

Endowment Southwestern University

THE ENDOWMENT OF SOUTHWESTERN UNIVERSITY.

The aim of education is what? Many are the answers to this question. Matthew Arnold answers, "To develop the powers of our mind and to give us access to vital knowledge."

Each of these answers is true, but neither of them is a complete answer to our question. The definition given by Matthew Arnold may be said to present the immediate aim of education. This is a distinction with a difference. I ask the young man upon the threshold of his college course, "Why are you here? Very probably his answer will be, 'To develop the powers of my mind to get access to vital knowledge. I ask again, 'But why do you strive for such development and seek such access?'

The complete education then has as its immediate aim the discipline of mind. There must be the severest discipline of mental power, the fullest access to vital knowledge. Whether this shall be accomplished by giving an equal place to the sciences and to the classics, whether we shall vote the classics dead, and let them go, or whether we shall give the classics an "advisory" place in our curricula, I do not now undertake to say.

The complete education has as its ultimate aim the building of character. "The college is the trustee of character," says President Thwing, a veritable prince among college Presidents. "It is to give to each one committed to his charge, knowledge without pedantry, self-reliance without arrogance, gentleness without weakness, hopefulness without vacillating idealism, a discipline of the intellectual nature without denying up the emotional nature, an enrichment of the emotional nature without making soft the intellectual, a training for life in this world without unfitting one to live in the other world, and a training for life in the other world without unfitting one to live in the present."

Now, the problem before Texas Methodism is to equip and maintain at the Southwestern an institution that stands for the severest intellectual training and the highest type of Christian character. To effect this, three things are necessary—concentration, correlation, endowment. We must concentrate. Let us have one well-equipped college in Texas. To this end, let 200,000 Methodist hearts beat as one for the Southwestern, let 400,000 Methodist hands work as one for the Southwestern, let 400,000 Methodist shoulders push as one for the Southwestern. We must correlate. We have in Texas Methodism seven institutions bearing the name "college." Of the seven only one is in fact a college, according to the classification by the Commission of Education appointed by the General Conference. Now group these six "secondary schools" around the Southwestern. Make them the feeders of our one Texas college. The time has come when this course should no longer be put off. The conference, however, by their support of these schools must make it possible for them to conform to our scheme of education mapped out by our General Conference. These schools are as truly doing the work of the Church as is the Southwestern, and therefore are worthy of the recognition and support of our conference. We must endow.

In the last hundred years fully \$100,000,000 have been invested as endowment for our American colleges and universities. This very fact is a tremendous argument for the necessity of

endowment. No first-class college can begin to provide for its expenses out of its tuition fees. Trained teachers, employed at a cost of from one to three thousand dollars, often spend the year instructing a small number of students whose fees do not begin to pay for the salary of the teacher. So, if there is to be a first-class college, filled with first-class teachers, there must be endowment. Verily, it is "endow or die."

The Southwestern now has what is the equivalent of a small endowment. The Southwestern last year received from the conferences in Texas \$5278.62. This is the equivalent, in round numbers, to 2 per cent on \$100,000. There are some who believe this the finest form of endowment. With this contention I can not agree. The element of uncertainty is considerably larger in this form of endowment than in a permanent endowment. Year before the last the Southwestern received only \$2520.61 from these same conferences. So large a difference between the receipts of the two years would not have been probable had there been a permanent endowment.

We must, therefore, move for a permanent endowment. The figures named by Dr. Jno. M. Moore are not excessive. Five hundred thousand dollars ought to be our minimum endowment. No Baptist doubts that Baylor will have a \$500,000 endowment in the next ten years. No well-informed Methodist ought to doubt it. The Methodism of Texas is equally able. The scheme will require planning, a great deal of patience, and perhaps many years; but it can be effected, and we are the people to bring it to pass.

AGITATION AND ACTION.

The indications point to a healthy agitation among Texas Methodists on the subject of the enlargement of our facilities for higher education. This is good and I write only to try to keep the waters troubled. We must agitate and agitate until every indifferent or stony preacher and layman in Texas shall see his duty and do it. God in his providence has done much for us, but the time has fully come when we must now do something for ourselves, or else I believe God will give his help to some other body who will more heartily and loyally co-operate with him. Let us note some things God has already done: In the first place he has made Texas very largely a Methodist country. In members, in influence, in wealth, our Church is far in advance of any other denomination. Hence there is no lack of ability to do anything we want to do. In the next place, God gave us that choice son of South Carolina, Dr. F. A. Moody, to lay the foundation of a great educational system, and let him live, in spite of dread disease, long enough to accomplish what Bishop Keener pronounced an almost impossible task—that is, the uniting of the Texas Conferences on one central institution. While there may be, even now, here and there a dissonant voice, it is yet a fact that with remarkable unanimity the Conferences of Texas have time and again signified by resolution and otherwise not only their willingness but their desire to co-operate to build up at Georgetown, Texas, an institution worthy of our Church and worthy of the great opportunity God has given us. In the next place, God has given us at Georgetown, from the very beginning of our school there, a faculty that for intelligence and consecration has not been surpassed in the annals of Methodism; a faculty that has stayed with the institution, some of them, now for nearly a quarter of a century, when more tempting offers have been made them, in a financial way, elsewhere. As a result we have now more than four hundred gradu-

