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Editorial.

THE PREACHER AS A CITIZEN.

There is a very decided impression in some quarters of society that the preacher, by virtue of his sacred vocation, belongs to a sphere which separates him from the social and business life of ordinary men. Under such circumstances it is maintained that, inasmuch as he is called of God to the ministry, his duty restricts him to the needs of the sick and the dying and to the public function of preaching the gospel, but he is to take no part in the complex duties of citizenship. He is to run the interests of the Church as a strictly religious institution, and leave civic, social and political matters exclusively to the men of the world. To these things his eyes must be closed; and he is to hold himself aloof from the evils growing out of the abuses of the community on account of low public sentiment and the irregular lives and wicked practices of the people. To do otherwise is to mix Church and State and bring about numerous grievances. If he even takes the position that the laws ought to be equitably administered, or that public evils ought to be suppressed, or in any way call attention to the moral phases of these questions, the cry is raised that he is meddling with affairs that do not concern him, and that he ought to be scoured back into the pulpit. All of this hue and cry is the result of a state of things which prevailed several centuries back when the ministers were Roman Catholic priests and assumed control of temporal matters in their given communities. Such were the fearful abuses that grew up out of this union of Church and State that it required the thunders of the Reformation to bring about a change. And to this good day when intelligent ministers take any part in regulating social and political evils, the friends of gambling dens and barrooms try to frighten people with the old scarecrows of centuries gone by. The fact is a preacher forfeits none of his rights of citizenship by becoming a minister. It is still his duty to take an interest in anything affecting the weal of the people. He must be prudent and wise in his relation to such questions, but when public officials fail to enforce the statutes, when moral sentiment is outraged, when liquor men defy the people, it is the duty of the minister, as a citizen, to mold public sentiment in the interest of better laws and in the interest of stricter law enforcements. He has a right and it is his duty to contribute in whatever way he can toward the civic uplift of the community. He is not to live in a band-box, and play the part of a recluse when public morals are being abused. Yet in such things he must be as wise as the serpent and as harmless as the dove. He must walk and work in such way as to make himself an instrument in saving the souls of the people as well as to bring about a better state of morals through the enforcement of laws. He ought to be the best citizen in the whole community.

THE LEGAL PROFESSION.

The legal profession is one of the most honorable vocations in our American life. Among its members are numbered some of our most distinguished citizens. They are distinguished not only for their intellectual achievements, but also for their moral and religious characters. That it is necessary for a man to be a trickster in order to succeed at the bar is a slander and has no foundation in fact or experience. There is no reason why a successful lawyer should not occupy the highest moral plane in the prosecution of all his duties to his client and to himself. If he does not, it is because the fault lies in his own instincts and character and not in the honorable profession to which he belongs. A man who is low and groveling and base at the bar, would be equally low and groveling and base in any other calling. Nevertheless, it is a fact that the practice of law opens up a fruitful field for trickery, cunning and double-dealing scarcely found in any other legitimate vocation, and there are a great many designing men who take advantage of it and work it for all there is in it. Hence, it is a fact that there are many so-called lawyers who are nothing more than shysters. They are on the alert for questionable cases and methods. They stand in with the criminal classes, take from them retainers when they know of their guilt, resort to all sorts of subterfuges to defeat justice, and aid in all possible ways to keep these unworthy wretches out of the clutches of the law. Right here in Texas there are cut-throats, thieves and robbers, to say nothing of red-handed murderers, kept out of the penitentiary and from the hangman's noose through the aid and connivance of sharp, cunning and unworthy men who pose as lawyers. Such men are simply after the money of these scoundrels, and in order to get it they will wink at the suborning of witnesses, the packing of juries and at all other methods for defeating justice, and through their efforts these criminals go scot-free to practice their crimes and vices upon society. We do not hesitate to say that this class of lawyers is responsible for seven-tenths of the rascality now going on in Texas. Such men are a disgrace to the legal profession and a menace to the peace and welfare of society.

GOD'S LOVE FOR THE BEAUTIFUL.

God's love for the beautiful is everywhere manifest in the natural world. This is perceptible in the valleys, the hills, the mountains, the rivers and the seas. In all these works of nature there is variety, and they are so related to each other as to make one harmonious whole. Whatever may be their grandeur and sublimity, there are delicate tracings of beauty all through them and their awfulness is relieved by the exquisite touches of the unseen hand which gave them form and character. This sense of the beautiful is also seen in the structural life of the animal world. The bird, the squirrel, the fox, the deer are models of grace, proportion and symmetry. In form, in color and in motion they are the expression of the law

of congruity. In them there is nothing grotesque, ugly or repulsive. We look upon them with pleasure and admiration. This same fact is also apparent in the realm of vegetable life. From the blade of grass to the largest tree, the law of beauty manifests itself. Hugh Miller, the rugged old scientist, was once rambling through the Grand-pan hills and by chance came upon a flower of rare beauty, and he exclaimed: "Surely He hath loved it." His idea was that none but a God who loved the beautiful would make for his own use such an exquisite plant and drop it away out there where his own mind alone could enjoy it. And what refined beauty do we behold in the flower! Its delicate stem, its shapely leaf and its rich fragrance, all coupled with the harmonious shades of color, give joy to the beholder. These flowers make up the artistic features in nature. They bloom in the garden, on the plain, along the brooks, in the hills, on the mountains, and in the faraway woods where no human eye beholds them. They adorn and beautify the handiwork of the Creator. So that wherever you look you can see God's love for the beautiful. Whether in the earth beneath or in the heavens above this idea reveals itself in unmistakable forms. Therefore, does it not follow, that God is just as fond of the beautiful in moral and religious character as he is in nature? His own character is the highest expression of spiritual beauty. To be like him is to be beautiful in desire, in thought, in speech and in conduct. His great heart is made to rejoice when our lives are in perfect harmony with his will, and when his own image is reflected from our conscious experience and personal kinship with himself. He delights to see us as in our moral purity, spiritual excellence and harmonious perfection in all our relationships. To this end he has created us in his own likeness and called us unto a life of righteousness. Hence, if God finds pleasure in the beautiful throughout the material world, his pleasure is enhanced a thousand-fold in the moral beauty of his intelligent children. He wants nothing grotesque, ugly or repulsive in their conduct and characters.

"Blessed are they that are persecuted for righteousness' sake," but not on account of folly, indiscretion and eccentricity. Many people so conduct themselves in the name of Christ as to merit ridicule and then imagine that they are persecuted for Christ's sake. There is no commandment in the New Testament requiring people to be odd, grotesque and religiously naughty. There is no room in a thorough Christian character for the qualities of the clown, the harlequin, the buffoon or the scold; and when people cultivate these unnatural and unlovable traits and practice them before the world and thereby bring themselves into contempt, they can not claim that they are "persecuted for righteousness' sake." They are ridiculed because they succeed in making fools out of themselves for lack of sense. The persecution of which Christ speaks is not of this kind and it is not experienced by this sort of misguided people.

LODGE DUTIES AND CHURCH DUTIES.

Every community, however small or large in population, has from one to a dozen or a score of lodge organizations. These represent all departments of life. Some of them are fraternal, others are social, and many more are labor organizations. In the latter, they are all unobjectionable, and the most of them serve some good end. No decent man in the community deserves to be in more of these lodges, yet his membership costs him something in the way of time and annual dues. More than this, it takes a good deal of his time to attend meetings of his lodge or lodges, and to pay dues to them. I usually go to a dozen or more lodges, attending the meetings and in his attendance uses the money. If he is not, then he is in danger of suspicion, and this would be a stigma on both man and wife to endure. Periodical meetings are often held by the most of these organizations. On the contrary, we belong to a few of them, and find them helpful in many ways. But the trouble is, that many men who belong to the Church often place their dues in their lodges above those to the Church. From their actions we conclude that they place a much higher estimate upon their lodges than they do upon their Church privileges and obligations. They will pay dues regularly to their lodges and deliberately withhold their dues from the Church. They will not fail to attend a lodge meeting, but rarely ever during the course of a year meeting, especially go to Church services, and never put their heads in a Sunday school. This is all wrong and it is a violation of one's Church views. He has the right to pay lodge dues and to attend their meetings, but the Church is a dispensation of God whose teachings involve the salvation of the soul of man and the development and maintenance of a high moral and spiritual character, and next to the family the Church has the highest claims upon the mind and the time of its membership. His demands upon us ought to be first, and the lodges second. We have no right to put them aside and then set it aside for the lodges. After we have done our duty financially and otherwise to the Church, then we are at liberty to do whatever we can for the lodges. It is a fact that all over this country the Church is suffering because many of our members are habitually giving the lodges the preference over the Church in the matter of paying at their dues and attending upon its weekly meetings. And many of them give more time to the study of lodge literature than to the Bible and Church history. This ought never to be the case, for the Church ought to be primary, the lodges secondary, and not until we have fully done our duty to the former ought we to be overly careful about the latter. The Church is from God, and it was bought by the blood of Christ, while the lodge is of man and is for social and pecuniary benefits, mostly. Therefore, let the Church have the pre-eminence of all times and under all circumstances. Such a course will not, in the least, injure the character or impair the influence of any morally disposed and worthy lodge organization.

The Methodist Itinerant and His Salary

By Rev. John L. Williams.

Perhaps no man ever had a more exalted opinion of the "Gospel of Jesus Christ," or showed more enthusiasm in preaching it than St. Paul. He had a good reason. There is no grander vocation than the Christian ministry. To be qualified for the highest success in it, what attainments are needed in every department of scientific and theological knowledge? And to secure these what years of study and expense are involved? Then when the work is entered on, what wisdom and tact; what theories and practices; what devotion and self-sacrifice; what protracted toil and endurance are required?

Let's turn to Paul's first epistle to the Church at Corinth and see what was Paul's conception of the duties of the Church to the ministry. He says:

"Have we not the power to lead about a sister, a wife, as well as other apostles, and as of the brethren of the Lord and Cephas?" Or I only and Barnabas, have we not power to forbear working? Who goeth a warfare any time at his own charges? Who planteth a vineyard and eateth not of the fruit thereof? Who feedeth a flock and eateth not of the milk of the flock?"

"Say I these things as man?" or saith not the law the same also? For it is written in the law of Moses, thou shalt not muzzle the mouth of the ox that treadeth out the corn. Both God take care of oxen; he saith he it always is for our sakes? For one saith no doubt this is written, that he that ploweth should plow in hope, and that he that thresheth in hope, should be partaker of his hope. If we have sown unto you spiritual things, it is a great thing if we shall reap your carnal things. Do ye not know that they which minister about holy things, live of the things of the temple; and they which wait at the altar are partakers which the altar? Even so hath the Lord ordained that they which preach the gospel should live of the gospel. 1 Cor. 9: chapter 1.

A conscientious clergyman is the hardest worked man among us and yet there are very many that look upon him as a kind of a drone in the hive and have a vague idea that he is well paid for doing very little. The clergy are the worst paid body of laborers in this country. They work with ability and zeal. The majority of them are educated sensitive men often carefully nurtured, and they are expected to be everybody's servants. They are to preach at least twice on Sunday, to lecture and expound during the week, to make pastoral visits in sun or storm, to visit the poor, to be the confidants and counselors of a thriving always in every sermon to be fresh and bright and ever ready to do any public service that may be asked. He is the town pump at which everybody may fill himself with advice. He is the town bell to summon everybody to every common enterprise. He is the town beast of burden to carry everybody's pack. And with all this he must have a neat and attractive Sunday. His wife must be always ready and well dressed in the parlor, although she cannot afford to hire sufficient help. And the preacher's children must be well behaved and properly clad, and his house must be kept as a kind of a hotel for the traveling ministry. Of course he must be a scholar and familiar with current literature and he may justly be expected to fit at least a half dozen boys for college every year.

Sometime ago, some one questioned Mr. W. Lindsay Alexander of Edinburgh concerning his work and in reply he was reported to have said:

"I write as much every year as would make more volumes of printed matter than a prolific author could produce in the same time; I have a correspondence to maintain as large as that of a lawyer in good practice, and I have to make almost as many visits to the sick as a medical man."

The Christian minister is a physician under divine appointment in the great world hospital where he is confronted by every variety of moral disease. It is sometimes his office to "Raze out the written troubles of the brain and with some sweet antidote cleanse the stupefied bosom of the pernicious stuff which weighs upon the heart."

Milton says: "The minister whose calling and end in spiritual ought to be honored as a father and physician of the soul, with a sun-like and disciple-like reverence, which is, indeed, the dearest and most affectionate honor, most to be desired by a wise man, and such as will easily command a free and plentiful provision of outward necessities, without this further care of this world."

Many centuries ago the wisest Man who ever trod on earth maintained that work is justly entitled to wages,

He directs his disciples "to take neither stores nor wallets, neither bread nor money, nor to have two coats." "In whatsoever house ye enter, in the same house remain, eating and drinking such things as they have. For the laborer is worthy his hire." In this charge the Master established for all time the principle of equity, that the preacher should be supported by his hearers.

In the days of our fathers it was hard to obtain money for Churches, this furnished a kind of an apology for the shortcomings of the Church; this is illustrated by the reply of one of our preachers in my old home State, Alabama, when questioned as to the amount of his salary: "My people give all they are able, and I take all I can get."

A few years since there were not less than twenty thousand clergymen in our vast country whose salaries were less than five hundred dollars thus making according to another writer, every fifth Church in the nation a town poor house, and keeping its minister a pauper. The following may sketch in brief the subject with certain grim humor:

Father Tutwiler, says the moderator of a western Presbytery, "please state what compensation you have received during the year?"

The person addressed cleared his throat. "Yes, Mr. Moderator, I preached the last year First Sabbath of the month Limestone Ridge, second Sabbath, Boggy Bottom, third Sabbath Plum Creek, fourth Sabbath Smith's Hollow, fifth Sabbath, when there was one, at Jackson's Crossing. It has been rather a hard year brethren. I had to travel late Saturday night several times to Boggy Bottom, the mud was very deep. Smith's Hollow, the Church is on the other side I had to swim twice. Plum Creek was fast flowing. I had to camp out one night until it ran down. I managed to get over the rheumatism before the next Lord's day—"

But Father Tutwiler, the moderator urges, "the question is now upon compensation. What salary did you receive from all these various charges?"

"Compensation?" Yes, I know, Mr. Moderator, I left it to the people. There was no agreement. The people are poor and few and scattered. Five points Limestone Ridge, Boggy Bottom, Plum Creek, Smith's Hollow, Jackson's Crossing important centers. My horse gave out, brethren

Father Tutwiler, your compensation?"

Left it to the people. Moderator I never missed a single Sabbath at any point. At the end of the year the only compensation I received—

One excellent brother was exasperated into making a speech denouncing Father Tutwiler and all laborers like him for submitting to such treatment. But dear old Father Tutwiler has been in the receipt some years now and will be forever. "We would rather pay the old soul not to preach good Christians remarked, who felt it a duty to attend.

Father Tutwiler of course that is not his real name had received a thorough collegiate and theological training must have been a much stronger preacher in his earlier days.

Yet poverty, care, work upon his fragment of a farm, mortification until it became his lifelong bread and salvation.

Compensation? For the year I was quite sick, Moderator, he said, at Smith's Hollow in consequence of my writing. The brother with whom I stayed let me have their vial of paregoric. Monday before leaving I offered to return it. Oh no, Father Tutwiler, they said, "ye may need it again. Keep it, keep it," and that, Moderator, is all the compensation I have received from the points I have mentioned for my labors during the year."

Dr. Nathan Bangs said: Brother, there may be a possibility of getting to heaven if you preach not the gospel of Christ, but if you have been called to this work and do not respond, another will take your crown.

I went into the pulpit with extreme reluctance, and there has not been a week since I was licensed to preach, A. D. 1887, when the sense of unfitness has not distressed me, and yet I have always felt this is the work for which my life has been spared. The tenderest recollections of my life are associated with my few years of ministerial work. In the different charges, where I have preached, every square foot of which has a sort of sacredness to me, the houses, the roads, the message altars, the graves, all make up a totality of experience that I would not exchange for the fortune of a Vanderbilt or an Astor. Yet peculiarly, I have often been in straitened circumstances, but if this were my dying testimony, I would bear witness to the faithfulness of the Great Head of the

Church in giving me a competence.

After all, my brethren, this life does not consist in the abundance of the things that we possess."

"Consecrate me now to thy service, Lord, By the power of grace divine; Let my soul look up with a steadfast hope, And my will be lost in thine."

FURTHER FACTS AND FIGURES ABOUT FOREIGN MISSIONS.

No. 2.

I wish now to call attention to some other facts and figures about the work of missions in foreign fields for which I do not have space in my first article:

1. Those who are opposed to foreign missions are often heard to say: "I believe in home missions, but not in foreign missions. And then we have so much to do at home that we can't afford to send the gospel to China, Japan or any of the heathen lands so far away." But it is a fact that those who talk that way as a rule are doing the least for the work at home of any class of Church members that we have. It is true that there are some noble exceptions among them, but the great majority of those who talk that way are not live, energetic workers in the Church at home. If it be true that we have so many heathen, or unconverted people at home all around us, then why is it that those who urge this as an objection to foreign missions do not go to work more earnestly and vigorously to get these people converted and brought into the Church? How many of those who are opposed to foreign missions have ever been known to be instrumental in the conversion of souls in their home Churches? Is there even one who is really opposed to foreign missions that has ever led a soul to Christ? Besides this, if we look carefully into the lives of those who are opposed to sending the gospel to the heathen, I fear that we will find they are not in the enjoyment of religion themselves. They are living at a great distance from God, and perhaps allow themselves to drink, dance, frolic and spend money on Sunday excursions and in other ways that minister to their carnal appetites and passions instead of spending it for the spread of the gospel. Again, if it be true that there are thousands of heathen at our doors that need to be converted, is it not because of the gross immorality and ungodly lives of many of those who profess and call themselves Christians? But another fact to consider is, that if there are thousands all around us who are unconverted, it is their own fault. They could be saved if they wanted to be. There is scarcely a community in all our broad land that is entirely without the gospel, and all men can have the opportunity of hearing it if they wanted to do so. But not so with the vast millions of the heathen world, as we propose to show a little further on. There are those also who say, "O if God wanted the heathen saved don't you know that he would save them without our money?" It is astonishing that anybody of even ordinary intelligence would talk that way, and yet there are some people in the Methodist Church who give utterance to just such words as these. Now if we desire to know just what God wants we can easily do so by going to his Word. Let us see then what the Book says on that subject: "For this is good and acceptable in the sight of God our Savior, who will have all men to be saved, and to come to the knowledge of the truth. For there is one God and one mediator between God and men, the man Christ Jesus, who gave himself a ransom for all to be testified in due time" 1 Tim. 2: 3-6. Here then we see clearly what the will of God is. He wants all men to be saved, and to come to the knowledge of the truth. But can all men come to the knowledge of the truth if we refuse to send the truth to them? How can any anti-missionary man or woman reconcile this scripture with their principle or practice? Again, Peter says, "Of a truth I perceive that God is no respecter of persons; but in every nation he that feareth him and worketh righteousness is accepted with him" — Acts 10: 34, 35. If then God is no respecter of persons it follows, of course, that he wants all men to have the gospel sent to them. Yes, dear reader, God wants the poor, ignorant, superstitious, degraded people of India, China, Japan, Africa, Korea and the Islands of the Seas to be saved, as well as the enlightened men and women of Europe and America to be saved. The souls of the poor heathen are just as precious in the sight of God as those of the home land, and in order that they may be saved we must send the gospel to them.

2. Now in the next place we want those who talk about the demands and needs of the home work to consider these facts: In Central Africa there is one ordained missionary to 5,000,000 people; in Arabia one to 1,500,000; China one to 733,000; in Siam one to 600,000; in Korea one to 500,000; in India one to 350,000; in Persia one to 300,000; in Japan one to 215,000; in Burmah one to 200,000; in Madagascar one to 100,000; in Turkey one to 45,000; in Syria one to 30,000. Now let us ask how are we going to reach all these people in foreign lands with the gospel if we sit down in idleness and do nothing for them? Shall we let them die in utter ignorance of Christ, and then call ourselves Christians? Can we neglect the vast millions of people in those lands, and still be followers of the Son of God, who gave his life to save them as well as he did to save us? Now look at the great difference between these foreign lands and ours as to the supply of ministers. In the United States in 1892 the ratio of ministers abroad to those stationed at home was as follows: Presbyterian one to 28, Baptist, North, one to 55, Methodist, North, one to 71, Methodist, South, one to 242. The average for all the Churches was one to 61. Now if we see these facts as we should we cannot fail to feel the obligations that we are under to send more missionaries into these fields that are white unto the harvest and that need the gospel so badly. O ye Southern Methodists, think of it! We have only one minister in the foreign fields to every 242 at home. In the United States, as a whole, the average proportion of ministers is one to 740 of the population; in non-Christian countries the average is one to 200,000 people. When we look at the above facts and figures we see at once that the needs of the foreign fields are very much greater than those of the home lands; and that we ought to send a great many more missionaries to the nations abroad to strengthen those who are already overburdened with work, and who are utterly unable to meet the calls that are made upon them. These men in the fields are calling for others to come over and help them, and we should respond to their calls.

