism, Chronic Female and Sexual Diseases, Neuralgia, Sciatica, Dizziness, Nervousness, Slow Growth in Children and all Wasting Diseases in Adults, Deformities, Club Feet, Curvature of the Spine, Diseases of the Brain, Paralysis, Heart Diseases, Eczema, Varicocele and Hydrocele properly treated. Cancers, Tumors, Wens, Birthmarks, Red Nose and Superfluous Hair on the Face or Body removed. Epilepsy or Fits cured. YOUNG, MIDDLE-AGED and OLD, Single or Married Men, and all who suffer with LOST MANHOOD, Nervous Debility, Spermatorrhea, Seminal Losses, Sexual Decay, Failing Memory, Weak Eyes, Stunted Development, Lack of Energy, Impoverished Blood, Pimples, Impediments to Marriage, also Blood and Skin Diseases, Syphilis, Eruptions, Hair Falling, Bone Pains, Swellings, Sore Throat, Ulcers, Effects of Mercury, Kidney and Bladder Troubles, Weak Back, Burning Urine, Incontinence, Gonorrhea, Gleet, Stricture—receiving treatment, prompt relief and cure for life. Both sexes treated confidentially and privately. Piles, Fistula, Fissure and Rupture cured by our new methods. Wonderful cures effected through correspondence. Write full statement of your case, enclosing stamps to insure reply. Office hours, 9 to 12 a. m., 1 to 4 p. m. Consultation in German and English free. Call or address

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Train Schedule in Effect July 12, 1896.

SOUTHBOUND. P.M.	P.M.	P.M.	A.M.	A.M.	STATIONS.	NORTHBOUND. A.M.	A.M.	P.M.	P.M.	A.M.
6:00	6:50	1:30	9:20	6:00	.....HOUSTON.....	8:40	11:25	4:00	10:45	7:15
7:00					.Sylvan Beach, La Porte..					7:25
.....	7:36	2:16	10:16	6:46	..... West La Porte	7:55	10:38	3:42	9:43	.....
.....	7:38	2:18	10:18	6:55	..... SEABROOK	7:43	10:28	3:32	9:16	.....
.....	8:15	2:55	10:55	7:25	.... Texas City Junction	7:16	9:56	3:26	8:25	.....
.....	8:40	3:20	11:20	7:50	..... GALVESTON	6:50	9:35	3:00	8:00	.....

TEN DAILY TRAINS—All trains use Grand Central Depot at Houston and Union Depot at Galveston. Close connection with Trunk lines at Houston.

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