3. I wish to notice an objection to foreign missions that is sometimes urged by people who want an excuse for not helping in this glorious work. Men say, "O I am not willing to help send men to China to be killed in wars by the heathen over there." On this point I would say that it may be news to some of our Methodist people to learn that not a single Methodist missionary was killed in all the Boxer troubles in China. The lives of our noble men and women were wonderfully preserved in all those troubles, and the hand of Providence was with them. Dr. J. J. Tigert, in the Methodist Review, has this to say: "The full list of Protestant missionaries killed in China during the Boxer troubles seems at last to be compiled and proves to be 134 adults and 52 children. Of these 98 were British, 56 Swedish and 32 American. The China Inland Mission suffered the most severely losing 78, the Christian Alliance 36, the American Board 18, No Methodist perish ed." So we see from the above facts that no Methodist has lost a dollar that he has given to send the gospel to China and that not a single Methodist missionary was killed in the late war over there. It has been often alleged that the missionaries were the cause of the Boxer movement in China; but this is wholly untrue. Mr. Tonger and other reliable men who know the facts in the case have shown that the missionaries were not the cause of those troubles. The enormous greed for gain exhibited by the merchants and capitalists, the desire upon the part of some of the Chinese for reform and the hatred of the Empress Dowager and other Chinese of all foreigners these were the causes that produced the recent troubles in China; and it is both unjust and untrue to accuse the ministers of the gospel of being the cause of the Boxer movement. The fact is that even those troubles are being overruled by wise and good Providence, and the prospects for the gospel in China are now brighter than ever before. While in China Bishop Wilson wrote the following words to the Review of Missions: "As to the final result there is but one mind among all missionaries. I have met hundreds from all over China and have yet to hear a dissenting voice. Their confidence is absolute that these things will fall out to the furtherance of the gospel. The anticipate an extent and urgency of demand for the services of ministers of the gospel such as has never been known in any mission field, and are preparing and planning for it. It has been my faith all along and is more so now than ever. The next generation of the Church's life will see and rejoice in greater works than have ever been done before. I shall remain here as long as I can, that I may if possible see the probable outcome and arrange in view of it" — Review of Missions, February, 1901.

Hoping our readers will treasure up these facts and figures and be profited by them, I close for this time. More anon.

W. W. HORNER.

A truly Christian life has greater power than all Christian literature.

BOARD OF INSURANCE.

As you are probably aware, the General Conference at Dallas, Texas, in May, 1902, appointed a Board of Insurance for our Church and charged it with the sole duty of making arrangements for the more general and adequate insurance of our Church property against destruction by fire, lightning or storm. This board consists of eleven members, including Chancellor Kirkland, of Vanderbilt University, President Kilgo, of Trinity College, N. C., President Hosmer, of Southern University, Greensboro, Ala., President Meguiar, Vice-President Gilbert and Corresponding Secretary Whistler, of the Board of Church Extension, William S. Baker, of St. Louis, and four other prominent and successful Louisville business men, all members of our Church and devoted to its interests.

The board was given authority either to organize a new company or to make arrangements with some existing company whereby the trustees of our houses of worship, parsonages, schools and other Church property might be enabled to secure fire and storm insurance upon terms more favorable than are offered by the leading commercial companies.

The board did not deem it wise to undertake the organization of a new company, but has, its members believe done much better by entering into an arrangement with the National Mutual Church Insurance Company of Chicago, Illinois, whereby are secured to our people the very superior advantages offered by that prosperous and rapidly growing company, and also representation in its control in proportion as nearly as practicable, to the business we give it.

This company was organized by the Methodist Episcopal Church through its Board of Insurance, which has like powers with our own. Its affairs are prudently and conservatively managed by some of the most successful business men in Chicago, all prominent Methodists. The General Manager, Mr. Henry P. Magill, is of Old Virginia stock, and has had many years of practical experience in the Northwest as manager of a large insurance agency. Both Churches, North and South, are fortunate to have secured for this work the services of a specialist so capable, so well informed and at the same time so thorough a Methodist. That the Church which organized the company has thorough confidence in it is evidenced by the fact that, though it is but little over three years old, it has already insurance of over \$16,000,000 with it.

The net cost of insurance is much less than our people have been accustomed to. The policies run for five years, but the premiums are payable in yearly installments, and are very little more than one-half the yearly payments for insurance in the stock companies. This company is purely mutual, all profits earned being returned at the end of each year to the policy holders. Rates are based on the merits of each risk, and are quoted, or policies forwarded subject to approval upon receipt of acceptable applications.

The Board of Insurance earnestly advises and urges all our people to insure their Church, parsonage and school buildings with this, our official insurance company, and thus, by increasing the volume of its business, reduce the expense ratio and enable it to give even lower rates than it is now giving. The success of the company is already phenomenal, with the united aid of our people it will be made more so.

Bear in mind that the individual property of our ministers can be insured also with our company. Applications may be sent direct to Henry P. Magill, Secretary, 57 Washington Street, Chicago, Ill. Very respectfully,

WILBUR F. BARCLAY.

Secretary Board of Insurance, Louisville, Ky., July 18.

THE EVER FAITHFUL ISLE.

Cuba has been known the world over as "The Ever Faithful Isle," a name it received at the time the Spanish Bourbons were deposed by Napoleon in 1808. At that time each member of the provincial Cuban Council took an oath to preserve the island for its legitimate sovereign. The island contributed voluntarily \$5,000,000 to the Spanish treasury during the Napoleonic wars and declared war against France for deposing the Spanish sovereign. For such fidelity the Cuban people were rewarded by having taken away from them the rights of their provincial council and imposing upon them a line of captain-generals, whose despotic rule continued down to the day this country wrested the colony from the hands of the dons.

Some people think to get to heaven in their hearts and glory on their heads while their hands gather the pickings of hell.—Ram's Horn.

Devoti

A SON

Henry M. Stan in the heart of da was dragged before his followers for Stanley looked at him at the mention of and could hardly say a word, only God; I would ne repeated again a all he could say.

Stanley was i dawned on him probably one of t missionaries labor and he accordin gun, and allowed they pursued the

At the next's stopped they for ing for them. It gun had probabl man had found it set free he at on sionary for instr direction it was would get it.

But what a touched that dark who, though brot ness and theft at realize the glorio vine paternit, at of God; I would Christian Work.

"Pull the nig the inscription w on the doorpost o medicines are a have had our exp bells when sudde taken some men holds, or when d grown worse. H through the silen here and there from some chamb eagerly have we bell at our ph then, with presi have sounded he where the reme cured. Those of these lonely m have given the relief, know the bble text: "Arise night."

Seasons of tr are often spoken under the simile vividly picture the skies are lights that glad gone out, and it one's way. Eac ing on us in the hensions gather treas, to make us prosperity be li day, the seasons' tress may be like. Perhaps some of paragraph may night-season of ment, or of spr pression. Each own bitterness, pull the night-be your Father says Me in the time liver thee and I Me." Centuries certain people, "Lord in their t lived them out.

There are c prayer. There is ion of the soul's the affectionate lever, with His feeds on the pris meries and to be sweet. The sharp, piercing the earnest app scribd the bes

Secular News Items.

Kansas City is to have a union depot costing \$1,000,000.

Santos Planchon has arrived at New York to give exhibitions with his alships.

There is \$55,000,000 of gold in the United States Treasury—the largest amount in the history of the nation.

Seven earthquake shocks were felt at Kingston Island of St. Vincent, Monday morning. Several buildings were damaged.

Conditions in the Panhandle are very favorable indeed for a good range. Recent rains have brought out the grass, and the prospects for a good cotton crop are flourishing.

From a reliable source it is given out that a large joint machine shop will be erected at Fort Worth by Swift & Co. and Armour & Co., commensurate with the demands of the two packing concerns.

In Paris Saturday there was a renewal of the demonstrations occasioned by the Government's anti-clerical measures. Thirty thousand people were engaged, and though lights were innumerable no one was seriously hurt.

A telescope is now promised which will bring the moon within eight miles of the earth instead of forty miles. It is hoped that the instrument will make it possible to determine whether the moon has an atmosphere and whether life exists there.

Reports from Rush state that the pease crop is about harvested, and sold in that country with the exception of some August varieties. The fruit and vegetable growers in that section have done well, and a greater impetus will be given to these industries in the future.

Last week a great banquet was tendered William J. Bryan and other Democratic leaders by New England Democratic League at Boston, Mass. The address delivered by the brilliant Nebraskan was said to be a master piece in the interest of Democratic harmony.

The Twentieth Century Limited of the New York Central has broken another record for phenomenal time. The run from Buffalo to Syracuse, 188 miles, was made in 125 minutes, not allowing for the two-minute stop in Rochester and the many slow downs necessary. The run from Rochester to Syracuse, 80.38 miles, was made in 54 minutes.

Now that the oil wells at Beaumont have ceased gushing an immense compressed air plant will be erected that will bring the oil in quantities large enough and fast enough to answer all purposes. The huge structure will be by far the biggest thing on the Beaumont field. The plans are all practically settled and the capital has been subscribed by every oil company on the ground.

The leaders in the last session of Congress were mostly men who have served a number of terms. Senator Hoar has served 23 years, Platt and Hawley 27 and 23 respectively, Aldrich 27, Gwinnett 15, Allison 27, Fye and Hall 23 and 21. In the House Cannon and Pitt have seen 14 and 10 terms respectively. Speaker Henderson 16, Grovernor S. Gove and Bingham 10 and 12, Dallell 8.

Earthquake shocks have been experienced in South Dakota, Western Iowa, California and Nebraska. At Lompoc, Cal., a violent shock was felt that lasted fully thirty seconds, and was so severe that dishes, clocks, house plants and other articles were thrown from shelves. The people were strucken with terror and ran from their houses, some fearing to return, as other lighter shocks continued afterwards.

The exports of the United States during the twelve months ending June 30, which aggregated \$1,282,931,467, were \$105,731,384 less than for the preceding fiscal year, while the imports, which amounted to \$802,911,388, show a gain of \$78,229,143 for the same period. The foreign trade of the United States therefore aggregated \$2,281,944,715, or \$25,392,141 less than for the previous year, although there was a comparative loss of \$185,456,127 to the United States in the balance of trade. For the month of June the exports, compared with

A SURE CURE.

Every case of stomach trouble, constipation, torpid liver, or kidney disease can be cured. Only one dose a day of Vernal Saw Palmetto Berry Wine will cure any disorder of these organs, quickly and permanently.

To prove these statements we will send a trial bottle of this wonderful remedy to any reader of the Texas Christian Advocate who writes for it. Every bottle is sent free of any charge.

We have cured thousands of stubborn cases. We can cure you if you wish to be cured and will take this remedy. Write today to the Vernal Remedy Co., Buffalo, N. Y., for a trial bottle.

This remedy is for sale by all leading druggists.

those of June, 1901, show a decrease of \$1,519,274 on an aggregate of \$88,519,274, and the imports an increase of \$1,309,447 on a total value of \$72,756,194.

Texas is being visited by one of the heaviest rainfalls ever known in its history, and the greatest since the flood of 1889. South Texas is in imminent danger of inundation by the Brazos, which from latest reports is swollen far beyond its banks and still rapidly rising. The lowlands near Hearne, Bryan and other places are under water, and the situation is growing more and more serious. Traffic is not entirely suspended, but a great many washouts are reported, which have caused much loss and interfered greatly with the regular scheduled time of the trains. West Texas has also been under water for several days, but the situation is less grave. Related passengers, who were water-bound at Colorado City, have resumed their travel, and the washouts are reported.

A special despatch received from Seoul, Korea, at St. Petersburg announces the conclusion of an important agreement between the British and Japanese Ministers to Korea on one hand and the Japanese Counsellor, Kato, special adviser of the Korean Emperor on the other, by which Great Britain and Japan mutually guarantee Korea's independence and pledge their support and assistance in all important questions affecting her internal policy. Korea in return agrees to raise her naval and military establishment on a footing sufficient for her own defense and also in case of raising foreign loans she agrees to restrict herself to the markets of Great Britain, Japan and the United States. She further agrees that no foreigners shall be appointed to positions in the Korean State service, that measures shall be taken for the protection of the Korean territory and that a protest shall be made immediately against any State or person attempting to erect works or buildings situated so as to prejudice Korea's scheme for national defense.

The miners in convention at Indianapolis have decided not to declare a general strike as the majority of men oppose such an order. Instead, President Mitchell advised that the bituminous coal men continue at work, and that a system of assessment upon the members of the order be carried into effect as the best means of affording aid and support to the striking anthracite men in the East. With \$300,000 Mr. Mitchell has said he can sustain the strike for ten more weeks. That would carry the strike into the middle of October, by which time the mine owners would be forced to give up the struggle. So many businesses of the country demand the use of this kind of coal and the supply running scant, manufacturers and others will require that the operators come to an agreement with the operatives. There is nothing now that keeps them apart except a minor question of sentiment. Labor has its rights as well as capital, but public necessity is sovereign of both. The Golden Rule can solve the difficulty at once, and without compromise on either side.

Washington, July 28.—The life of Dr. Russell Wilson, of Ohio, who was captured with a revolutionist party in Nicaragua, has been saved through the representations of Minister Corea of that country. A cablegram was received at the State Department to-day from Chester Donaldson, United States Minister at Managua, Nicaragua, dated the 26th inst., as follows: "As a courtesy to the United States, and sympathy with the mother, the President will commute Wilson's death sentence. Wilson was one of several Americans who joined a filibustering expedition which landed at Monkey Point, near Bluefields, early in July. Most of the party were captured or killed. Wilson would have been summarily executed but for the intercession of Senor Corea, the Nicaraguan Minister here. Having secured a stay of proceedings and a guarantee of a legal trial, the Minister has now induced President Zelaya to commute the death sentence imposed upon Wilson by court-martial. Before the receipt of this message it was not known here that the court-martial had been held. It is presumed that the commutation is to imprisonment for a time, and then expulsion from Nicaragua.

Wilkesbarre, Pa., July 27.—The beginning of the eleventh week of the anthracite miners' strike finds apparently no change in the situation, although the rumor has been revived that an effort will be made some day this week upon the part of one of the large companies to start up one of their collieries. The companies have a number of coal and iron police enlisted to prevent trouble, should it arise, and all that would be necessary to get a mine in operation would be sufficient number of miners and laborers to load it on the cars. No doubt plenty of ordinary laborers could be secured, but it is a question whether the requisite number of miners could be persuaded to go into the workings. At strike headquarters the belief is as strong as ever that the operators cannot resume and that it is idle talk to even suggest such a thing. President Mitchell simply

says that the situation is about the same and that the strikers are as firm as ever. A great deal of telegraphing passed to-day between Wilkesbarre, Indianapolis and the headquarters of the United Mine Workers in West Xenia, the nature of which Mr. Mitchell would not make public. Three hundred delegates, representing the 10,000 Polish and Lithuanian residents of the Wyoming Valley, met in convention here to-day, and after indorsing the strike appointed a committee of ten to visit New York, Philadelphia, Pittsburgh, Buffalo and other large cities and solicit aid from the Polish and Lithuanian people for their countrymen now on strike in the anthracite region. President Mitchell has consented to serve on the board which will arbitrate the differences between the Scranton Electric Railway Company and its employees.

China is unable to comply with the demand of some of the powers that the Boxer uprising indemnity be paid in gold, thus, on account of the depreciation in silver, adding about \$70,000,000 to the amount which the powers originally demanded. A message to Minister Wu from the Viceroys Liu Kun-yih and Chang Chih-tung, who assumed charge of the indemnity negotiations, says: "If payments in gold are required, the price of gold will undoubtedly rise to two shillings to the tael. If the price of gold continues to rise, the price of foreign goods will have to rise with it. Owing to the empty treasury of China and the poverty, the price of foreign goods will will be able to buy foreign goods at their enhanced prices. Thus, to demand payments in gold only impairs the financial power of China, without benefiting the financial condition of the foreign governments in any way. Since it is the purpose of the foreign governments to increase trade, with their knowledge of commercial needs they can not help knowing that the making indemnity payments in silver, according to the plan of amortization, will be the means not only of saving China from heavy losses, but also of protecting commercial interests."

The United States has been entirely left out of the anti-trust conference proposed by the Czar of Russia to which all of the great commercial nations of Europe have been invited. In the opinion of Washington statesmen, this omission indicates that the Czar, who advocates a world-wide peace, will propose a tariff war against America for the protection of Europe. The United States is the leading country in the world in the formation of trusts, and the fact that these trusts have affected European trade to the advantage of our own country leads to the conclusion that the anti-trust conference of the Czar will be an Anti-American Conference. Last year when the countervailing duties against Russian sugars and Russian petroleum were placed by Mr. Gage, the action was followed by a general raising of the Russian duties against imports from the United States, particularly against American steel. Time has shown that Russian-American trade, instead of being ruined by this retaliation, has increased, both in imports from Russia and exports to Russia, during the last fiscal year. Thus, it appears, Russia is compelled to do business with the United States on a constantly increasing scale, in spite of tariff tilts. With the coming development of Manchuria and Siberia, the opportunities for American business men in territory controlled by Russia will increase greatly. The Russian Government, it is believed here, is seeking to profit by this Russian market for American manufactures by forcing concession for Russian products in the United States. While Secretary Gage was in office he expressed the opinion that the day was not far off when Europe would threaten the United States with a tariff war. This anti-trust conference proposed by the Czar may possibly be the beginning of the fulfillment of that prophecy.

A TEXAS WONDER.

HALL'S GREAT DISCOVERY.

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

Read This.

San Antonio, Texas, Oct. 28, 1901.
Dr. E. W. Hall, St. Louis: Dear Sir—Replying to your inquiry, will say Your Texas Wonder, Hall's Great Discovery, has cured me of kidney and bladder trouble, and I can cheerfully recommend it. Yours truly, OTTO LIMBURGER,
Proprietor Fulton Market,
Residence, #2, Buena Vista Street.

His heart of sympathy is behind His hand of strength.

Fog in one's spiritual life need be it? Let the weather alone. Fog is no more lasting than that in nature, shallow. It will burn off before long. "It will burn off before long." How there is a good warm sun of love at often weatherwise people say this work, and the blue sky will soon be when the gray mists of the seashore depress the hearts that were longing for a bright day; and so it proves. A glow of silver in the sky near the sun, a thinning out here and there of the vapory shroud; glimpses of blue, clean outlining and swift sailing away of the clouds, and the fine clear day is here long before noon. We might oftener see ourselves from heavy hearts and gloomy faces, when early morning shows gray in our lives, or other lives about us. Mists are left over from a storm yesterday. The day closed on a misunderstanding. The morning is foggy and depressing. Why talk about

A friend loveth at all times and is a brother born for adversity. Faithful are the wounds of a friend. Ointment and perfume rejoice the heart, so doth the sweetness of a man's friend by hearty counsel.

Oh, do not let us wait to be just or pitiful or demonstrative toward those we love until they or we are struck down by illness or threatened with death. * * * Oh, be swift to love! Make haste to be kind!—Amiel.

SOMETHING NEW &

IN
SEWING MACHINE WOOD WORK



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

\$23.50

FULLY GUARANTEED. FREIGHT PREPAID.

Cash must accompany all orders. Address

TEXAS CHRISTIAN ADVOCATE, Dallas, Texas.

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

S. W. Turner, Stamford on R.R. Railroad, eight miles from August 8.

C. G. Shatt, the M. P. Church, a good meeting at night. About thirty families. Seven other applicants good done in the way of membership.

H. B. Laney, July witnessed the close successful meeting on Friday night for ten days meeting. Monday was with him preaching. He held cross and preached. We had the Church. God was with us. The Church was g

A. H. Hussey, Jr. weeks' meeting at July 29. About re-claimed and revived. The best several years. We are the Church, with it we have been held up. Two professors. We hope a better we are. We have old and Kimball. Bro. W. P. Kimball

Jas. M. Sherman, my gracious rev. last night, more versions and readings received into the yesterday, and there. There will be many other Churches, certainly blessed, a higher plane of A. P. Lowrey was the preaching. He was the most consecrated neither sensational the Holy Ghost.

J. L. White, June meeting at W. The best for years. Had about twenty-six dollars raised. Rev. Mr. White helped me a revivalist of himself very much. He left his sermon as he said, "had it I wish more of in Lord. The Lord is not say that the before I came to censors had converts" men Lord had always. There were a great. This summer, when we were converted we organized a Sunday school, all the year raised about \$65 in for the parsonage needed, and had pay for the stove sone. I received \$100 in the Chinese \$100 for the Twelfth. This only sufficient it was every cent fixed lines mon lected it could be

MILL USE
MILL CUT
and crusts, scale for softening hands, for b for annoying perspiration, many sanatives to w and nursery.

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ingredients and compounded in the skin, scalp, ever expensive nursery. The and complexio

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brated liquid cures. Put up in
successful and yet compounded

The Home Circle.

A

FORGET—REMEMBER.

(Forget.)

Forget the slight you have received.
Perhaps they weren't intended so.
And should you cherish them, revenge
Will in your bosom surely grow.

Forget the harsh and unkind word.
That some dear friend may easily
speak.
Kindness will on his head heap coals,
While to reprove would show you weak.

Forget not man's kindly hand.
Helped you some special weight to bear,
Friends who knew of yours, perhaps
Had still a greater load of care.

As quickly as they pass your hand,
Forget the favors that you do.
If you remember, you'll demand
That they be done again for you.

Forget that friends sometimes "provoke"
Your doubts might even make them so.
You can not look down in their hearts,
Nor for their deeds their motives know.

Forget to count life's darker days.
While sun the sunshine might enjoy,
Forget in all things selfish ways
That may the narrow mind employ.

(Remember.)
Remember that the cheering words
Of which the world has need.
That you should bid your frowns ayeant,
And to the cause for smiles give heed.

Remember that the gentlest tones
To children are the best by far.
Their soft young lives, like pottery clay,
May be in your hands to make or mar.

Remember that you should not add
A single care to tottering age,
But hold them up and make them smile,
And soon will angels aid engage.

Remember ever, look or word,
Or deed, for you in kindness done,
And praise the Lord for all those gifts,
And for each victory you have won.

Remember God will help the hands
That lighten burdens borne for him;
With all dear ears with gladsome song,
And guide to faith the eye grown dim.

Remember life is short at best,
And that you should your powers im-
prove.
That what you merit you'll receive,
For God is just, though God is love.

ELSIE MALONE MCQUELLIN,
Dallas, Texas.

W.W.

LINKS IN THE LONG AGO.

The couple who lived in the high house on the high hill were in the "scar and yellow leaf" of life; they had passed three score years—were old and wrinkled and gray. Man and wife they were, and the only occupants of the steeple-like house save a kitchen cat a stumpy-tailed dog and a long-tried faithful servant who looked and seemed as antiquated as the two for whom he labored.

A stream-bordered brook ran at the foot of this promontory. It tumbled noisily on its rocky way to a creaking old mill below, where it was caught in an eddy by man's device and made to pass, foaming and splashing through a mill-race where by a big moss-grown wooden wheel huzza turned, setting in motion the machinery and contrivances of an old-fashioned water mill.

To this mill came every day, weary, the white-haired man from the house on the hill. Month in and month out for years it had ground out a competency for his little household. Into its spacious hopper rattled the white flinty corn, pouring down from the milled corn sack, brought from the adjacent country for miles around, to be ground into meal.

From the cobwebbed walls of the decrepit old mill white with the white corn dust, there went out gladdened hearts—sometimes of men, sometimes of boys, even sometimes of women—for the grist was heavy, the toll was light, and the dusty old miller often played Joseph by slipping into the mouth of the sack something more than the staff of life.

The six hands of the inmates who dwelt in the house on the hill were not often idle, but were ever ready to aid the needy and bestow a favor. The good wife, infirm and helpless though she was, kept her little corner of the world cheerful—and her little corner was on a couch near a big hospitable fireplace, where for years she had been confined. Sweet and uncomplainingly she lived. On one side in easy reach of her trembling fingers lay her much-used Bible, on the other side a woven willow basket filled with fancy yarns. This was her kingdom—her throne, her altar of prayer—a phaeton of resignation to Thy will.

From her Bible she learned patience and sweet submission; from her basket of knitting stuff her busy fingers wrought gloves and socks and mufflers for the mill boys, who rode for miles through winter's sultry blasts with their grist to the mill.

Up the narrow and crooked path from the mill daily came the bent form of Edom, the loyal and worthy husband. They had "climbed life's hill together." Edom and his good wife experienced much sorrow, but more of joy they had known, and now, on the descent, their souls were linked to-

gether by a common weal, and an almost audible assurance of, "Well done, good and faithful servants."

"Edom," would often come in low tones from the stricken form on the couch, "take these gloves or socks or mufflers to the mill and give them to the cold, shivering boy, or the poorly-clad father or man, or tell the woman with the drunken husband, who must leave her children at home, to bring the grist to mill, that we will help her a little—you with a few coins from your small savings, I with my knitting,

and Simon who works with us, and for us, will give potatoes and other things from his storehouse." And thus they lived, contented and useful in their small sphere.

But there came a time, at twilight, when the aged wife stretched out her failing arm and silently drew the Word of Life closer to her, then gently pushed aside the basket of worsted—her work was done. She closed her eyes and none but God and the angels knew when she went away.

Edom, the dear old man, walked the crooked path to the mill a few more times, spoke a few more kindly words to the mill boys, and to Simon he said: "The house is yours and the mill is yours; be good to the mill boys."

Here and there over the hill-side cracked and serated gray rocks, broken and uneven, were scattered about like desecrated grave-stones; great boulders in diversified shapes lay about like huge, strange animals asleep. The old mill was there too, with not a motion, not a sound. The scene, save the gurgling waters of the brook, seemed fossilized. Edom motionless like the mill, sat in the front door of his home on the hill. His dim eyes faintly saw the silent scene; his thoughts were of the strait and narrow path which leads to the door of the New Jerusalem (and not the crooked path which led from the mill to the door of his earthly home). Only a few days at most "intervened between that fair city" and him.

When the mill boys and friends carried the remains of Edom to the pine-knoll overlooking the brook, they realized that a touch of life's gladness and hope were buried with him in the coffin.

The restless brook still flowed by the mill and the pine-knoll, where it mingled a sad refrain with the sighing pines over his new-made grave.

MRS. JOSEPHINE TULLOSS,
Amarillo, Texas.

WHAT BUNNY COTTON DID.

"Is it a real live story, Uncle Jack?" "Why, yes, Midget. Bunny Cotton and I were intimate friends. The times we've played together!"

"O, my, what a funny, ridiculous name! Bunny Cotton," cried Midget.

Well, Bunny Cotton was a funny ridiculous little piece. She ought to have been named Funny Cotton," said Uncle Jack. "She had a funny, ridiculous way of wiggling her nose all the time. I never saw it still."

"Uncle Jack, why, Uncle Jack?"

"Fact," insisted Uncle Jack, calmly. "It was a habit. Bunny Cotton never got over as long as she lived. I never tried to break her of it. I rather liked it myself."

Midget had great respect for things that Uncle Jack "rather liked," but "wiggling her nose all the time," my! She put up her little plump fingers and felt of her own nose carefully. So refused to wiggle without perpetual assistance.

"She was such a pretty little creature," went on Uncle Jack's voice, reflectively. "She always dressed in something snow-white and soft as down. Bunny Cotton had excellent taste in dress."

"Not when she played every day. She didn't wear white dresses then, I suppose."

"Always. I never saw her in anything else. And they didn't get soiled either, but that was because she washed them so often—every day, and sometimes twice a day."

"Washed 'em herself—twice a day? O, my, mercy me!"

Uncle Jack always laughed when Midget said, "O, my, mercy me!" he cause such an astonished little face went with it."

"I've seen her washing them myself, often. I think she only changed them about once a year. She washed them on her own knowledge."

"On her! Now, Uncle Jack!"

"With her little pink tongue."

"Her little pink tongue—O, Bunny Cotton!" She was a bunny rabbit!

"Yes, ma'm, now I have been introduced. She was a little Angora rabbit, with the longest, softest, softest hair. Her eyes were like little pink jewels, and her tail was just a tuft of cotton wool, that's all. Now I will tell you the story about her."

"O, goody, you haven't begun the story yet!" cried Midget in delight. She snuggled up comfortably against Uncle Jack and opened both her ears. Doest it begin the nice way—once upon a time?"

He seemed a very absent-minded sort of workman, for now he laid his

"Yes; once upon a time, Bunny Cotton had some little pink babies, more like tiny little pigs than anything else."

"O, my! Go on, Uncle Jack."

"I think there were six. I counted, or else Bunny Cotton—one of us. She was very fond of them. The story is the beautiful thing she did for them."

"O, yes, the beautiful thing. Please hurry, Uncle Jack."

"Well, you see, mother Bunnies always make little cozy nests for their babies, usually deep down in the hay, and when they leave them they draw a thin layer of hay across the top to shut them all in. That's the way they lock the door and put the key in their pocket. But poor little Bunny Cotton happened to be in a big empty room where there wasn't a wisp of hay—nothing but a pile of boards and a bare floor. What do you suppose the little mother did, Midget?"

"O, I don't know, Uncle Jack; I just wonder."

"Well, when I found out, if I had been a little girl or a woman, I should have cried. It seemed such a dear, pitiful little thing to do. You see I went in to see her one day, and O, such a Bunny Cotton! She was all shorn of her beautiful white dress. She was quite bare in spots, and torn and shaggy everywhere else, and there were tiny drops of blood here and there. She had pulled out her pretty soft wool, bit by bit, to line her babies' nest. It was a beautiful, soft, white nest for them, but O, what a Bunny Cotton was left!"

Midget burrowed her golden head in Uncle Jack's sleeve and kept quite still a moment. Then she sat up very straight.

"Dear little Bunny Cotton! I love her," she said softly.—Sunday-school Herald.

WHAT RALPH SAW.

Ralph had been sick a whole month, and now that he was able to sit up again he liked to have his chair by the window, where he could look out and watch the men who were at work upon a new house which was being built next door.

He was so glad that the men were at work there just at this time, for the days sometimes seemed very long to him, and he liked to see the house growing before his eyes. Nothing else entertained him for so long a time.

But one day the funniest thing happened at the new house. A strange workman appeared upon the scene, but this workman hindered more than he helped.

Ralph was at his accustomed place at the window and was watching a carpenter who was measuring pieces of lumber for a certain part of the building. Ralph saw him take out his measure and mark the length with a pencil. He then laid the pencil down beside him while he sawed the board. Pretty soon he looked around to get his pencil, and it was gone. He looked about a few minutes; then he took another pencil from his pocket. He marked another board with this and laid it down as before, and when he wanted it again, it, too, was gone.

The man now began to look vexed, and he searched all about, probably expecting to find some mischievous boy around, Ralph thought. But finding no boy and no pencils, he borrowed another pencil of one of the workmen, and this time, when he got through using it, he put it in his pocket. So he managed in this way to keep the one he had borrowed.

Presently he seemed to have measured all the boards he needed, and then he began nailing them in place. He took a handful of nails from the pocket of the big apron that he wore and laid them down within easy reach. He used a few of them, and when he reached around for more there were no more there. Then he stood straight up, took off his cap and scratched his head.

Ralph had been watching all this time, and had seen where all the missing articles went, and now at the man's perplexity he laughed aloud. Mamma, who was in the next room, heard the merry laugh, and it did her good. She determined to go over to the building before she could make him hear her.

Ralph watched from the window. He saw the man turn at last and listen to what his mamma had to say, and he saw them both go around to the farther end of a pile of lumber, where there was a space between two boards, and there, safely stowed away, were the pencils, the nails and the handkerchief, as they had been.

Then Ralph saw mamma point up into the branches of a tree which stood near, and from which, as she did so, there came a cry of "Caw! caw! caw!"

The other workmen shouted with laughter. At first the subject of Mr. Crow's practical jokes was inclined to be angry, but at last his better nature conquered, and he laughed with the rest.

As he went back to work Ralph saw him take the handkerchief and tie it under his chin, and mamma explained when she came in that he said he would have to tie his cap on or the bird would be flying off with that next.

But Jim Crow seemed satisfied with his morning's work, and after his trick was discovered he flew off home, and the poor workman was left in peace.

As Ralph was much better the next day, mamma said she believed that his laughing so hard over Jim Crow's pranks had done him more good than medicine.

He seemed a very absent-minded sort of workman, for now he laid his

To Cleanse and Freshen Ribbons.

Dip the ribbon in a clean suds of Ivory Soap and warm water, smooth it out on a marble slab or pane of glass, and scrub one way only with a nail brush well lathered with Ivory Soap. When thoroughly cleansed rinse in clear water, being careful not to crease. Replace on the slab or pane while wet, passing your hand over it several times to take out all creases; leave until dry. If the ribbon is a long one, after scrubbing and rinsing, wind it tightly about a round bottle with smooth surface. Do not remove until entirely dry.

handkerchief down beside him while he again turned to his work.

"Mamma, come quick, quick!" Ralph shouted, and mamma hurried to his side.

He pointed to the window. "Now, watch that man's handkerchief," he said. "Don't take your eyes off from it."

Mamma wondered what Ralph meant, but she did as he said, and pretty soon, when the man had gone to work and quite turned his back to his handkerchief, down swooped a big black crow, picked up the handkerchief and flew off with it.

Then how Ralph did laugh and clap his hands! "It's just too funny, mamma!" he said. And then he explained to her how the crow had been playing jokes on the carpenter all the morning. Mamma laughed, too, and then she said, "I think, Ralph, that we will have to arrest Mr. Crow. Shall we tell the man who his tormentor is?"

"Yes," said Ralph; "only do please wait till he finds his handkerchief gone."

So they waited, and presently the man turned to take up his handkerchief, for he had grown very warm again. His look of blank astonishment when he found it was gone was too much for both Ralph and mamma, and they laughed till the tears stood in their eyes.

Then mamma went out on the front steps and tried to call to the man, but he was shouting and gesturing to the other workmen in such a frantic way that she had to go over to the building before she could make him hear her.

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upon the 4-cent stamps instead of that of Lincoln, which will be given the 5-cent stamp, upon which the likeness of Grant now appears. Martha Washington will appear upon the 8-cent stamp instead of Sherman, while the new 12 cent stamp will bear a likeness of Benjamin Harrison. The \$1.00 black stamp will have the head of Farragut instead of Commodore Perry as at present. The remaining denominations will remain unchanged. The special delivery stamp will carry a representation of a messenger mounted upon a bicycle and will be printed in red, instead of a messenger running. The new McKinley postal cards were placed on sale about July 1.—Chicago Record-Herald.

BIRDS THAT CAN TALK.

It is not a little singular that while the so-called dumb animals have all some language of their own a method by which each species can hold converse with its kind, it is in the feathered world alone that we find any creatures capable of being taught to use the speech of man. Certain birds not only are capable of producing articulate words and sentences, but it would appear from many well-authenticated instances as if they possess in some measure the reasoning faculty which enables them to apply their acquired art of speech with peculiar aptitude.

The raven, the jackdaw, the magpie and the jay may all be trained to imitate sounds and to utter words and even sentences, distinctly, but more familiar to most people are talking birds of the parrot tribe, which acquire the gift of speech in far greater perfection than any other of their species.

The voice of the parrot is also much more human in its tones, the raven is too hoarse, the jay and the magpie are too shrill; but there are modulations in the parrot's notes when speaking that are sometimes absolutely uncanny in their weird resemblance to the "

Methodism in Galveston

Central Church Dedicated & Rounding Out Of Over Sixty Years By Rev. William A. Bowen

The dedication of our new Central Church in Galveston, on Sunday, July 6, marks the beginning of another epoch in Texas Methodism. There

have been three critical or supreme moments in Galveston Methodism: One was when Thos. O. Summers was confronted with the necessity of building a house of worship in 1841, when members were few and poor, and no prospective resources in sight. He met the occasion, built the house—which even yet partly stands—and became the "first builder of Methodism" in Galveston. Then, after the war, when social, commercial and religious matters were all in a state of chaos, the eloquent, magnetic, sweet-spirited L. M. Lewis rose to the occasion. God raised up to him influential, devoted and loyal helpers, and the stately St. John's was built, thus making Gen. Lewis the second builder of Methodism in Galveston. Then the Storm King came down in his fury, demolishing the works of man and trying the faith of the very elect, spreading woe, want, destruction and death everywhere. The Christian world was called on to help the suffering and the needy as civilization never before had been called upon. Amid this awful crisis, when our people were looking up with bleeding hearts, asking for strength to bear the strain put upon love and faith because of dismembered family circles; when poverty stalked in thousands of homes; when materialism had its best opportunity to appeal to the ready selfishness of man—at a crucial time like this, the Church sent Seth Ward down to gather up the broken threads and again weave into a seamless fabric the torn vesture of our Galveston Methodism, that we might be clothed with the cloak of unity, peace and loyalty. With that intrepid spirit that has ever characterized him, Seth Ward threw his soul into the work, nor tears, nor entreaty, nor discouragements, could turn him aside. He rode around the walls of our Zion on the island, gathered "workmen who needeth not to be ashamed," and soon the breaches were filled, the gaps in the "walls of Jerusalem" were once more built up. Ward completes the trio of our builders in Galveston—Summers, Lewis, Ward.

The new church is one of the most beautiful in Texas. It is modern in all its appointments. The auditorium slopes gently from the south front to the pulpit, and has the finest pews, the floors are covered with a rich, red carpet; the Sunday school room is large, with six class rooms, besides the infant class room. All of these can be connected with the auditorium by rolling up the bisecting rolling walls—as was done at the dedication—thus giving seating room for nearly 1000 people.

Bishop Eugene R. Hendrix, D. D., LL. D., of Kansas City, preached a great sermon from Ephesians 3:10. He showed how the Church was manifesting the Spirit of the Lord among men by love, helpfulness, sympathy, peace and unity. A mere synopsis could not do the discourse justice. At the close, Dr. Ward made a brief statement of the efforts, prayers, faith and love that had brought us to this blessed hour. "Some of us have put more than mere time, work and energy in this building," he said. "We have put into it our hearts our love ourselves." He said that every cent of the cost had been paid except about \$2000, and that the Woman's Home Mission Society of the Central Church had pledged to raise \$1000 of this amount, in addition to having bought the carpet, paid largely on the seats, and helped in building and furnishing the new parsonage. The three and a half lots had cost \$750; the church cost \$25,500, and the parsonage, next door to the church, \$5300—all of which had been met except the \$2000. In a few minutes he and Bishop Hendrix had the needed amount subscribed or paid, and the church was dedicated. The history connected with raising the funds from the entire Church for this building is recent, and need not be reiterated now. The new building will serve for many years the growing needs of our Church in the Island City, even with the immense development that is bound to go on there henceforth. Galveston will soon regain all she has lost, and much more. Her position, deep water, magnificent harbor, etc., make her a necessity to the greatest and richest territory that is exclusively back of any harbor in the United States; and the building of the Panama Canal will spring her into greater prominence. The great Southern Pacific is spending over \$1,000,000 there now. So we need a strong central Church in Galveston. Dr. Ward has built it. The bricks are laid with cement, not lime, and will stand as adamant. The basement of

his first wife, Mrs. Wilson Howard, of Houston, still lives. His oldest daughter, Jessie, was living when this article was ready for the press, but died suddenly July 2, 1902. She was Mrs. Lucas Gooch and was President of the Woman's Home Mission Society of First Church, Palestine, as well as a member of the other societies of her Church, teacher in the Sunday school, leader among the young people, and one of the sweetest Christian characters and active workers in Texas Christian life. Many, many hearts were sad when she was so suddenly called to leave her noble husband and sweet little daughter, Mattie. But children and grandchildren of our beloved superintendent are Christians, and we hope to meet all again "over there."

Rev. Edward Fountaine organized the first Methodist society in Galveston in 1840, with the following members: Mrs. J. P. Kindred, J. W. Rice (founder of the old firm of Rice & Baillards), John B. Jones and wife (Ann N.), J. L. Briggs, F. A. Smith, J. Cole, Gabriella N. Maynard, Mrs. Mary Savage, J. A. Jones, Keziah Payne, G. Ullington, Wm. G. Brashears, Lucy Love, J. Taylor and wife (Lucy M.), Elizabeth Cocke and John Price.

The next year, young Thos. O. Summers, the intrepid Englishman who four years before had joined the Baltimore Conference, was sent as pastor to the young city of Texas. The Galveston Company had donated lots to the various denominations, which would build right away. The one for the Methodists was on the southeast corner of Church and Twenty-second Streets, running to the alley. Young Summers immediately began preparations to build a church, doing some preliminary work immediately. The brick foundations for the new house were begun Thursday, September 8, 1842. (I get the dates from my uncle, who was there and assisted, and who lived there till his death three or four years ago.) What an anniversary was the 8th of September, 1890! And part of the original church still stood after the awful fury of that anniversary hurricane! The young Church being weak, Mr. Summers was assisted by a friend and admirer of his old conference, Dr. Ryland, then living in Washington City. He gave the young missionary \$100 for the purpose, which easily enabled them to complete the building. Mr. Ryland's initials have been lost sight of but his name was perpetuated in "Ryland Chapel," by which name the church was dedicated Sunday, April 10, 1843. Young Summers preached a sermon which, for learning and eloquence and appropriateness is still remembered by the few survivors of the occasion. Bishop Wilson has the original manuscript of it. He was assisted in the dedication by the Rev. Mr. Henderson, the pastor of the Presbyterian Church in Galveston—and thus began that long, unbroken Christian fellowship and co-operation between the Methodists and Presbyterians which has done so much to make all who were fortunate enough to be reared under its influence feel that broadness of God's love that finds delight in universal Christian brotherhood, and be able to sing with "the spirit and the understanding" our catholic hymn, "Blest be the tie that binds our hearts in Christian love."

While Dr. Summers was pastor there came to Galveston from his Virginia home a man destined to wield a great influence for good in Galveston. This was John Howard, who taught school in the young city for several terms and was then in the dry goods business for many years. Some time in 1841 (the exact days are lost) he was made superintendent of the Ryland Chapel Sunday school, and held this position until we moved into the stately St. John's in 1871, where he continued in the same capacity until his death, Jan. 26, 1876. Does any one know of a longer term this office has been held by one man in our Church? I never saw a man more fitted in every way than Bro. Howard. I can yet see his sunny face, with the dark, curly hair clinging about his brow, with a friendly smile and warm shake of the hand for every one of his scholars, whom he knew by name, and for whom he was never too busy amid his cotton business after the war to stop and make an inquiry. And what a helper he had in the peerless Sam G. Edgerly, who taught us all to sing. Such singing has never been surpassed in any Sunday school, and scarcely equaled. I see now his two front fingers, extended away from the thumb, as he stood, smiling, beating time with up-raised hand, the book moving in unison with head and body, as he said: "Now, everybody start in together." He sang all over, and the melody of his voice inspired us all until not a dumb tongue was in the assembly. He died in a sanitarium in New York in 1898. Bro. Howard died in the midst of his family in Galveston. Sister Howard stayed with her children until just twenty years and six months after his death, dying December 26, 1896. Of their children only two survive—George Sealy Howard, in Lorain, Ohio, and John who is book-keeper in the First National Bank, Palestine. A daughter by

his first wife, Mrs. Wilson Howard, of Houston, still lives. His oldest daughter, Jessie, was living when this article was ready for the press, but died suddenly July 2, 1902. She was Mrs. Lucas Gooch and was President of the Woman's Home Mission Society of First Church, Palestine, as well as a member of the other societies of her Church, teacher in the Sunday school, leader among the young people, and one of the sweetest Christian characters and active workers in Texas Christian life. Many, many hearts were sad when she was so suddenly called to leave her noble husband and sweet little daughter, Mattie. But children and grandchildren of our beloved superintendent are Christians, and we hope to meet all again "over there."

CATARRH



The treatment of Catarrh with antiseptic and astringent washes, lotions, salves, medicated tobacco and cigarettes or any external or local application, is just as senseless as would be kindling a fire on top of the pot to make it boil. True, these give temporary relief, but the cavities and passages of the head and the bronchial tubes soon fill up again with mucus.

Taking cold is the first step towards Catarrh, for it checks perspiration, and the poisonous acids and vapors which should pass off through the skin are thrown back upon the mucous membrane of inner skin, producing inflammation and excessive flow of mucus, much of which is absorbed into the blood, and through the circulation reaches every part of the system, involving the Stomach, Kidneys and other parts of the body. When the disease assumes the dry form, the breath becomes exceedingly foul, blinding headaches are frequent, the eyes red, hearing affected and a constant ringing in the ears. No remedy that does not reach the polluted blood can cure Catarrh. S. S. S. cures from the circulation all offensive matter, and when rich pure blood is again coursing through the body, the mucous membranes become healthy and the skin active, all the disagreeable, painful symptoms disappear, and a permanent, thorough cure is effected. Write us about your case and get the best medical advice free. Book on blood and skin diseases sent on application *

THE SWIFT SPECIFIC CO Atlanta, Ga.

after the tremendous sermon by the Bishop, failed to secure the amount due, and the dedication was postponed until the evening service, when Dr. Mood was to preach. He preached one of those great, soul-lifting life-searching sermons for which he was noted, and the collection easily paid out the church. How it stormed and rained and lightnings flashed and the thunder rolled, frightening many people terribly!

Many great names have been connected with Ryland Chapel and St. John's. I recall the scholarly J. E. Carnes, one time editor of the Texas Advocate, and who contributed no little to its great name. My father's diary, before me now, tells the sad story of Dr. Carnes' gradual lapse into Swedenborgianism in 1867. He and my father were intimate, and Dr. Carnes tried to get my father to investigate and join him. He investigated, but found nothing in it for him and his daily record of the change is a sad but valuable contribution to Texas Methodist history. Dr. Carnes went to the Galveston News and contributed no little to making that the great journal it is to-day. Then Dr. John, while editor of the Advocate, preached for us frequently to the delight of old and young. His venerable father, "Grandpa" John, being one of our "landmarks" for old and young, loved the kind, gentle old man, with his smiling face and his long, white hair, held back from his forehead by a "hand-comb," such as the girls wore those days. The numerous "Johns" in old Ryland Chapel led many of us youngsters to believe that the new Church was simply a general name in honor of the John family, for in addition to "Grandpa" John and Bro. Isaac there was the latter's brother, Noah and his large family of grown children—Enoch, Bob and Will and Miss Maggie, later Mrs. Dr. Steele, now a resident of Houston. Then there was C. W. Hurley, who succeeded Bro. Howard as superintendent, and for whose little girl, Susie, was named the gall road built down the island, and so called to-day by old Galvestonians. Then Dr. O. Fisher preached for us—"Father Fisher," as he taught me to call him—my dear friend and "father in Israel," who stood by me in youth and young manhood, and whose very memory and family I shall always love. Sister Fisher is in Austin, patiently waiting her summons to join her great and sainted husband. His son, O. A., joined him on high from the West Texas Conference, and his grandson, Sterling, is "still journeying" to meet them.

While I was a "boy preacher" in 1875-76, serving as supply under Bro. T. G. John at Chapmanville, now McKey Street, Houston and Harrisburg, and was under the special friendly advice of Dr. B. T. Kavanaugh, the good and eminent brother of the Bishop, I used to visit my mother and brothers in Galveston and assist Bro. Nelson in the mission then being conducted by St. James Church in the West End. He held services for them regularly every week on West Avenue, about Twenty-ninth Street. This was really the beginning of the mission work in the West End that resulted in the successful work under St. John's later. Now the results are the pretty, successful and large West End Church, on the corner of Thirty-ninth and Sealy Avenue, with Rev. E. S. Smith as pastor, though he had been preaching there before this. Rev. E. S. Smith was presiding elder. The present lots were bought in 1888 and a \$3000 building erected. The late Bro. J. H. Davidson became interested and voluntarily paid for the ceiling, pa-

This will be found in aid the history of our Church in Galveston which seems now to be more promising than for thirty years. St. James, which was so severely damaged by the storm as to be deemed unfit for use, and not worth enough to the Church to repair and being not centrally enough located for our congregation was sold. The Spiritualists have it now. The pews of St. John's and of St. James have been sold and a fine large modern parsonage home built next to the Central Church. Bro. Eugene R. Crandall, who will be the first to occupy it, has earnestly urged me to come down during this year and help him "set it up." He is the son of the most illustrious and also pastor of the Matagorda Conference. His mother and sister have been in Texas since the members of the Soc. of Friends in Church in Houston, where another son resides.

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

BISHOP HENDRIX'S APPEAL FOR GOLIAD.

In another place in this issue will be found the appeal of Bishop Hendrix in behalf of Goliad. Let every pastor in Texas read it carefully, and then act on the reasonable and wise suggestion of the Bishop. We are surprised to learn that nothing practically has been done in the interest of our suffering people at that point. We made sure that the appeals hitherto sent out had resulted, long before now, in ample help for these storm-stricken Methodists. Dr. Whisner, our Church Extension Secretary, asked the Church at large for help, but we presume the amount needed was so small that the people at a distance concluded Texas was able to look after the needs of one congregation. And, when you come to think of it, this position is about correct. A few dollars from each congregation in the State will put our Goliad people on their feet. All they ask is help to rebuild their wrecked property, and surely we will not withhold this small pittance from them. Bishop Hendrix suggests the second Sunday in August as the day for our preachers to mention the matter to their people and then take a voluntary contribution, send it to the editor of the Advocate, who will take account of the same and forward it to Bro. Passmore, to be used in restoring our property. Therefore, let no preacher fail to attend to this and make report, as directed. These small amounts are nothing in the way of a tax on our congregations, but they will aggregate enough to meet this emergency and relieve the burden at this one point.

GENERAL TEXAS NOTE.

Last Tuesday Houston County voted on local option, and, according to the reports in the News, the pros won by a good majority. Another great victory for the redoubtable Mayor Riggins, of Waco! He stumped the county for the antis and the result is a large prohibition victory. If we could only get him to come to Lamar and Fannin Counties to work for the antis there would be no doubt of the pros winning in both fields. But we think they will come quarters at Washington, D. C., with out all right anyway. Crockett is the one Clarence T. Johnson as manager, principal town in Houston County, and from which they are sending out papers. It is down in a section where local option has had a hard fight, but the paper in our Texas dailies and weeklies as news communications. But the stuff is paid for at a stiff figure. Some papers can be bought up in this way, but others can not, and as a result the whole scheme has been given away.

After all there is no holiday like a holy day.—Ram's Horn.

EDITORIAL BIRDSHOT.

Happiness is from within.

Sorrows are many times imaginary.

Too many people think mostly of self.

Love is a dominant factor in a useful life.

Hope is the burning headlight in life's engine.

Heaven need not be postponed to some distant years yet to come.

It is good philosophy to forget the bad and remember the good that comes our way.

The man who scatters sunshine brings a blessing to every circle of friendship he enters.

The persistent complainer makes himself disagreeable, and then wonders why people avoid him.

The man who is always an applicant for favors gets an idea by and by that the world belongs to him.

It never occurred to Christ to copy-right his gospel, but he left it as a spiritual boon to humanity.

St. Paul's epistles are the finest commentaries on the four gospels to which any preacher can have access.

REV. J. K. STROTHOR Elected President.

Since the resignation of Prof. Landon Smith to take the presidency of the Annex at Southwestern University, Chappell Hill Female College has been without a President. During this time there has been a studious effort to fill the vacancy with the right man, and last Tuesday the Board met and unanimously elected Rev. J. K. Strother, of the North Texas Conference. The election is for a term of five years, and Bro. Strother has accepted the position, so we are reliably informed. He comes to the place under favorable circumstances. President Smith left the college in fine condition. Under his direction the patronage has been built up, the property improved, and he left a surplus in the treasury. Bro. Strother is now serving his second year at Pottshoro, where his work has been very successful. He is well qualified for his new position. He is an alumnus of Southwestern University, where he finished the course of study with credit to himself and to the institution. He is eminently practical in the management of details and economical in his habits. He is young, robust in health and very energetic. And last, but not least, Mrs. Strother is equally as well qualified to do her part in the school. She is a graduate of North Texas Female College, and she is a woman of taste, culture and industry. Under the direction of these two young people we expect to see the college not only hold its own, but make larger progress in all departments of its work.

THE DODGE OF THE LIQUOR ADVOCATES.

Some time back we called attention to the fact that the liquor interests were on the alert for every advantage, and we referred to the fact that they were getting up matter for our Texas dailies to appear as news matter, whereas it was advertising stuff paid for at the regular rates. The Daily News had one installment of this matter a few Sundays ago, and it was given a prominent place, ostensibly as a communication. As we then intimated, the fact has since developed that the no doubt of the pros winning in both fields. But we think they will come quarters at Washington, D. C., with out all right anyway. Crockett is the one Clarence T. Johnson as manager, principal town in Houston County, and from which they are sending out papers. It is down in a section where local option has had a hard fight, but the paper in our Texas dailies and weeklies as news communications. But the stuff is paid for at a stiff figure. Some papers can be bought up in this way, but others can not, and as a result the whole scheme has been given away.

The public can not be deceived in this sort of style and by this sort of unscrupulous trick. The matter has just enough truth in it to give it plausibility, but the bulk of it is a tissue of lies and misrepresentation from beginning to end. Let no earnest prohibitionist be deceived by this specious effort upon the part of the papers that yield to the temptation to publish this lying matter for so much money an article.

Below we publish the proposition from Washington as it has been mailed to a number of our Texas papers, and which has been spurned by several of our editors:

CLARENCE T. JOHNSON ADVERTISING CONTRACTOR.

88 Bliss Building, Washington, D. C. Ads in job lots—in one paper or a thousand. Cash both ways. The advertiser pays us cash in advance, and our check goes with the copy.

Washington, D. C., July 18, 1902.

Dear Sir: I have a special line of advertising which I can place in a limited number of Texas papers during the next few months and would like propositions from you for from \$1000 to \$10,000 lines. In special cases I might place more than the higher amount.

The matter offered consists of arguments, statistics and "write-ups" showing the failure of prohibition in Texas and other States. The matter will be similar to that appearing in the Dallas News and other larger papers of June 29. The matter offered must be run as regular reading matter without advertising marks of any kind.

Will you kindly give me an offer of space as news matter and also state what you would charge to run some of the matter as editorial? The interests which are offering this matter through my agency are inclined to be liberal, especially to papers that see fit to oppose prohibition in Texas and favor high license.

While the matter to be published will run along for some months, yet it is imperative that the contracts or arrangements be made at once. Your immediate reply is, therefore, desired if you wish the allotment of the business. It will be strictly cash transaction, as my check will go with the copy in every case. Respectfully,

(Copy) C. T. JOHNSON.

TO THE METHODISTS OF TEXAS.

The disastrous tornado that swept away our church and parsonage at Goliad during the month of May destroyed also the homes of a large number of our members, making it impossible for them to render much assistance in rebuilding the church and parsonage.

The pastor, B. H. Passmore, has raised \$1000, but fully \$5000 is needed to restore the property. After the generous response from every part of the Church for the rebuilding of the churches along the Gulf Coast and in the city of Galveston, following the awful catastrophe of two years ago, while the College of Bishops made an appeal to the Church in behalf of Goliad, it is not strange that it should be expected that Texas Methodists would respond most liberally to the appeal. Nearly \$2,000,000 came to the help of Texas after the Galveston horror, every land in the world making contributions. Possibly it was not wise to make the appeal to the general Church in this smaller disaster. In any event, the response from abroad has been so small that it becomes necessary to make a special appeal to the Methodists of Texas.

May I not ask, therefore, that on the second Sunday in August, or the 10th of August, that the needs of Goliad be stated from every Methodist pulpit in Texas, and that a voluntary offering be asked for, the proceeds to be forwarded to Rev. G. C. Rankin, editor of the Texas Christian Advocate, who will report and forward the same, for the rebuilding of the church and parsonage at Goliad. Grateful as will the good people there be for any help, it is more blessed to give than to be in their place to receive.

E. R. HENDRIX.
Bishop in Charge.
Kansas City, Mo.

TEXAS PERSONALS.

We are pleased to have a visit from Rev. N. L. Linebaugh, of the Indian Mission Conference. Last week he was in the city on business and dropped in to see us. As is known, he has been in very poor health for several months, so much so that he had to give up active work. But his health has greatly improved, and it is now fondly hoped that with proper rest and care he will be fully restored in the course of a year or so.

Rev. B. W. Williams, of Carrollton, this county, was in the city this week and called to see us. He is a local preacher and also editor of the Carrollton News, a sprightly paper of the country.

in the population. Last year there were 5842 conversions, and the number for the past eleven years will aggregate 46,211. During this same period 7000 Lutherans joined the Roman Catholic Church, which leaves a balance in favor of the Protestants of over 39,000.

Rev. R. W. Williams, of Carrollton, this county, was in the city this week and called to see us. He is a local preacher and also editor of the Carrollton News, a sprightly paper of the country.

Rev. C. W. Godwin, who was supplying Cherokee Circuit, West Texas Conference, has surrendered the charge, and Rev. J. W. Black has been appointed to the work for the remainder of the conference year.

Information from Washington, which appeared in the Associated Press dispatches, gives the details of an assault committed on Methodist missionaries in Korea by Japanese coolies about the 15th of last month. As Bishop David H. Moore was en route to the town of Sowon to dedicate a church, his party was attacked by Japanese coolies who were building the railroad from Seoul to Pusan. With the Bishop were his young daughter and Messrs. Appenzeller and Sweare, and all of the party suffered.

The publisher had the pleasure recently of spending a few hours with Rev. J. W. Hill in the new parsonage at Greenville, Texas. It is a source of great pleasure and comfort to himself and family. But it also has a "panz." The late General Conference, by some means, overlooked Bro. Hill's condition, and failed to remove the "time limit." He will therefore enjoy the new parsonage but a short while, when another will reap what he has sown. It requires a great deal of unselfishness on the part of a Methodist preacher to build a parsonage like that at Greenville when he is serving the income of four years. The building is complete in all its appointments. Not only is it beautiful from an architectural standpoint, but it is "roomy" and substantially built. It is nicely furnished from top to bottom. Wesley charge may well be envied the coming year. Fortunate will be the preacher who is sent there. He will not only have all the comforts of an elegant home but the loyal support of royal Methodists in that excellent station.

We take the following from the Associated Press dispatches sent out last week from Nashville: "At a meeting of the trustees of the M. E. Church, South, it was decided to endeavor to raise a \$5,000,000 endowment fund, the interest on which is to go to the superannuated ministers and widows and orphans. An agent to canvass for this fund is to be appointed at a meeting to be held here on the 27th of August. Rev. J. J. Tigert, J. L. Parks and Jordan Stokes were appointed as the Executive Committee of the board, and Rev. Dr. J. R. Stewart, J. L. Parks and Jordan Stokes were appointed a special committee to re-draft the by-laws."

At present there are two Congregational societies working in India, with 159 missionaries; three Methodist societies, with 298 missionaries; ten Baptist societies, with 256 missionaries; ten Church of England societies, with 515 missionaries; fifteen Presbyterian societies, with 460 missionaries; ten Lutheran societies, with 259 missionaries; two Moravian societies, with 27 missionaries; two Friends' societies, with 25 missionaries; four women's societies, with 108 missionaries; twenty-three independent missions; making a total of eighty-two societies and 2424 missionaries. This may seem a fairly large working force, but if they were evenly distributed over the entire country, each missionary would have charge of over 123,000 souls.

CHURCH NEWS.

Bishop and Mrs. Galloway left last week for their long voyage to the East—Japan and China. May journeying mercies be granted them, that they may go and return in safety.

Dean Hoffman, of the General Theological Seminary, New York, who died recently, was probably the wealthiest layman in America. His estate approaches \$15,000,000 in value.

At the Little Rock District Conference, resolutions were passed looking to the erection of a church to the memory of Andrew Hunter. Efforts are being made to make the church a monument worthy to bear the name of this sainted patriarch of Methodism.

Two pews in St. John's Church, which is the fashionable Episcopal congregation of Washington, were sold at auction recently for \$2750 and \$1600 respectively. This is a high price to pay for a free gospel. St. John's is the church in which Mrs. Roosevelt, Gen. Miles and other notables worship.

Bishop E. E. Hoss presided over the Wynnewood District Conference and also over the Oklahoma District Conference at their recent sessions. This presidency was eminently satisfactory, and the brethren of those districts were profoundly impressed with the Bishop's preaching and charmed with his brotherly spirit.

The First Presbyterian Church, Pittsburgh, Pa., has leased the street frontage one of the streets faced by its property for nine hundred and ninety-five years for a cash payment of \$155,000 and an annual rental of \$30,000. This income will be used largely for city evangelization purposes. The down-town section is to receive special attention.

The Church Extension Board of the Methodist Church, South, recently held a meeting at Louisville. The Church now owns 14,892 houses of worship, valued at \$23,000,000. In 1886 it owned 10,952 churches, valued at about \$14,000,000. This shows an increase of 26 per cent in number, and of 65 per cent in value. About 180 Churches are now asking aid in church building.

Bishop Vincent appeared before the Irish Wesleyan Conference in Dublin as one of the fraternal delegates from the Methodist Episcopal Church, June 17. Dr. W. A. Quayle, who was unable to be present, sent a letter of explanation and regret. The Bishop's address, which was a masterly production, is printed in the Irish Christian Advocate, which says of it editorially: "The speech was a real masterpiece of wit, eloquence, information, argument and appeal."

We are in receipt of a copy of "Religious Melodies," by Prof. D. J. Evans, of Whitewright, Texas. He has arranged the songs and selected them especially for revival services. For several years he has given his attention largely to music of this character, and this little volume is the result. The first edition contained one thou-

sand copies, and a new insta- brought out. There are the old hymns, popular selections of authors. They are used with the largest co-operation with their revival work, up in a popular style, so that it can be carried in your pocket. See the advertisement this issue of the Ad-

OLD GAYLOR.

That was an interesting article from W. A. B.ville Advocate. We say corrections to be Sam A. Edgerly singing in old Ryland finest leader we ever reports him as having Brooklyn, N. Y., and asylum.

Old records say The performed the marriage first preacher in Gayl unto himself a wife.

Besides those named old Ryland pulp- preach there: Franklin in thought and imagination; Wm. H. Seat, simple and spiritual; angels; Ben P. Kay body and deep and thought; Enoch M. spiritu- elocutionary; Jesse Boring, whose judgment turned me them to the alter of Alexander, great old.

As we think of our beautiful "Oleander land Chapel Sunday of John Howard Edgerly and the child was radiant like the children on their wa-

Mollie E. Moore, was a member of the R. A. John, lawyer, was raised in that S. were in Bryan moving church when Ryland moved into St. John.

And, too, the face old members come up Cob L. Briggs, Al Ayers, J. D. Thomas, Gen. Stith, R. veritable bee-hive.

Louis Blaylock was come to something in good old Church straight, but could length of his growth John were true yoke. Those two men he was radiant like the children on their wa-

Close to where I notes, I. G. John in plank floor, and Bis R. Alexander and son put their hands ordained him to the was in 1819. The friends and Andrew Jackson converted under his

HELPS IN THEOLOGY.

To meet a felt want young ministers who the Theological D. Vanderbilt University Conference made provision for Correspondence students, which will be in awakening and intricate points of valuable instruction doctrinal and practical. The attri- awaked investigation theoretical and practical will be a and inspiration to themselves of such in the earlier stages.

Such an institute session at Georgetown September 6, under chosen instructors, well-arranged courses and lectures able and well-select our own State, the secured the service the Vanderbilt, an lecturers and instruc- approaching occasion.

Last year there
ons, and the number
n years will agree-
this same period
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leaves a balance in
stant of over 39,000.
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associated Press dis-
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a church, his party
apanese coolies who
railroad from Seoul
the Bishop were his
and Messrs. Appen-
and all of the party
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the 27th of August.
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art. J. L. Parks and
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gland societies, with
fifteen Presbyterian
missionaries; ten
with 255 missiona-
in societies, with 27
Friends' societies,
four women's mis-
sionaries; twenty-
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NOTICES.

member of Frank Leslie's elegantly got-up
illustrated. The
is up to its usual
tains many articles
Among them is
anulation on "Birds"
by C. E. Borch-
r of the Antarctic
is not only a scienti-
tically practical article,
instruction and enter-
taining to the
three or four original-
on, with stories well
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antic is largely and
in number. Besides
continuation of the
en's delightful story,
Beeches," it opens
isher" story by Nor-
the Fear of the
attractive and en-
e stories and sketch-
ton, Jack London,
Annie H. Donnell,
describes that ex-
almost apocryphal
Pygmies," and Le-
lates an adventurous
shiners at Home in
Haunts."

umber of Success is a
this most delightful
ide cover is very at-
highly illustrated
periodical is espe-
the needs of young
boys. There is nothing
in its pages, but
it is full of useful art-
who are competent
the Story of My Boy-
man J. G. Cox, is of
"Stimulus of Ambi-
dau, is an interesting
and "Scientific For-
Hix Fayant, is just
as the times de-
Editor's Talk With
the price of the
periodical in the hands
young men would in-
able in them.

Such an institute will hold its second
session at Georgetown, August 26 to
September 6, under able and well-
chosen instructors, with an admirably
well-arranged course of theological
studies and lectures. Aside from the
able and well-selected ministers from
our own State, the management has
secured the services of Dr. Kern, of
the Vanderbilt, and Bishop Hoss as
lecturers and instructors on the ap-
proaching occasion.

Board has been put at a minimum,

the tuition fee at \$5, and no effort

spared to render the instruction acces-

sible to all desiring the same.

JNO. H. McLEAN.

part of a copy of "Re-
Prof. D. J. Evans,
Texas. He has ar-
and selected them
vival services. For
given his atten-
of this character,
volume is the result
contained one thou-

sand copies, and they are already gone
and a new installment has been
brought out. The most of the songs
are the old hymns, and the others are
popular selections from the best au-
thors. They are the songs that he has
used with the largest efficiency in his
co-operation with the preachers in
their revival work. The volume is put
up in a popular style, with flexible
back, so that it can be rolled up and
carried in your pocket if you so desire.
See the advertisement of the book in
this issue of the Advocate.

OLD GALVESTON.

H. G. H.

That was an interesting historic
article from W. A. Bowen in the Nash-
ville Advocate. We leave the neces-
sary corrections to himself.

Sam A. Edgerly was the leader of
singing in old Ryland Chapel, and the
finest leader we ever knew. A paper
reports him as having returned to
Brooklyn, N. Y., and died in an insane
 asylum.

Old records say Thomas O. Summers
performed the marriage service for the
first preacher in Galveston who took
upon himself a wife.

Besides those named as having occu-
pied old Ryland pulpit, we have heard
preach there: Frank Wilkes, massive
in thought and imperial in oratory;
Wm. H. Seat, simple as a child, with
an imagination that soared with arch-
angels; Ben P. Kavanaugh, heavy in
body and deep and metaphysical in
thought; Enoch M. Marvin, the most
spiritually eloquent man in the Church;
Jess Boring, whose descriptions of the
judgment turned men pale and rushed
them to the altar of prayer; Roht.
Alexander, great old missionary.

As we think of our short stay in the
beautiful "Oleander City" and the Ry-
land Chapel Sunday-school, memories
of John Howard come up. While
Edgerly and the children sang, his face
was radiant like that of an angel.
Those two men helped hundreds of
children on their way to heaven. *

Mollie E. Moore, the Texas poetess,
was a member of that Sunday-school.
R. A. John, lawyer, of Georgetown,
was raised in that Sunday-school. We
were in Bryan moving into our new
church when Ryland Chapel Church
moved into St. John's.

And, too, the faces of some of the
old members come up: J. W. Rice, Ja-
cob L. Briggs, Allen Lewis, David
Ayers, J. D. Thomas, Harriett E. Ba-
ring, Gen. Stith. Ryland Chapel was
a veritable bee-hive of Methodism.

Louis Blaylock was just beginning to
come to something in those days. The
good old Church tried to keep him
straight, but could not repress the
length of his growth. He and I. G.
John were true yoke-fellows in sending
out religious literature over the State.

Close to where I am writing these
notes, I. G. John kneeled down on a
plank floor, and Bishop Robert Paine,
R. Alexander and Chauncey Richardson
put their hands upon his head and
ordained him to the ministry. This
was in 1849. The first Mexican in Tex-
as and Andrew Jackson Potter were
converted under his fervent ministry.

HELPS IN THEOLOGICAL STUDY.

To meet a felt want on the part of
young ministers who can not attend
the Theological Department of the
Vanderbilt University, the late General
Conference made provision for Schools
of Correspondence and Biblical Insti-
tutes, which will be found very helpful
in awakening and guiding thought on
intricate points of theology, as well as
valuable instruction on the more practical
doctrines and duties of Christianity.
The attrition of thought, awakened investigation, reflected light,
theoretical and practical instruction
imparted, will be a life-long benefit
and inspiration to preachers who avail
themselves of such helpful advantages in
the earlier stages of their ministry.

Such an institute will hold its second
session at Georgetown, August 26 to
September 6, under able and well-
chosen instructors, with an admirably
well-arranged course of theological
studies and lectures. Aside from the
able and well-selected ministers from
our own State, the management has
secured the services of Dr. Kern, of
the Vanderbilt, and Bishop Hoss as
lecturers and instructors on the ap-
proaching occasion.

Board has been put at a minimum,
the tuition fee at \$5, and no effort

spared to render the instruction acces-

JNO. H. McLEAN.

MORPHINE AND WHISKY.

I guarantee to cure anything that
walks the earth of these habits. Any
reference you want.

DR. J. S. HILL, Greenville, Texas.

It does not relieve the heart of mal-
ice to use the tongue as an outlet.

God's yea waits for our Amen.

Wesleyan Methodists as Seen by a Southerner

Does a Methodist from America—
Southern America—feel very much at
home among the Wesleyans? What
are the differences between the Eng-
lish and the American followers of
John Wesley which impress them-
selves upon one of "Uncle Sam's"
Southern people? These are ques-
tions which arise in the mind of the
Methodist sojourner in the British
Isles; in the traveler's thoughts as
he returns across the water.

The cordiality of the English Meth-
odists towards their brethren of other
lands is very manifest. They are less
demonstrative than the Americans;
they have none of the "blarney" at-
tributed to their fellow-subjects
across the Irish Channel; but they
are undivided and unpretentious in
their good-will. You are tendered all
decent and kindly attention. They
seem to be glad to see you, to hear
you, and to make you comfortable
while in their midst. They will put
on not a particle of enthusiasm which
they do not feel concerning you or
your affairs; their interest in you will
be very temperate and self-contained
indeed; but you may rely on being
treated with respectful consideration
prompted by an unfeigned brotherly
regard. They are not hasty to be
superlatively regardful of them;
neither are they in the least "forget-
ful to entertain strangers" from the
distant parts of the Wesleyan fold. I
detected no difference in their car-
riage towards our men they knew
best and any of the brethren of the
M. E. Church. I dare say the visits
of Mr. Waller and Drs. Stephenson
and Davison to our Church and these
of Bishops Galloway and Hendrix to
them have gone very far to remove
whatever of prejudice may have ex-
isted towards the Southern American
Methodists on account of our connec-
tion with slavery.

There are some very palpable differ-
ences between them and us. One is
their worship. It is more precise,
regular, staid, and I must say rever-
ent, than ours. All of them that I saw
use a ritual; some the regular Eng-
lish Church Prayer-book morning ser-
vice, without the Litany; others a
modified form of it, but always some
considerable part. An informal ser-
vice of hymns and extempore prayer
I heard nowhere; this may be cus-
tomary especially in mission work.
But my impression is that the average
Wesleyans like the approach,
more or less extensive, to the Estab-
lished Church service. They abbreviate
nothing; of Scripture they read
entire chapters; of hymns they sing
every verse, if there be seven or eight
or even double stanzas at that. They act
in no feverish hurry to get through.
There is no leaving before dismissal;
they mean serious and earnest wait-
ing upon God. They have greater
quietness and solemnity of manner
than we; and unless the observation
I made was exceptional, at it was nec-
essarily very partial, their children
and young people attend Church ser-
vice more and better than ours. Their
Sunday-schools that I saw were held in
the afternoon. Lack of attention and
breach of decorum in behavior in
their congregations, painfully com-
mon in some of our churches, must
be very infrequent among them.

My curiosity was much excited as
to the real status of their attendance
on class-meeting. Gradually it has come
very near to total extinction among
us; unless a great change come over us,
class-meeting will be altogether a
thing of the past at a date not far
ahead. Among the Wesleyans the
master-roll is all right—the long list
of "leaders" on the "plan" of every
circuit is the "superintendent" and the
eligibility of "local preachers" whose names
appear on the printed "plan" of ser-
vices. Each itinerant preacher does
pastoral work at some one Church or
more, but they preach, in turn, all
around the circuit at many places.
The "Chairman of the District" is a
preacher, I think the "superinten-
dent" of some circuit of the district.
He presides in quarterly meetings,
but has nothing whatever to do with
the appointments which (including his
own) are arranged by a mixed com-
mittee of preachers and laymen at
conference. The arrangement is in
many cases, nearly all of consequence
in fact, merely sanctioning an agree-
ment already entered into by cor-
respondence beforehand between
churches (circuits that is) and the
eligible preachers. This modified
form of "calling a preacher" has ob-
tained among them for many years.
The mixed committee spend much of
its ingenuity upon stationing the un-
desired or less desired preachers and
supplying the places which scarcely
anybody wants.

To a great degree, the country is
a vast aggregation of towns and con-
nected suburbs. Walking and the
cheap omnibus transport most min-
isters with aid from well-situated mem-
bers. The long rides and drives of
the American "circuit rider" and es-
pecially over execrable roads are un-
known in England. Every highway is
a delight to him who walks or drives.

Of the church architecture of the
Wesleyans, I saw little besides the
City Road Chapel. That little was of
the suburban chapels in the circuits
on the edge of the great city. Of
these, one of the prettiest and best
was Trinity in Wood Green, where I
worshiped on several occasions.

Probably of the far greater part, it
may be said that their chapels are
like themselves, solid and thoroughly
useful, not without ornament and
beauty, but making no high and
mighty pretensions. Like ourselves,
they have departed, and generally
much for the better, from the rigid
plainness and inexpensiveness of

their forefathers. Being in an old
country, they never had the mud-
daubed cabins and insignificant hov-
els in which some of our ancestors
worshiped and where some of our
grand old Methodist heroes of the
times of Asbury and McKendree
preached.

The congregations embrace largely
"the upper middle classes." They
pay much attention to music; have
pipe organs and large chorus choirs;
that at Wood Green had over forty
young persons in it who seemed quite
able to read and sing anthems and
choruses of the better sort. Their
great religious festival is the "Har-
vest Home" Festival, when the fruits
of the year have been gathered. It
is a Thanksgiving occasion which
quite surpasses all others. That I at-
tended in Wood Green was on Sep-
tember 22d. The church was elaborately
decorated; a display of all kinds of fruits, grapes, etc., as well
as flowers addressed the senses,
while special sermons to very full
houses urged the people to grateful
consecration to God's service.

The Wesleyans have always formed
a division of dissenters of peculiar
disposition. They have been less antag-
onistic to the Established Church,
and have at times rendered it timely
help against the rising wave of dis-
establishment. But neither this nor
their general excellencies as a Chris-
tian people have checked the growth
of High Churchism, and the pro-
nounced leaning towards popery in
very many of the Churches of the Na-
tional Establishment. Neither the
haughty worldly man nor the devout
and zealous Sacramental and Ritualist
have any use for a genuine
Methodist. And as little have the
heretical Unitarians and Broad-
Churchmen—Rev. Paul Whitehead,
D. D., in Baltimore and Richmond Ad-
vocate.

ANOTHER SIDE OF THE QUESTION.

On reading the article of Bro. West,
in late Advocate, I can endorse most
of what he says—in fact, all of it—only
I think it looks as though we were in
the habit of having Methodist pre-
achers who swindled their merchants or
brethren, whereas I think it of rare oc-
currence that we have men who do so
designedly or maliciously. Of course
there may be some, as black sheep will
get in all flocks.

I want to call attention, whilst we
are thinking on these things, to another
side of the question. Suppose a
preacher enters upon his work with a
promise of, say, \$600 per annum. He
is fully trusted by the merchants of the
town, and they have perfect confidence in
his integrity. He on his part has
perfect confidence in the promises
made by his Board of Stewards, and
on the strength of those promises he
provides for his family, but the quar-
terage fails to come in, and at the end
of the quarter our brother has not
enough to pay up his merchants. Now,
whose fault is this?

This is no fancy picture. On a cer-
tain circuit a year or two ago (not in
West Texas) I went one day to my
preacher and placed some money in
his hand. He thanked me and told
me that he had spent the last nickel
and he owed So-and-so and So-and-so
and So-and-so.

If a preacher goes on a circuit with
a family, the promises made are gen-
erally only a sufficiency for a bare living,
but the preacher has lots of other
calls upon his pocket-book, so that he
needs every cent.

In some few instances preachers are
rewarded liberally, but in the majority
of cases it is only a bare living. Then,
whilst I fully agree with Bro. West,
that we ought to watch the portals
closely, I do not think we ought to be
too ready to blame presiding elders on
the passage of character, for a preacher
may sometimes have to go to confer-
ence in debt simply from the failure
of his Board of Stewards; so that,
whilst we urge that our preachers shall
be spotless in integrity, may we not
likewise urge that our Boards of Stew-
ards shall be similarly constituted, for
it is more dishonest for a preacher to
fail to pay his debts than for the Board
of Stewards to fail in paying theirs?

One other point. Our Church is the
only Church where the law prevails
that at the end of the year all salary
of a preacher not paid is wiped out.
This, of course, is an unwritten law
still in force, and oftentimes a
preacher goes to the Annual Confer-
ence in debt simply from receiving
what is still unpaid, but frequently it
fails to mature.

In all other Churches the promise
made is a debt, and remains until
paid. Should not this be so in the
Methodist Church?

Let us have an efficient ministry, an
honest ministry, an efficient Board of
Stewards, an honest Board of Stewards,
and an honest membership.

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TEMPERANCE LESSON—NADAB AND ABIHU.

Le. 10:1-11.

Golden Text: "Let us watch and be sober." 1 Thes. 5:6.

SELECT NOTES

1. And the first day the priesthood is established, it comes short of the glory of God.—Darby. Nadab and Abihu, the two oldest sons of Aaron, permitted to meet God upon the mountain (Ex. 24:6). Just consecrated to the priestly office. Yet we certainly infer that they were drunkards (v. 9). The highest social station and the most sacred calling are no barrier to the danger of strong drink.—Hurlbut. The slinkish habit of Jehovah had just appeared, and fire had just come forth from before Jehovah and consumed upon the altar the burnt-offering and the fat. (Ex. 9:23, 24.) These things should have solemnized their minds and made them circumspect in their approach to God. Even to-day men who have had wonderful manifestations of God's presence and glory soon forget and act carelessly, lightly and dismally.—Torrey. Censer. A small metal vessel, fitted conveniently to carry coals, upon which incense could be sprinkled.—Templeton. In burning incense one went and gathered the ashes from off the altar into a golden vessel, a second brought a vessel full of incense, a third brought a censer with fire, and put coals on the altar, and he whose office it was to burn the incense strewed it on the fire at the command of the Governor. At the same time all the people went out of the temple from between the porch and the altar.—Maimonides. It is a solemn thing to swing a censer before God. He appoints who shall bear the censer, and he orders how it shall be swung. There are three remarkable judgments connected with the censers of the priests: 1. Here, where the right persons were doing the right thing, but not at the right time nor in the right way. 2. When the right persons were doing the right thing, but not with the right motive. (Nu. 16:36-40.) 3. Where the wrong person sought to do the right thing. (Ex. 16:12.) A solemn lesson to all ministers to study these three judgments. (He. 10:26-29.)

Whittle. When Zechariah burned incense in the temple, the whole multitude of the people were without at prayer. (Ex. 1:7-10.) By this service, God taught them that the prayers of his faithful people are pleasing to him, whilst the high priest, Christ Jesus, by his mediation puts incense to their prayers. (Ro. 8:34.) For the priests under the law served under the shadow of heavenly things. (He. 8:5.)—Clarke. Worship in its highest sense of intercommunion between God and man is a unique and sublime experience for which preparation of soul is required.—Noyes. Forms, simple or elaborate, are but steps of approach to God.—Ibid. Put fire. Fire put to the incense signified the Spirit of God, by which we are to offer up all our prayers and praises, even as Christ offered himself up by the eternal Spirit.—Gurnall. Strange fire. Not taken from the altar.—Gray. The incense was not mixed according to the law given in Ex. 30:34.—Henry. The incense was offered at an unusual and unauthorized time.—Thomson.

2. Fire from the Lord. The fire which had just sanctified the ministry of Aaron as well pleasing to God now brought destruction to his two sons—Charron. One was Jehovah's acceptance of a true sacrifice. The other his judgment on erring priests. It is a double action of the same fire. The burnt offering went up as a sweet odor, the strange fire was rejected as an abomination. The Lord was glorified in the former; it would have been a dishonor to accept the latter.—McTosh. That fire had only just before fallen upon the altar victim instead of falling on the sinner. God thus expressed his pleasure in sparing man and accepting the substituted atonement offering. But if man will act dismally, notwithstanding God's desire to spare him, man must bear his penalty.—Jellie. Self-will, heedlessness, impetuosity must be absolutely arrested on the threshold of sacred service.—Jellie. Devoured. Killed, as with a penetrating flash, not consumed; since they were carried out in their coats (v. 5). They died. Acting as men of nature in their relationship with God, not founding their service on the altar of sacrifice, they died.—Darby. It is twice noted in Scripture that they died childless. (Nu. 3:4; 1 Ch. 24:2.) By their presumption they had reprobated God's name, and God justly blotted out their names, and laid that honor in the dust which they were proud of.—Henry. Rash indeed are they who disregard God's appointed way and despise his sacrifice.—Noyes.

3. Moses said. There were sayings of Jehovah living in the people's mem-

ory which the pen had not transcribed to the sacred page.—Jellie. No doubt, when Nadab and Abihu were struck with death, all about them were struck with horror and filled with confusion. But Moses was composed and knew what he said and did, not being displeased as David was in a like case. (1 Ch. 6:6, 7.)—Henry. I will be sanctified in them that come nigh Me. This was the first day of the new ritual, and, as in a mutiny, sternness in the outbreak is the truest kindness in the end, so the marking of this irreverence with such swift, awful judgment was the best possible means of insuring caution in the priesthood ever afterward.—Thomson. If we do not know Him by our reference, he will get honor to himself in our punishment.—Jellie. Aaron held his peace. There is no rebellion in his heart; it is an example of noble self-control.—Wakefield. Far be from him to honor his sons more than God, or wish God's name, or house, or law, to be exposed to reproach or contempt to preserve his family.—Com. Com.

4. Michael and Elizaphan. The nearest relations who were not priests.—Cook. Uzziel. Brother to Amram the father of Aaron. (Ex. 6:18-22.) Come near. They were Levites only, and might not have come into the sanctuary, no, not upon such an occasion as this, if they had not had a special command for it.—Henry. Carry your brethren. A hush of awe must have gone through the camp as the crowds of Israel watched the carrying of the blenched corpses through their midst.—Johnson. From before the sanctuary. The brothers were struck dead while yet in the open court, just about to enter the sanctuary.—Wakefield. Out of the camp. The modern impropriety of burying the dead in towns had not yet been introduced; much less the abomination of burying the dead about or within places dedicated and unholy, right and wrong.—Torrey.

5. Carried them. A solemn lesson of the danger of offending God. So the death of every drunkard should be a warning to others.—Doherty. Their coats. The interment of the priestly vestments along with them was a sign of their being polluted by the sin of the irreligious wearers.—J. F. B. Their priestly tunics were not burned by the fire which had struck the wearers to death.—Jellie.

6. Eleazar . . . Ithamar. The two younger sons of Aaron.—Hurlbut. Uncover not . . . neither rend. 1. To show they acknowledged the justness of the punishment. 2. That they had no part in the sins of the sons and brothers.—Wakefield. 3. As the representatives of God's mercy at the altar they were to be the first to testify that they continued to be holy and righteous, true and faithful.—Benoar. 4. The service of the sanctuary must not be interrupted. They must not leave their post even to bury their dead. (Le. 21:10-12.)—Wakefield. Bereavement of the most painful kind must not prevent us from discharging sacred duties.—F. W. B. Let wrath come. Their trespass would bring calamity on the whole people because of their official and representative character. (Josh. 22:29.)—Green. Human affections may prove a snare if permitted to assert themselves against divine claims.—Jellie. Let . . . Israel bewail the burning. The people were called upon the mourn in the right way to grieve that sin had entered into the high places, and that the high priest was the sufferer. It was to be the mourning of sympathy, reverence, fear and self-examination.—Griffis.

7. Anointing oil. They were consecrated to the divine service, and this required their constant attendance and most willing and cheerful service.—Clarke. That oil is a restraint as well as an inspiration. In this way or in that we have all to do with Christ with his name, his honor, his cross, his crown. When the Christian professor speaks the base word, and does the base deed, bends at the forbidden altar, withdraws the sacrifice, forbears to speak the word of faithful testimony and allegiance, the enemy laughs. Beware when "the oil of the Lord is upon you."—Parker.

8. The Lord spoke. This and kindred phrases used 1994 times in the Old Testament.—Brookes. Unto Aaron. After their disobedience and the judgment of God, Moses speaks to Aaron, to the sons of Uzziel, Eleazar and Ithamar; now it is the Lord that speaks unto Aaron, the high priest, and his sons. For the succession of the priesthood the law is one, and it is to be forever.—Griffis. He had meekly bowed to the divine will in the affliction, now God does him the honor to speak to him directly.—Grafton. This command was given immediately to encourage him by such a token of regard.—Scott.

9. Do not drink wine. The two priests were under the influence of liquor when they committed the offense which was expiated with their lives.—J. F. B. The prohibition of wine and strong drink when going into the tent of the meeting connects itself with the sin of Aaron's sons; and for

us covers all fleshly stimulants which prevents clear discernment of what is according to the mind of God. Not a casual, but a constant rule. The impulse of nature needs the restraint of Christ's yoke; even where things are lawful to us, we must still not be brought under the power of any. (1 Co. 6:12.) And how easily do they acquire power?—Grant. Bodily strength becomes abused, health deteriorated and undermined, mental faculties weakened and frequently deranged, natural geniality and amiability soured.—F. W. B. Plainly covers all fleshly stimulus, which prevents clear discernment of what is or is not according to the mind and nature of God.—Grant. All the evils of intemperance might be swept away if men so will.—Thompson. Thou, nor thy sons. Drunkenness is bad in any, but it is especially scandalous and pernicious in ministers, who of all men ought to have the clearest heads and cleanest hearts.—Henry. Every redeemed soul is consecrated by grace to be God's priest in his great universe.—Jellie. Lest ye die. God's laws were enjoined by the severest penalties—there was no fleeing the police, bribing the Judge, or packing the jury.—Johnson. Punishment is the recoil of crime, and the strength of the back-stroke is in proportion to the original blow. It is the sign of folly, not of wisdom, to be regardless of the past.—Trench.

10. Put differences. Strong drink destroys the power of the mind to make moral discriminations between what is holy or unholy, clean or unclean. An intoxicated man is liable to commit every crime forbidden in the decalogue.—Whittle. Through abstinence the mind would be clear, and they could distinguish "between holy and unholy." Nothing more than alcohol blunts the moral sense and makes it difficult to distinguish between holy and unholy, right and wrong.—Torrey.

11. That ye may teach. The priest was the proper person to teach, and if he were addicted to drunkenness he would be indeed unfit to teach God's statutes. (Pr. 31:4, 5.) They who live after the flesh can not have an experimental knowledge of the things of the Spirit; they, by their example, destroy all their own teachings.—Arnold. "When the heart is full of fat, the hands will be filled with good works." We need men to think the thoughts of God and teach others to think them likewise."

GOLDEN TEXT ILLUSTRATED.

Let us watch and be sober.—I Th. 5:6.

"There is a way which seemeth right to a man, but the end thereof are the ways of death." "If I knew the names," said Henry Ward Beecher, "I could select thousands of young men, amiable, well-intentioned, educated, and with every business prospect, and about whom was every rational hope, but who went down the way of death, for no other reason than because they thought it was perfectly safe to indulge in those first steps out of which came intoxication and ruin."

"Glittering visions, that make a fairy scene of life; temptations that transform the whole inward experience and make a new history; false appearances that are full of promise of triumph—these carry men steadfastly down to death."

"Go with me to the last estate of the great class of ruined men. Question the pauper in the poor-house, the tenant of the hospital whose vice brought him there. 'When you began, was this what you meant?' He will reply, 'No, it seemed all pleasure when I began. Ask the drunkard, in some interval when his reason is lucid, 'Did you aim at this?' Is this what you meant when you started?' 'No.' 'No,' he will say; 'the way seemed very different when I went into it.' So the devil tempts men by putting flowers around the ways of evil. He makes the first steps in the downward path the most charming. What is more delightful than meeting with congenial friends around a table full of good things the choicest viands and liquors? Yet the end is unutterable sorrow. 'Watch and be sober'—that is, reason things out for yourself, and choose the safe path, the path which has been tried and proved to be without disaster and danger, and where you are not unwilling to have God know what you are thinking and doing."

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two Manual Pipe Organ from
those celebrated builders, Felge-
maker & Co., Erie, Pa., will oc-
cupy the Chapel by the opening
of next term, SEPTEMBER 3.
Instruction given by Prof. Det-
wiler.

Many improvements now in
progress—among them reseating
Chapel with opera chairs, refit-
ting and beautifying dormitories
and a long lease of the "Mary
Nash College" buildings.

For further information, address
Mrs. Lucy Kidd Key.
President.

MARY BALDWIN SEMINARY FOR YOUNG LADIES.

Term begins Sept. 4, 1902. Located in Shenan
doah Valley of Virginia. Unsurpassed climate,
beautiful grounds and modern appointments. 200
students past session from 27 States. Terms mod-
erate. Pupils enter any time. Send for catalogue.
Miss E. C. WEIMAR, Principal, Staunton, Va.

The University of Texas
Wm. L. Prather, LL. D., President

One hundred and twelve instructors and offi-
cers, more than the number in any other state
University. Some students admitted to all de-
partments. Tuition Free. Total expenses \$100
to \$200. Students from approved colleges admitted
without examination, and given credit for
work completed. Academic Department
session opens September 24, matriculation fee \$10,
tuition \$20, room \$12, meal \$10, books \$10, library
\$10, courses of study \$100. University system of
instruction and discipline library of 40,000 volumes.
Young Men's Christian Association. Young Women's
Christian Association. Gymnasiums and
gymnasiums. Instruction in all branches of
athletic field. Teachers courses lead to permanent
State teachers certificates. Engineering
Department. Session begins September 29. En-
trance examination as above, matriculation fee
\$10, tuition \$20, room \$12, meal \$10, books \$10, library
\$10. Department. Session begins September 29. En-
trance examinations as above, matriculation fee
payable once \$30. A two year course leads to
the degree of Bachelor of Laws and entitles to
practice in all State Courts. Session begins
October 1; entrance examinations the preceding
week. Address Dr. Allen J. Smith, Dean, Gal-
veston. For catalogue of any department, or for
information address JOHN A. LOMAX, Registrar, Austin, Texas.

RANDOLPH-MACON WOMEN'S COLLEGE

Enclosed for higher education. Equipped for
thorough training of mind and body. Catalogue
sent on request. W. W. SMITH, A. M., LL. D.
President, College Park, Lynchburg, Va.

Epworth League Department.

Topic for August 10. "A Suggestion
in Addition."—II Pet. 1:4-9

HOME READINGS

Monday, August 4—Enriched. I Cor.
1:1-8.

Tuesday, August 5—Enlarged. Ps.
18:28-36.

Wednesday, August 6—Strengthened.
Ps. 68:28-35.

Thursday, August 7—Filled. Ps. 81:
1-10.

Friday, August 8—Satisfied. Ps. 17:
1-15.

Saturday, August 9—More and more.
Prov. 4:14-19.

measure. That box had hidden con-
teats and secret possessions which re-
quired only to be unravelled to be dis-
covered. Faith has measured contents
and invaluable possessions, it has but
to be unravelled, and immediately will
appear this dazzling range of Chris-
tian graces.

ILLUSTRATION

A stained-glass window seems when
viewed from without the Church, to be
made up of small bits of colored
glass; yet, viewed from within, it fills
the common light of day with the
glory of Bethlehem, or of Calvary. A
young Christian's life may seem to be
made up of plain, common things,
faith, virtue, godliness, charity. But
seen from within, where the soul sees,
and where God sees, these common
graces are crimson with the story of
the cross and golden with divine love
and heavenly hope.

BIBLE-LIGHT

1. Where Christian addition begins.
John 3:3; 2 Cor. 3:18; Eph. 4:22-24;
John 3:2, 2.

2. How Christian addition proceeds.
Prov. 25:13; Phil. 4:8; Acts 10:35;
Eph. 5:9.

3. Links in the chain. Eph. 2:8-10;
Col. 2:3; 1 Tim. 6:11; 1 Tim. 4:8; 1
Cor. 13:13.

THE OLD "AMEN CORNER."

You asked me why I look so sad, a sayin'
not a word.
Why, Becky's thoughts of long ago my
memory have stirred.
I'm thinkin' of the meetin' house, where
preached dear old Father Horner.
But mostly I've been thinkin' bout that
dear old "Amen corner."

Them days long since have fled and gone;
dear friends have passed away.
And even that old meetin' house is goin'
to decay.
I looked around among the folks, if any
there may be,
But all are gone, it seems to me, but
Becky, you and me.

I see the dear old corner yet; 'twas close
beside the altar;
Them good old souls whose seats were
there, had faith that would not
die.

Their hearts were all aglow with love,
their shouts would awe the stormer;
Like thunder-claps, their loud "Amen's"
would shake the "Amen corner."

Indeed, it seemed sometimes we sat by
cool Siloam's fountain.
And then, again, we seemed to stand on
Sion's awful mountain.
No matter what the text might be, for
sinner said in mournin'
They always flamed the Spirit's fire
around the "Amen corner."

It was as if the Pentecost, with flaming
tongues of fire,
Was still a bringin' Heaven down, and
liftin' souls up higher;
And loud as was the earnest voice of dear
old Father Horner,
Far louder were the glad amens that
shook the "Amen corner."

That dear old spot was holy ground, the
very gate of Heaven.
The glory cloud seemed restin' there, by
the mornin's shore, the river.
The morna' and the smitten rock, our
hungry souls sustainin'
Along the road beset with foes, from
Egypt up to Canaan.

Sometimes, I well remember yet, things
seemed a little dreary;
The meetin' peared a little slow, the
people dull and weary.
Then victory would seem to be with Sat-
tan and the stormer.

Until a haldeigh broke from out the
"Amen corner."

Sometimes, I well remember yet, things
would change, the fire would blaze before us.
And shouts of "Glory," "Praise the
Lord," would blare in mighty chor-
us.

I tell you, Becky, 'tis a truth, it cheered
the weakest mornin'.
Old Satan never could prevail against
that "Amen corner."

Then, quick as lightning, things would
change, the fire would die before us.
And shouts of "Glory," "Praise the
Lord," would blare in mighty chor-
us.

I tell you, Becky, 'tis a truth, it cheered
the weakest mornin'.
Old Satan never could prevail against
that "Amen corner."

They tears will dim my fallin' eyes, my
heart gets almost broken,
When now I'm in the meetin' house with
not an "Amen" spoken;
Our preacher is a learned man, not much
like Father Horner.
Who preaches, while the people snore in
that old "Amen corner."

They tears will dim my fallin' eyes, my
heart gets almost broken,
And windows made of painted glass, and
on the top a steeples,
An oak tree stands in the middle now; they've
no bench for the mourner,
They're brassed carpet on the floor, but
where's the "Amen corner?"

I tell you, Becky, I believe that's why we
keep retreatin'.
The world and Satan have combined to
give the church a beating.
They say they've found a better way;
religion has no mourner.

And so they've smashed the mourner's
bench, and killed the "Amen corner."

But, wife, there's one thing comforts me,
the church will be a standin'.
When Satan and his scullin' crew have
made a fatal landin' in solid rock, and
the church is built on solid rock, and
we'll find the New Jerusalem much like
the "Amen corner."

Penninsular Methodist.

There is this to be borne in mind in
these days, when so many young men are
giving so much attention to physical de-
velopment, in gymnastic and athletic ex-
ercises, that there cannot be permanent
muscular strength where there is not
blood strength.
Blood's Sarsaparilla gives blood
strength, promotes digestion and as-
similation, and build up the whole system.

The merit that leads great souls to
emulation leads little ones to envy.

MARRIAGES.

Ledbetter-Roberts.—In Smithville, Tex-
as, July 27, 1902, Mr. Marion R. Ledbetter
and Miss Alice Roberts, Rev. W. Wood-
ton officiating.

Godfrey-McCormac.—At the bride's fa-
ther's (Mr. J. M. McCormac), near Glad-
eau, Texas, July 28, 1902, at 1:30 p. m., Mr.
J. M. Godfrey and Miss Ruthie Mc-
Cormac, Rev. Jesse Lee officiating.

Lowry-McGhee.—At Sherman Street
Methodist Church, San Antonio, Texas,
July 28, 1902, Rev. P. O. Lowry of the
Louisiana Conference, and Miss Mary
Louise McGhee, of San Antonio, Rev.
S. H. Beall officiating.

Williams-Morgan.—At the residence of
Dr. W. C. Morgan, in Tyler, Texas, July
28, 1902, at 8 p. m., Mr. J. E. Williams and
Mrs. Phoebe Morgan, both from Georgia,
Rev. V. A. Godfrey officiating.

Edwards-Reeves.—At the residence of
the bride's parents, July 29, 1902, Mr. J. C.
Edwards and Miss Millie Reeves of Tyler,
Texas, Rev. V. A. Godfrey officiating.

Askew-Zachary.—In Marvin Church,
Tyler, Texas, July 30, 1902, Mr. Clarence G.
Askew and Miss Fannie T. Zachary, Rev.
V. A. Godfrey officiating.

Smith-Cloud.—At the residence of Rev.
V. A. Godfrey, Tyler, Texas, July 31, 1902,
Mr. W. S. Smith and Miss Alice E. Cloud,
both of Palestine, Texas, Rev. V. A. God-
frey performing the ceremony.

WELL PLEASED WITH IT.

Cego, Texas, Jan. 14, 1902.—Mr. L.
Blaylock, Dallas, Texas: I received
my machine all right, and am well
pleased with it. Would not take my
money back in exchange.

(MRS.) MARY POWELL.

The Texas and Pacific Railway Com-<

WOMAN'S DEPARTMENT.

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

The publisher of the Advocate, Mr. L. Blaylock, requests that all resolutions of respect to the departed be sent to his address, and they will be given prompt attention. All such resolutions will be published under regulations found under head of "Obituaries," to which we call the attention of our members for instruction.

The address of Miss May Spivey the beneficiary of the scholarship of the W. F. M. Society, North Texas Conference, in the Scarritt Bible and Training School, of whose application and acceptance we spoke in this department last week, is Bellevue, Texas, and not Bellville, as it was by mistake printed last week.

MOVING FORWARD.

The Woman's Board of Home Missions, with far-seeing wisdom, has purchased for our Mission Training School at Dallas land adjoining us on the north, for which we pay \$2000. From the general treasury they sent us \$1000—all they had. We added \$300 raised for this purpose, and still owe \$600, which I am to raise as soon as possible. This adds inestimably to the value and comfort of our school. To enlarge our plant, we realized we must expand our territory. Thus, step by step, God leads us to prepare for the great \$50,000 buildings he has in store for us, and which we sorely need.

Our prayers and the heart-broken cries of his little ones have gone up to him! The bitter, hopeless wail of the poor lost ones whom we are forced to turn away from our door have pierced heaven's dome. And we hear the chiding voice of the Master say, "Why call ye me Lord, Lord, and do not the things that I say?"

Women of the twentieth century, will we never awaken to the responsibility we owe our own sex? Shall these poor, helpless victims plead to us in vain? Their time—the crisis of their lives—is upon us. Their day of salvation is now—or perhaps never.

Can the followers of Jesus stand still and see this army of hopeless, motherless girls drift to destruction, while useless gold lies hoarded in rust-coveted vaults? It is told of Cromwell that when the guide was showing him through a great cathedral, he asked, on seeing silver statuettes adorning the windows, "What are these?" The guide replied, "Please, your majesty, they are the twelve apostles." The stern command was, Take them down and let them be coined into money, that, like their Master, they may go about doing good."

He was right. What good could images of the apostles do to starving hopeless mortals? We thank Dr. Carroll for his exposition of the command, "Make friends of the Mammon of unrighteousness." If each generation use its gold, called the "false riches" of this world, to lift up and improve the conditions of the race, the succeeding generation would find it easier to live worthy lives.

We heard wealth, that our children may enjoy luxury and fare sumptuously every day, forgetful of the curse which too often follows such living. Poor Dives learned this too late.

Oh, if we would use our gold while we live, to meet the sore needs of humanity—to relieve the suffering poor—to save those for whom Christ died! Then "they" will receive us into everlasting habitations.

We start in this issue a subscription to finish paying for the land we have bought.

A dear sister in McKinney heads out honor roll with \$110. How many will follow her noble example?

When Mrs. Rose, President of our local board, started her subscription to buy the girls a piano, she literally had to stop the collection. Long after it was paid for, money kept coming, so glad were all to see the good they could do.

This dear friend, is another chance to help on the good work. Don't let me waste time in pleading, but let each of us give much or little, as God hath prospered us.

Every dollar will be reported in the King's Messenger. And may I not by September 1 report, "It is enough; the land is paid for?" Thank God! Thank God! Another milestone on our march forward is gained and passed.—King's Messenger for July.

DISTRICT MEETING W. F. M. SOCIETY.

The district meeting of the W. F. M. Society of Bowie District, North Texas Conference, was held July 17 at Bridgeport, in Wise County. Our new District Secretary, Mrs. Walter Head, presided. We held our meeting at the close of W. H. M. meeting of the dis-

trict, our District Secretary having made previous arrangements with the District Secretary of W. H. M. Society in order to present her work before the women of Bowie District. There being but one auxiliary of W. F. M. Society in the district, we could hardly expect to have much attendance. It seems to us it is not best to hold these meetings in connection with pastors' District Conference. It is the women of Bowie District we want to get interested in foreign missions. The pastors of this district are all right on that subject. Some of them, as well as our presiding elder, are enthusiastic on the subject.

The devotional exercises at beginning of meeting were conducted by the District Secretary. Then, in a strong and forcible manner, she presented the work, begging that our women co-operate with her in trying to help forward the work. We had report from Decatur auxiliary. Then came report of funds raised for the Eliza Bowman School in Cuba. This showed that Decatur auxiliary had contributed \$20 to this school and the district \$40.50, making for Bowie District a total of \$70.50. Also, report by Mrs. H. H. Hulsell from annual meeting of Conference Society, so recently held at Whitesboro, which brought forth a ready—yea, an eager—response to the call for help from the Oak Cliff auxiliary to aid Miss Lelia Roberts, stationed at Saltillo, Mexico, in her school. Helpful talks were given us by Bridgeport's pastor, Bro. D. H. Ashton, and our presiding elder, Bro. F. O. Miller. Their words of encouragement and promises of help gave us much strength, and caused us to feel we would work with renewed vigor in this grand work, ever looking to God our Father for help. For the success we have had in this past year in this district we give him the glory.

MRS. W. W. WILLIAMS
Decatur, Texas.

W. H. M. SOCIETY.

Centenary Auxiliary W. H. M. Society, observed Parsonage Day, June 23. Mrs. J. W. Wood, our chairman of Parsonage Committee, presided, using the program arranged by Superintendent of Parsonage Work.

Mrs. J. H. Hancock, in her usual charming way, made an interesting and helpful talk on "Our Duty, as Christian Women, to Our Parsonages."

A very fine paper, by our Superintendent of Parsonage Work, was read by Mrs. G. F. Thornhill.

Our President, Mrs. J. T. Webster, gave an instructive talk on "Methods Used in Aidings Parsonages by Grants," making very plain to some of us who did not understand the work along this line.

Altogether the meeting was a success, creating new zeal and enthusiasm in this very important department of our work. We have recently made improvements at our parsonage, in regards and furnishings, and it is now comfortable, but not by any means just as we would have it, for we all think that nothing is too good for our pastor and his family, and, if we could, would make their home as attractive as the best in our city.

MRS. G. W. HOLMES, Rec. Sec.
Paris, Texas.

TREASURER'S REPORT.

Report of Treasurer, W. F. M. Society, North Texas Conference, for quarter ending June 10, 1902:

Conference pledge \$ 29.40
Laure Haywood School 10.00
Saltillo, Mexico 15.00
Eliza Bowman School, Havana, Cuba 106.75
Dues from adult auxiliaries 122.20
Dues from juvenile auxiliaries 6.45

Total general fund \$326.21
Forwarded to Mrs. H. N. McTyeire \$326.21

MRS. G. W. GRAY, Treas.
Terrell, Texas.

Keep your system in perfect order and you will have health, even in the most sickly seasons. The occasional use of PRICKLY ASH BITTERS will insure vigor and regularity in all the vital organs.

He who fills all things will not let His people go empty.

I have had my Sewing Machine a year and like it splendidly. It sews just as well as it did the day I received it. MRS. KITTIE BIGERSTAFF.

Trenton, Texas.

WHISKY.

I cure anything that walks the earth of whisky habit. Any reference you want.

DR. J. S. HILL, Greenville, Texas.

Likeness is not equality.

UNANSWERED LETTERS.

July 24—J. F. Tyson, sub.
July 25—W. D. Wheeler, sub has attention.
J. W. Gibbons, sub.
July 26—C. Williams, sub. R. O. Bailey, sub.
July 27—A. Nolan, sub. J. P. Lowry, sub. G. D. Wilson, sub. W. A. Derrick, sub.
July 28—W. H. Terry, sub. J. B. Turnrite, correction made. G. J. Irvin, sub.
July 29—J. W. Fort, sub.

SAN AUGUSTINE DISTRICT—THIRD ROUND.

Lufkin sta. Aug. 2, 3
Nacogdoches sta. Aug. 8, 10
McRaeir, at Fairview Aug. 12
Appleby mis. at North Street Aug. 13
Shelbyville, at McLellan's Aug. 15
Center sta. Aug. 16, 17
Center, at Newbern Aug. 19
Minden, at Glen Ellyn Aug. 21
Clayton, at Pine Hill Aug. 22
Timpson sta. Aug. 23

San Augustine and Chirico, at Black Jack R. Aug. 24

Sexton, at McMahan's Sept. 2

Hempill mis. at Brookland Sept. 4

Carthage sta. Sept. 12, 14

A. J. Weeks, P. E.

PITTSBURG DISTRICT—THIRD ROUND.

Leesburg, at Union Ridge Aug. 2, 3
Napels, at Hamill's Chapel Aug. 9, 10
Linden, at Jones' Chapel Fri., Aug. 15
Atlanta Aug. 17, 18
Reidwater, at Concord Aug. 20, 21
Dalby and DeKath, at Mattox Thurs., Aug. 22

Dalingerfield, at Harris Chapel Aug. 23

Musgrave, at Marvin Chapel Sept. 2

John Adams, P. E.

A CORRECTION.

The mistake I made as to the Leesburg Juveniles is this: Mrs. Graham failed on the mothers when she tried to organize a Parsonage and Home Mission Society. With the children, as everywhere else, she succeeded here the first time. A small matter, if anything can be called small, so important a subject.

W. W. GRAHAM
Leesburg, Texas.

I. & G. N. EXCURSION RATES AND ARRANGEMENTS.

Marlin, Texas—The Great Health Resort: Low excursion rates. Tickets on sale every day in the year; limit \$60 from date of sale.

SUMMER EXCURSION RATES.

Summer Tourist Excursion Tickets will be on sale to various points North and East June 1 to September 1, limit October 1. D. J. PRICE, General Passenger and Ticket Agent, Palestine, Texas.

GULF, COLORADO AND SANTA FE EXCURSION RATES.

Nashville, Tenn.—Penobury College Summer School, June 16 to July 28; limit August 25; rate one standard first-class limited fare for the round trip.

Birmingham, Ala.—National Baptist Convention (cont'd) September 17 to 21, 1902; limit September 25; rate one standard first-class limited fare for the round trip.

Macon, Ga.—Annual meeting Farmers' National Congress, October 7-10; limit October 15; rate one standard first-class limited fare for the round trip.

On July 3, the Crescent Hotel, at Eu- reka Springs, opens as an all-year-round resort, under the management of the Frisco System. Extensive renovations and improvements have been effected which will make the Crescent Hotel the equal of any hostelry to be found in the Southwest.

The trip to Cloudcroft embankments on the Alamogordo and Sacramento Mountain Line about twenty-five miles of the standard gauge on the American Continent without exception. The views obtainable from certain points are especially magnificent, extending in places an expanse of two hundred miles, with a vertical view of about one mile. Those who have never been over this line have no adequate conception of its severity nor of the engineering problems involved in the construction of this line. The change from the arid regions to the "Mesa Woods" and their attendant surroundings is so sudden as to be absolutely startling, and must be seen to be appreciated.

Local Sleeper Service—Arrangements have been made for local sleeper service between El Paso and Alamogordo on the regular daily train between those points.

El Paso to 9 a. m. passengers being allowed to remain in sleeping cars until 12 noon, when connecting train leaves for Cloudcroft; in addition to which special sleeper service will be placed in effect commencing May 21, leaving El Paso at 1:15 p. m. and making a fast run to Cloudcroft, arriving each Monday morning Cloudcroft at 7:30 a. m. and returning El Paso in time for dinner, thus affording daylight rides in both directions over the scenic route.

Sleeping car fare, \$1.50.

A. N. BROWN, G. P. A.

Chile case and sleepers run through to El Paso daily.

Pamphlet giving complete description will be gladly sent any one upon application.

E. P. TURNER
G. P. & T. & P. Co., Dallas, Texas.

IMPROVED M. K. & T. FERRY SERVICE.

With the opening of the summer travel to the North and East, the M. K. & T. management, keeping abreast of the times, has vastly improved its service.

The famous "Katy Ferry" line between Texas St. Louis, Chicago and all Northern and Eastern points has been shortened from thirty minutes to one hour, and a new steamer line has been established to run between San Antonio and St. Louis by the way of Fort Worth, on the "Katy Ferry," necessitated by the increased traffic.

In addition to the shortening of the time of the "Katy Ferry," the Kansas City Express, from N. Y. to Texas one hour and fifteen minutes later, arriving Kansas City following morning 7:30 o'clock.

All of the "Katy Ferry" trains have been speeded up from Memphis out to Shreveport, with certificates of steam and north of Dallas mill rates; the Government recognizing the fact that the management began to handle the United States mail.

The entire M. K. & T. line to Texas have been rebuilt with new locomotives, round steel and a large amount of ballast, and the entire line, from the Gulf to the Atlantic, has been placed on the same high standard with the rest of the line. The rock belt does away with the dust annoyance, and passengers via the "Katy Ferry" Route are assured of a comfortable journey.

The Eating Houses on the M. K. & T. System are too well known to need commendation, but are maintained on the same excellent manner as when started three years ago—to give a first-class meal for fifty cents. In fact, many improvements have been made in the Eating Houses, which must be seen to be appreciated.

The entire M. K. & T. line to Texas have been speeded up from Memphis out to Shreveport, with certificates of steam and north of Dallas mill rates; the Government recognizing the fact that the management began to handle the United States mail.

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G. P. & T. A.
Texas, Texas

WEST TEXAS CONFERENCE.

CONTINUED FROM PAGE FIVE.

firmly, to do a good work. The Junior League at Mason is still in a flourishing condition. Our little folks are taking great delight in Church work. We have just joined our meeting at Loyal Valley. It was a perfect meet of success. The congregations were large all the time. There was not a droning service in the whole ten days. The people were on hand waiting for the hour of commencement all the time. We held three services a day, and the altar was crowded all the time. Many of the people living five and six miles away camped and stayed with the meeting. There was nothing done the whole week except to go to meeting. What did it all amount to? Well, it amounted to fifteen conversions and fifteen additions to the Methodist Church, the Loyal Valley proportion of the collections more than secured most of it in cash, and the Church received entirely. We received five who had formerly been baptized, baptizing five by immersion and five by immersion during the meeting also baptized one infant. And the last night of the meeting the country was blessed with a heavy rain. It has rained pretty much all over my charge in the last ten days. We commence the Bethel meeting next Friday night. Bro. Nath Thompson will help me there. I am going to assist in the erection of the altar tomorrow, and try to get the brethren to build it large enough. I feel sure now that, all in all, the Mason charge will make a better report this year than it did last. Twenty-four members have been received up to date, and I have three more meetings to hold. We feel grateful to God for his gracious goodness towards us.

TEXAS CONFERENCE.

Brookston.

J. T. Bludworth, July 25: We closed a ten days' meeting at High last Tuesday night. The Church was greatly revived, some backsliders reclaimed, ten conversions, and even accessions to the Church. The following members rendered valuable ministerial help: R. E. C. Tally, C. B. Jennings and R. S. Gosseline. We are now in a prohibition fight for this (Lamar) county. Election is to come off August 2. We will make it hot for the antis.

Davilla.

G. C. Cravy, July 22: Sunday night closed a gracious meeting here at Lebanon, that has proven a great blessing to our hearts, the Church and entire community. Bro. Simpson was fully at himself and God abundantly blessed his labors. The meeting was glorious in many respects. Nineteen souls were happily converted to God. Fifteen of the number joined our Church. All of these with the exception of two or three, were members of our Sunday school, young men and young ladies, girls and boys from the early up to the old. Hard feelings were settled at the foot of the Cross, for which we give all the glory. With the preacher the conference sends, any people can have a revival if they want it. Davilla charge is prospering in the hands of our good pastor, Bro. Simpson. He has been anointed with the Holy Ghost to preach the gospel. He renounces the devil and all of his works. God bless him.

Smithville.

W., July 21: The meeting closed last night. I do not know the number of conversions. Fifty-two joined the Churches. Nineteen united with the Methodist Church. I suppose there are others that will unite with the Church later. It was a good meeting, and we are happy over the changed conditions in our town. Everybody is talking "religion" something unheard of before in Smithville.

INDIAN MISSION CONFERENCE.

Durant Circuit.

Geo. W. Martin, July 22: We closed our ten days' meeting at Cox Chapel last Sunday night. The altar was full of pent tent. The Lord was with us in great power. We rejoiced to see and know that sixteen precious souls emerged from darkness into light during these services. The Church, as well as Christians of other denominations, was greatly revived and strengthened. Eleven additions to the Church, eight by certificate and three on profession of faith. We received six names for membership after we closed, will unite with the Church on our next round. May the Lord go with us from place to place and crown our efforts with success.

Davis, I. T.

H. B. Henry: In November, 1855, at Corsicana, Texas, the Northwest Texas Conference admitted me on trial. For about twenty years I took "pot luck" with the brethren. Then, at my request, was granted location. This is my third year in this conference, and I thank God for the love and appreciation shown me. While I came among entire strangers, except Bro. A. K. Miller, yet I found no social and full a reception as if I had been born here. For two years I served Lexington, O. T., the first year a half station, the last as a full station. I am now in Davis Station, Wynnewood District. Here we have a very pretty church—stained windows and elegant pews, costing nearly \$1000—a very pleasant charge. Our conference collections are all provided for, and three-fourths of the presiding elder's salary is paid and my \$150 is well up, if not in excess. On the 15th of this month I began a meeting at Fair View, a schoolhouse, five miles from Davis, where we have had a Sunday evening appointment with three members of our Church. The people had promised to our Church. The people had promised to build an altar, but I found none. It did look like dark prospect. But with faith in Christ and leaning on divine wisdom to guide and aid, we rallied our forces and until Sunday at 11 a. m., July 27, we have attacked sin and Satan with all the resources at our command, and report visible results—twenty-five conversions, besides lots of old frozen Christians "thawed out" or "warmed over." The denominational lines were forgotten and entire harmony prevailed to the end. The praises of God were shouted alike by old Christians as well as new-born babes in Christ. Methodists and Baptists alike rejoicing at the advancing work of salvation. Fourteen have come into the Methodist Church, others will, while several will go to the Baptist or other Churches.

Another and very gratifying result is the organization of a weekly prayer-meeting, without a dissenting voice, to conserve the good work which has issued in the present happy and hopeful state of things. I must say, as a minister of the gospel for twenty-seven years, I have never labored among any people who re better order and harmony prevail. Many who were not converted have had sleep and various resolutions as a foundation for a better life a life with "Christ as the chief corner-stone." I shall ever look back to the days of toil and victory at Vail View as a refreshing oasis in life, and cherish fond hope that "some sweet day" we shall strike home in heaven. We had no ministerial aid, and part of the time my health was such that I sat in a chair to preach. The people realized our only hope was in God. The last of the meeting some singing came and rendered valuable and May this gracious work go on until one by one we pass from labor to reward God bless the dear old Texas Christian Advocate.

If you have no appetite for your meals something is wrong with your digestion, liver or bowels. PRICKLY ASH BITTERS cures and strengthens the stomach, purifies the bowels and creates appetite, vigor and cheerfulness.

Some of the class of the fourth year of the Northwest Texas conference have been making inquiry as to which text in logic will be used in the examinations the coming conference. For the benefit of all concerned, I would say that the text substituting Tigert's Logic will not be used until after the conference this fall. Tigert's text will be used at the approaching conference. This statement is announced after consulting with Bishop Key upon the subject.

J. W. ADKISSON,
Blooming Grove, Texas.

An Incident.

While holding a three days' meeting recently at a schoolhouse in a rural district, the writer baptised six children, all of one family, having previously received the father, mother and grandmother into the Church, thereby including the entire household, like that of Lydia the jailer, and Stephanus. So we are still in the apostolic succession.

W. F. MAYNE, L. E.

Lindale, Texas.

Texas Conference Board of Missions.

There will be held a mid-year meeting of the Texas Conference Board of Missions at Bastrop, Texas, August 12 and 13. It is desired that each member of the East Texas Conference Board attend this meeting. We think it well that we review the combined field of both conferences, and if possible get the needs of our several mission fields properly before the board. A joint meeting is necessary if we are to get the entire situation upon the hearts of the board.

JOSEPH B. SEARS,

See Tex. Conf. Bd. Missions,
Rockdale, Texas.

VALUE OF TEXAS FARMS.

The actual value of the farming interests of Texas are estimated set forth in a recent bulletin issued by the United States Census, which states the value of farm lands and farm property in Texas amounted to \$82,186,272. There were 352,186 farms in the State, covering an area of 125,867 acres, or about 8% per cent of the total area of the State. Of the total value of the farming interests, the farm lands themselves are reported as worth \$55,306,862; the improvements, \$36,531; implements and machinery, \$20,576; and live stock, \$26,538,852. The value of annual products for the year amounted to \$10,571,711, and of wages \$72,582,222. The total value of farm products for 1900 exceeds that for 1890 by \$28,234, or 10% per cent, but a part of this gain is attributed to a more detailed enumeration in 1900 than in 1890.

The bulletin further shows the average size of Texas farms to be 357 acres, but only a little more than 15% of the farm land is improved. The largest body of land in the State classed as a farm embraced 15,000 acres. Of the farm lands of the State 65.67 acres were held by negroes. The total value of the land in the State devoted to live stock is \$80,286,871, and 15.67 devoted to cotton, the next most important agricultural interest \$30,128,700. The average size of the live stock farm is 21.4 acres, and of the cotton farm 38 acres. Literally, Bureau Southern Pacific-H. & T. C. R. R.

WESLEYAN FEMALE COLLEGE,
MACON, GA.

This college, which has the honor of being the oldest college in the world for women, is one of the very few institutions in the South that are doing real, high-grade college work. The teacher in its literary, Music, Art and Elocution Departments are all specialists, and have been carefully selected from two continents.

The institution had nearly four hundred students last year, and did not have a vacant room in its Boarding Department, though a new thirty-thousand-dollar dormitory accommodation one hundred additional students, had just been erected. Another big overflow is in sight for this fall, and the trustees have authorized the erection of another building. Young ladies who desire admission to this time-honored institution will do well to write to the President Dr. J. W. Roberts.

The Wesleyan has seven large rooms devoted to the Department of Natural Science alone. Its chemical laboratory is one of the finest in the South. The college is fortunate in this respect, for every educator knows that natural science can not be taught without proper apparatus and equipment.

Giving is not the throwing away of that which we never miss, but it is the consecrating to noble uses that which is very dear to us—that which has cost us much.—Jenkin Lloyd Jones.

WORDS FITLY SPOKEN.

From a recent issue of the Industrial Press, published at Rusk by Hon. John B. Long, one of the noblest Christian gentlemen I ever saw. I clip this beautiful poem, which I append hereto, with the earnest request that you publish it in the Texas Christian Advocate. It is, in my judgment, a literary gem. It was published without any reference note, but to those who knew the saintly Dr. F. T. Mitchell and his noble wife it needs no note of explanation. Dr. Mitchell was one of the most princely men whom it has been my pleasure to know, and we are sad because he has gone from the walks of men in this world; but heaven is richer and sweeter by his presence on those golden shores. His noble widow, whom God has left on earth for just a little while longer, in order that she may finish her life's work, is one of the sweetest spirits that ever dwelt within a tenement of clay. May God comfort her.

But here is the poem. Read it and see if you don't consider its words fitly spoken.

J. M. PERRY.

San Augustine, Texas.

KNIGHT AND LADY.

I.
For five and fifty years he was her cavalier;
The Knight, without reproach, or guile,
or fear,
As tender, courtly on the day he died
As when in youth he claimed her as his bride.

II.

He was her lord, and she his lady fair;
Her happiness his first and dearest care.
Her joy to be forever at his side,
And live her true Knight's comforter and guide.

III.

He was a man, as true as ever sat
At meat with Kings, or ever King begat;
And on his royal brow was stamped at birth
The insignia of his more than royal worth.

IV.

And time and care conspired in vain to wrest
Distinction's emblems from his lofty crest;
And when at length his honored days were over,
Death found his man yet kinder than before.

V.

And she, sweet partner of his busy life,
Without her Knight must face a world of strife,
Till that bright day when at the throne of grace
They meet again, and their Redeemer face.

Frank Chase, Rusk, Texas.

CRUCIFIXION DAY.

No. 2.

In our former article on the resurrection, it was shown that Jesus came out of the tomb Saturday evening; that is, in the evening of the Jewish Sabbath, "in the end of the Sabbath." We come now to consider the day of his crucifixion. On what day of the week was he crucified? We know that he was crucified on the fourteenth day of the month. "Ye shall keep it up until the fourteenth day" * * * and the whole assembly of the congregation of Israel shall kill it in the evening" (Ex. 12:6). So "Christ our Passover is sacrificed for us" (1 Cor. 5:7) on the fourteenth day of the month.

"There laid they Jesus therefore because of the Jews' preparation day." (Mark 15:42.) John says, "Because it was the preparation that the bodies should not remain upon the cross on the Sabbath day" (Jno. 19:31). By a careful reading of the two passages just cited, it will be clearly seen that the reference is not to the weekly Sabbath, but to the annual Sabbath of the passover, which always came on the fifteenth day of the month, as the preparation for it came on the fourteenth. John adds: "For that Sabbath was an high day" (Jno. 19:31). The traditional belief that Friday was crucifixion day because it is said to be "the day before the Sabbath" is certainly without foundation. Luke says, "That day was the preparation and the Sabbath drew on" (Luke 23:54). That is, the Sabbath that annually follows the preparation, was "the day before the Sabbath," the day that Jesus and the multitude came from Jericho to Bethany, was Friday. The day following this journey was, of course, the tenth day of the month. This fact is generally conceded. It is the day marked as the "triumphant entry." Quoting from Farrar's Life of Christ, page 540: "On that day, according to the law, the paschal lamb... was chosen and set apart." The triumphal entry was, therefore, on Saturday, the Jewish Sabbath, and not on Palm Sunday, as this would have it. This would place the crucifixion on Wednesday, Friday, the ninth, Saturday, the tenth, Sunday, the eleventh, Monday, the twelfth, Tuesday, the thirteenth, and Wednesday, the fourteenth, which was the preparation, and the day the lamb must be slain.

Our Savior said: "As Jonas was three days and three nights in the whale's belly; so shall the Son of man be three days and three nights in the heart of the earth." (Matt. 12:40.) His language is too positive to be misunderstood. He certainly means "three days and three nights," not fragments of days and nights, as an unwaranted apology would have it. Now, if the resurrection was Sabbath evening, as shown by Matthew, and "the Son of man" was "three days and three nights in the heart of the earth"—and who will question it?—then there is no difficulty about fixing the day of the crucifixion. From Sabbath evening, the time Matthew says the resurrection took place, counting back to Wednesday evening, we have exactly three days and three nights. Dean Farrar

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55

knew her. She was day before she died, & though she was unconscious came suddenly. June 8, she was r., amid the sorrows of people. She had little girls friends who mourn sustain them in this & may we all meet to V. GALLAWAY.

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Vernon District—Third Round.

Chillicothe..... Sat., Sun., Aug. 2, 3 J. H. Wiseman, P. E.

Vernon District—Fourth Round.

Quanah..... Sat., Sun., Au. 9, 10

Granite, at Granite. Sat., Sun., Aug. 16, 17

Vernon mts..... Wed., Aug. 20

Crowell, at Margaret..... Sat., Sun., Aug. 23, 24

Toldell..... Sat., Sun., Aug. 20, 21

Willow Vale..... Tues., Sept. 2

Magnum..... Thurs., Sept. 4

Deer Creek, at Francis..... Sat., Sun., Sept. 6, 7

Blair, at Blair..... Sat., Sun., Sept. 13, 14

Leger, Sun, night and Mon., Sept. 14, 15

Eldorado, at Dryden..... Sat., Sun., Sept. 20, 21

Seymour..... Sat., Sun., Sept. 27, 28

Benjamin..... Tues., Sept. 28

Munday..... Thurs., Oct. 2

Rock Timbers..... Sat., Sun., Oct. 4, 5

Throckmorton..... Sat., Sun., Oct. 11, 12

Chillicothe, at Big Valley..... Sat., Sun., Oct. 18, 19

Haskell cir..... Sat., Sun., Nov. 1, 2

Haskell sta, Sun, night, Mon., Nov. 2, 3

Vernon..... Sat., Sun., Nov. 8, 9 J. H. Wiseman, P. E.

Brownwood District—Third Round.

Burket, at Cross Plains..... Aug. 2, 3

May, at Cross Cut..... Aug. 4, 5

Comanche sta..... Aug. 9, 10

Fleming..... Aug. 11, 12

Zephyr and Mullin..... Aug. 16, 17

Goldthwaite..... Aug. 17, 18

Lometa..... Aug. 21, 22

Center City..... Aug. 25, 26

Brownwood..... Aug. 29, 30 W. H. Matthews, P. E.

Clarendon District—Third Round.

Wellington, at Clifford..... Aug. 2, 3

Emma, at E..... Aug. 2, 3

Memphis, at Union Hill..... Aug. 7, 8

Cushing, at Tulla..... Aug. 9, 10

Silverton, at Hastings..... Aug. 9, 10

Dalhart, at Dalhart..... Aug. 11

Hereford, at H..... Aug. 15, 17

Floydada, at Lockney..... Aug. 16, 17

Higgins, at Ochiltree..... Aug. 23, 24

Lubbock, at L..... Aug. 23, 24

Canadian, at Miami..... Aug. 20, 21

Stratford..... Sept. 6, 7

Cataline..... Sept. 13, 14 G. S. Hardy, P. E.

Corsicana District—Third Round.

Wortham..... Aug. 2, 3

Armour..... Aug. 9, 10

Roune..... Aug. 16, 17

Kerens..... Aug. 20, 21

Hubbard..... Aug. 29, 30

Eureka and Birdston..... Aug. 29, 30 E. A. Bailey, P. E.

Waco District—Third Round.

Aquila, at Elm Mott..... Aug. 2, 3

Austin Avenue..... Aug. 2, 3

Troy, at Childers..... Aug. 9, 10

Bosqueville, at Bosque Camp Ground..... Aug. 16, 17

Fifth Street..... Aug. 17, 18

Morgan, at Eulogy..... Aug. 20

Whitney..... Aug. 23, 24

Riceland..... Aug. 30, 31 B. R. Bolton, P. E.

Georgetown District—Third Round.

Hutto, at Hutto..... Aug. 2, 3

First Church..... Aug. 8, 9

Florence, at Florence..... Aug. 16, 17

Bertram, at Bertram..... Aug. 23, 24

Liberty Hill, at Bartlett..... Aug. 30, 31

Burnet cir, at Burnet..... Sept. 6, 7

Maxdale, at Maxdale..... Sept. 12, 13

Rodgers..... Sept. 29, 30 W. L. Nelms, P. E.

Fort Worth District—Third Round.

Cuba, at Chappell Hill..... Aug. 1

Cleburne..... Aug. 1 p. m., 2 p. m.

Joshua..... Aug. 9, 10

Bono, at George Creek..... Aug. 18, 19

Covington, at Philadelphia..... Aug. 21, 22

Blum, at Kopperl..... Aug. 29, 30

Kennedale, at Kennedale..... Aug. 29, 30 Jas. Campbell, P. E.

Weatherford District—Third Round.

Ranger, at Necesity..... Aug. 2, 3

Gordon and Strawn, at Strawn..... Aug. 4

Whitt and Bethesda, at B..... Aug. 9, 10

Breckenridge, at Eddan..... Aug. 13

Santo, at Tarleton..... Aug. 16, 17

Palto Pinto, at Palto Pinto..... Aug. 23, 24

Mineral Wells..... Aug. 29, 30 John R. Morris, P. E.

Waxahachie District—Third Round.

Midlothian..... Aug. 2, 3

Grandview..... Aug. 9, 10

Fox..... Aug. 17, 18

Milford..... Aug. 21, 22

Alvarado..... Aug. 24, 25

Alma..... Aug. 29, 30

Ennis..... Aug. 30, 31

Waxahachie..... Sept. 6, 7 O. F. Sensabaugh, P. E.

Gatesville District—Third Round.

Jonesboro..... Aug. 2, 3

Bee House..... Aug. 9, 10

Gatesville mts..... Aug. 13, 14

Oglesby..... Aug. 16, 17 J. G. Putman, P. E.

Dublin District—Third Round.

Hico..... Aug. 2, 3

Duffau, at Skipper's..... Aug. 10

Carleton, at Flat Rock..... Aug. 12

Proctor, at Providence..... Aug. 14

Green's Creek, at G. C..... Aug. 16

Iredell, at Lantham..... Aug. 17

Stephenville mts, at Stephenville..... Aug. 20

Dumas, at Dumas..... Aug. 21

El Leon, at El Leon..... Aug. 23, 24

Biedimont, at Victor..... Aug. 26

Carbon mts, at Jewell..... Aug. 30, 31

Carbon, at G..... Sept. 2 E. F. Boone, P. E.

Abilene District—Third Round.

Colorado sta..... Aug. 1, 2

Snyder, at Dunn..... Aug. 8, 9

Clairmont, at Ekin..... Aug. 9, 10

Putnam, at Putnam..... Aug. 15

Big Springs, at Big Springs..... Aug. 16, 17

Roby, at Roby..... Aug. 20, 21

Merkel, at Merkel..... Sept. 6, 7

Sweetwater, at Sweetwater..... Sept. 12, 13 E. A. Smith, P. E.

Abilene..... Sept. 12, 13 E. A. Smith, P. E.

WEST TEXAS CONFERENCE.

Llano District—Fourth Round.

Llano Sta..... Aug. 2, 3

San Saba Mts, (2 p. m.)..... Aug. 9, 10

San Saba Sta, (8 p. m.)..... Aug. 16, 17

Cherokee Cir..... Aug. 23, 24

Blanco Cir..... Aug. 26, 27

Johnson City Cir..... Aug. 28, 29

Willow City Cir..... Sept. 6, 7

Rock Springs Mts..... Sept. 20, 21

Bandera and Medina Cir..... Sept. 27, 28	Holliday..... Aug. 23, 24
Kerrville Mts..... Oct. 4, 5	Archer City..... Aug. 24, 25
Canyon Point Sta..... Oct. 18, 19	Blue Grove..... Aug. 26, 27
Kingsland Mts, W. H. H. Biggs, P. E. Cuero District—Fourth Round.	F. O. Miller, P. E. McKinney District—Third Round.

Union and Roseland, at R..... Aug. 2, 3

Boerne Sta..... Aug. 12, 13 Princeton cir, at Lebanon..... Aug. 16, 17

Leakey Sta..... Aug. 18, 19 Decatur Sta, at Blythe's Ch..... Aug. 26, 27

**District Conferences****BEAUMONT DISTRICT.**

The District Conference of the Beaumont District, East Texas Conference, of the M. E. Church, South, met at Woodville, Texas, July 17, 1902. Rev. J. W. Johnson, P. E., in the chair. The roll was called, and an average number answered to their names. By the second day the conference was quite well attended.

The people of Woodville entertained us very hospitably, and the scribe had the best home in the town. And no better could be found in any town. All who were in attendance, both preachers and laymen, expressed themselves as having enjoyed their stay at Woodville and the proceedings of the conference.

Our presiding elder was exceedingly kind and considerate of every one, yet presided with firmness and dignity. The conference was smooth and very agreeable throughout. The preaching was strong and spiritual. We have never met a more faithful and earnest class of preachers. Every one seems to be doing his best at the place assigned him, and their work is having good effect; the most of the meetings having been good, resulting in many conversions and accessions to the church. The finances are well up, and it is believed that the collections ordered by the Annual Conference will be full from the entire district. Very rapid strides of material progress are being made in this section, and the work of the church must be vigorously prosecuted, both by the pastors and laymen if we keep apace. Others will occupy the field we should cultivate if we are not liberal and aggressive. There were three licensed to preach and three recommended for admission to the traveling connection on trial.

The good people of Woodville seemed to enjoy entertaining the conference, and attended upon the preaching of the Word as well as practicable. Sickness prevented some. On Saturday, the 19th inst., death entered one of the homes and took for its victim a model young man of 20 years, which brought a pall of gloom on the town. We pray for and sympathize with those who mourn their loss. The visiting brethren added greatly to our pleasure and profit. Prof. C. C. Cody of Southwestern University, Prof. Williams, principal of Alexander Institute, were among us for a day or two and put in some good work for their schools. These institutions of learning are among the very best in Texas, and deserve a larger patronage and a stronger support than they have hitherto received. When will our Methodist people ever learn that Christian education is the only safe training for our young people, and place their sons and daughters in our own schools, where they may be developed, not only intellectually, but morally and spiritually, thus producing a full, all-round character? This we must do for our children's sakes, for the success and prosperity of our church schools, for the perpetuity and prosperity of our beloved church, and for the glory and honor of God. J. T. FARIS, P. C.

whatever to do with it—save to eat half of it. I "washed my hands" of the whole affair—when done eating.

When we arrived at the seat of the conference, late in the evening of the 10th inst., we found Rev. J. W. Johnson, our much-loved presiding elder, and most of his preachers on the ground and in fine spirits. We were assigned a home at James Minter's, who, with the untiring efforts of his faithful wife, made our stay a very pleasant one indeed.

This scribe was accorded the honor of preaching the "commencement" sermon, and the people seemed to bear the affliction with commendable patience.

Bro. Johnson presided over the conference to the entire satisfaction of all. He looked carefully and thoughtfully into every phase of church work coming within the province of a District Conference. He was considerate and courteous to all, yet he held the reins in his own hand. There was not a ripple of unpleasantness from start to finish. Peace and harmony prevailed throughout. Indeed, there was a deep and potent current of love pervading every heart and manifesting itself ever and anon to the spiritual apprehension of all who were spiritually minded. This power and presence of the Holy Ghost grew stronger and stronger, and became more and more precious to our adoring hearts until at the Sunday morning love-feast led by R. O. Bailey, it seemed as a lambent flame burning upon the altars of our hearts and consuming every dross and imperfection of our natures, shedding a halo of glory all about us, which finally reached its pentecostal climax at the night service with glad hosannas and happy haldehahs at the conclusion of a very timely and appropriate discourse by Bro. A. Little. Yes, "it was good to be there." Barring our own effort, the preaching was all good, edifying.

Not to mention our own preachers, I wish to say Dr. J. E. Harrison, President of San Antonio Female College, favored us with a discourse which was at once thoughtful and forceful. "Uncle Dick" Thompson preached us a strong, characteristic sermon Sunday morning, and took up a collection for the Orphanage at Waco. One is richer and better when he has seen and heard "Uncle Dick."

One day during the conference our presiding elder stated to the conference that one of the preachers was at home sick; that he had a great deal of sickness in his family; had lost one of his children, and probably needed some financial help. It was then beautiful indeed to see how liberally the preachers contributed to the aid of this absent brother. I have never yet seen a company of Methodist preachers called upon for help to a worthy cause that they did not respond cheerfully and liberally, in spite of their scant means and meager support. Such liberality is always an indisputable refutation of the oft-repeated accusation that "preachers preach for money."

Prof. C. C. Cody of Southwestern University, and E. R. Williams, principal of Alexander Institute, were among us for a day or two and put in some good work for their schools. These institutions of learning are among the very best in Texas, and deserve a larger patronage and a stronger support than they have hitherto received. When will our Methodist people ever learn that Christian education is the only safe training for our young people, and place their sons and daughters in our own schools, where they may be developed, not only intellectually, but morally and spiritually, thus producing a full, all-round character? This we must do for our children's sakes, for the success and prosperity of our church schools, for the perpetuity and prosperity of our beloved church, and for the glory and honor of God. J. T. FARIS, P. C.

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Notice.

The Prairie Mound camp-meeting, at John's Well, will begin August 17. Rev. C. L. Edward will be the presiding.

Singing will be led by Prairie Mound and Argyle classes, with Profs. Jim Jackson and Frank Coffey as choristers. Every body invited to attend.

C. A. MEIER, Pastor.

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Be sure to use that old and well-tried remedy, Mrs. Winslow's SOOTHING SYRUP for children under five years of age. It relieves colic, allays all pains, cures wind colic and is the remedy for diarrhoea. Twenty-five cents a bottle.

PROHIBITION EDUCATION.

In the Advocate of July 7 is an article from R. E. Grabel, of Dallas, on the subject of "Prohibition Education," which deserves a passing short notice—not criticism, but a few friendly words of comment. The writer referred to, like a great many others, starts out with the proposition that all that is necessary to sweep the State with prohibition is education. In one sense this is correct, but in the main it is not. Prohibition has been the theme and study of some of the wisest and best men for a long time, and while all good people readily consent to the idea that the saloon is a great evil, and thus are ready at once to concede prohibition the only remedy, and after listing to the charges against the saloon and reading of the enormous amount of money spent every year for intoxicating liquors, leaving out the great number of the ruined by this practice—are ready to give their influence to the prohibition cause, for they want to be on the side of right, and thus the excitement begins to run from one to another until the people are aroused to a pitch of frenzy and justly indignant at the monster evil of the saloon power, and join the crusade against the evil which threatens the home. Now this is all right, to always be alert and ready to fight for a just and righteous cause, provided our leaders select the ground for the fight wisely and judiciously.

Let us stop for one moment and see what "education" is all that is needed to drive the saloon from our country. Some of the best educated communities have more saloons than some others not so well educated. Some of the States have taken up this fight and become famous for the work done by their Legislatures to stop the evil, and yet these same States, after a hard fight for years, have been compelled to admit that, although everything was done that could possibly be done, yet the laws seemed to fail from some cause—some people said because there was not a healthy public sentiment behind the law to enforce it; others said the cause of failure was political influence failing to support the enforcement of the law. And so the fight has been continued from year to year with the very best laws on the statute book—made by the very best jurists of the land—have proved insufficient to force the saloons out of business. True, once in a while in some localities the saloons for a time seemed doomed. Now why, if education was all that is needed, this failure? It comes with bad grace to say these people and these law-makers and the best talent in the State or States were not sufficiently educated, either in mental or moral culture. The same cause in every case and community will produce same effect, everything being equal; so, if legislation or education failed in one State, it is but reasonable and sensible to conclude, under like circumstances, it would fail in another. Now, what is the remedy?

Let us see and let us reason together, and try to find a solution. With all the moral power of the evangelical Churches of the age, and the combined intelligence of the best people, both in and out of these Churches, arrayed against the same power, why has it continued to grow until to-day it bids defiance to all efforts to drive it from our fair land? Now, there is some cause for it feeling as though it was "hedged about" and knew its strength and its friends. Now, what is its strength and its source of power? One word gives it, and that word is License by the Government; and here is where the mistake has been made so often by the friends of prohibition. They have made the fight on political grounds instead of moral grounds; for it is not a political, but it is a moral question, and hence does not belong to politics any more than other vices, such as horse-racing, gambling, or hawkeye-house or wine-rooms.

Take away the license that the Government gives the saloons, and you destroy them at once, for they have no standing in any community except as given them on account of this license. Destroy their power under the license, and they are dead.

Well, says one, what is the difference between license and prohibition? Much—very much. First, take the fight out of the realm of politics and place it where it belongs—in line of morals—as other vices. Thus its prominence is reduced to the same level as are other vices, and no special legislation is needed. Nothing pleases the saloon-keeper better than to think he is the central figure, and thus attracts attention to his being resented because he is following a legitimate business—licensed by the State and authorized to carry on his business the same as other businesses; but when you tackle him on the most vague of the questions he is silent, and answers you by pointing to his license, and know, when brought into court for any cause, that they can get all the testimony needed to assist them by the fact that they have under their power, from the politician of high rank to the lowest

"bum" that frequents the saloons. This accounts for the failure to enforce the local option or prohibition laws of Kansas and other States.

The writer is no prophet, nor the son of a prophet, but I can tell the day and the hour when "prohibition will sweep" this nation—whenever our national law-makers decide that this nation does not have to sell license to ruin its own people.

This is the point on which it turns—revenue, national, State and municipal. But Congress holds the key to the situation, and if a Congress could be elected that had the nerve to strike off the blessing of selling intoxicants, then prohibition would come as a sequence.

But one more very important thing in connection with this subject, and we are done. Nothing but the power and grace of God can make a man a true, genuine convert to moral obligations, and this trying to legislate out of his reach a thing that he knows is ruinous only underlines his character for good, and does great harm and lessens the importance of the gospel as a moral factor. "Pure and undefiled religion" needs nothing else but the communion of the Holy Spirit to guide the believer always in the right way. Human laws are imperfect at best, but God's law is pure and good. So let the preachers of the gospel of all denominations preach the Word, and preach it as if he really believed it himself. God will bless it, and the Church will be aroused "and come forth from her wilderness state," and "all will know him, from the least to the greatest." So, instead of trying to make a man a prohibitionist by law, he is a prohibitionist by the grace of God.

Let us now end this already too long article by "summing up" the case, as the preacher or lawyer would say:

1. The saloon or whisky influence is very strong in our land.
2. All good, law-abiding people admit that it is one of the chief factors for the ruining and demoralizing of the whole country, not only those who habitually use it, but those who have to pay the taxes to support our Government.
3. The remedy: Instruct our law-makers in both branches of our national Congress to do away or remove the sanction of the national Government from the liquor traffic by taking away its only claim to respectability—the license to sell it.
4. Let us lay great stress upon the efficiency of the Word of God "to make men doers and not hearers only," and in thus honoring God by teaching and doing his Word, we save ourselves and those that hear us. No brother is arrayed against brother, but peace reigns supreme.

This is "education" that will bring prohibition. A. B. JOHNSON.
Denver, Colo.

AWAY WITH SALOON SCREENS.

There seem to be a great many persons and a few officers who do not know that there is a law on the statute books of Texas forbidding the use of screens and other obstructions in saloons. And yet the screens are in such general use that a great many people do not notice this violation of the law. If District and County Attorneys would take the matter in hand and do their duty, not a screen would remain. The liquor dealer or dealers must give a bond that they will keep an "open, quiet and orderly house."

Following is that part of the bond:

"He shall, before engaging in such occupation, be required to enter into bond in the sum of \$500, with at least two good, lawful and sufficient sureties, payable to the State of Texas, to

DYSPEPSIA

Geo. S. Seelye, of 15 Nassau St., New York, says: "For years I have been troubled with rheumatism and gout, and have tried every remedy to try your pills. I immediately found great relief from their use. I feel like a new man since I commenced taking them, and would not now be without them. The strong, sleepy feeling I used to have has left me and my rheumatism began entirely. I am satisfied if any one so afflicted will give Radway's Pills a trial, they will surely cure them, for I believe it all comes from the system being out of order—the liver not doing its work."

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THE ENDOW WESTERN

The timely and of Dr. John M. M on the importance University an plan of operation introduced a mos tume agitation, an come its continu

The "open" house is defined in the following language:

"An open house in the meaning of this act is one in which no screen or other device is used or placed, either inside or outside of such house or place of business, for the purpose of or that will obstruct the view through the open door or place of entrance into any such house or place where intoxicating liquors are sold in quantities less than a quart."

Art. 3226, Sec. 4, R. S.

Of course, aggrieved individual may sue and recover on this bond.

The State may also sue, and it becomes the duty of every District or County Attorney to institute suit where the law is being violated.

The following is quite plain as to his duty in the premises:

"In addition to civil proceedings for individual injuries brought on said bond as above indicated, if any person, firm or association of persons shall violate any of the conditions herein required, it shall be the duty of the County and District Attorneys, or either of them, to institute suit thereon in the name of the State of Texas for the use and benefit of the county, and the amount of \$500 as a penalty shall be recovered from the principals and sureties upon the breach of any of the conditions thereof."

Now I submit that, with as strong and plain a statute as the one referred to above, there ought not to be allowed a screen to remain in any saloon in the State of Texas. All sorts of devices are resorted to evade the law, such as looking-glasses, cedar trees, barber shops, etc.; but we are sure that if these gentlemen were brought to a test they would have to run their business in open daylight, without any obstructions whatever.

They should be made to respect the law in every regard, and we call attention of every County and District Attorney to this plain law, and urge him to see that it is enforced.

W. J. MOORE.

Dallas, Texas.

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