ates with degrees and a large army of students who have received training there scattered from New York City to Guadalajara, Mexico; but mostly in business and professional life in Texas. They have forged their way to the front in law, in medicine, in politics, in business, in the ministry, in the schools and everywhere that cultivated brains are appreciated. No institution of learning in Texas can show a more influential roll of alumni. Whenever any intelligent and liberal movement is set on foot looking to the enlargement and endowment of Southwestern University, these men and women can be counted on to give their enthusiastic indorsement.

In the next place, we have now at Georgetown, according to expert testimony, the finest single school building in our Church in the South, and we have other buildings, which, while not adequate to our present needs, are nevertheless a good start and a guarantee of permanency and success in the future.

Now the question is, "Will Texas Methodists arouse themselves, awaken and put on their strength," take advantage of these gifts of Providence and build on this foundation an institution worthy of themselves?" But some one will say, "What you have enumerated is not much after all." While this may be true when you measure it simply in dollars and cents, yet when you measure it by what it has cost in toil and tears and personal sacrifice, it is a precious heritage. When you compare it with possessions and conditions twenty-five years ago, it is a distinct and a marvelous advance. I believe that the sons and daughters of the men and women, who, by God's help and close economy and personal sacrifice, have laid these foundations, will prove themselves worthy of such noble sires and rally now to a forward movement for Southwestern University. And of course the new men who have come to Texas and who enjoy the goodly heritage worked out for them by the heroic men of earlier days will gladly help in the glorious work. So my exhortation is, let us have agitation and action until the sublime ideal of Francis Ashby Wood is a glorious consummation.

As to plans and methods, let these in authority decide. Only let us move forward.

JNO. M. BARCUS.

NATH SECONDS THE MOTION.

To the Advocate and through the Advocate to the Methodists of Texas: Brethren and Sisters, Ladies and Gentlemen, and the rest of you—I rise to second Dr. Moore's motion about the endowment of Southwestern University. It is kinder like this: "A fellow told me once that he worked from choice," said it was work or starve. We Methodists of Texas have got to endow that school from choice. I take it that Southwestern University intends to do a work for Texas and the West what Emory College has done for Georgia and the South. Stand eternally and intensely for an evangelical education. Bishop Candler once said about the only place they shined in Georgia now was at Emory College and negro meetings. Methodism means that the mourners' bench and professor's chair shall travel side by side.

Now we are all agreed about this business; the only thing is to unify and utilize every willing help among us to making a great and stable school. Some of us fellows out here in the San Angelo District believe in Dr. Harrison and our girls' school down there at San Antonio to the tune of a hundred dollars within the next four years, but as far as I am concerned that shall not interfere with my part toward that forward movement for our main school. Let the trustees or somebody suggest and the proper authorities settle on a plan, and by the help of God you may count on me. Yours, NATH THOMPSON.

ENDOWMENT.

It is high time to endow Southwestern. Two hundred thousand dollars can be secured. Let's start for it now. I'll give \$500, due when the full amount has been subscribed.

J. E. HARRISON. San Antonio, Texas.

OUR LORD'S PRAYER AND SATAN'S PRAYER CONTRASTED.

Our Lord taught his disciples how to pray, and that prayer is in harmony with Christ's life. A real prayer expresses the real object and aim of life, whether it is expressed in word, thought or act. Life itself is a prayer, whether that life is devoted to Christ or to Satan. The purpose of the Lord's Prayer is to lead to the greatest good to the children of God here and hereafter. The purpose of Satan is to lead the children of this world to the greatest evil possible. Were Satan to give a form of prayer for his followers to

pray, as did Christ, that would express his real purpose, it would be something like this: "Our father, who art in perdition, corrupt and infernal be thy name; thy kingdom of darkness come; thy will be done on earth as it is in darkness; give us this day our portion of death, and remember our disobedience towards thee as we despise those who sin against us; and lead us into temptations; and deliver us from the hands of the devil; for thine is the kingdom of ruin and the power of death and eternal shame forever. Amen." Reader, is your life in harmony with our Lord's prayer or with Satan's prayer? Which?

J. F. TYSON. Throckmorton, Texas.

FURTHER FACTS AND FIGURES ABOUT FOREIGN MISSIONS.

No. 3.

1. In this article I wish to call attention to some other important facts and statistics for which I did not have space in former articles.

We sometimes hear it said by those who object to foreign missions that "the heathen nations have their religions and do not like to be disturbed." Such people also tell us that the teachers of other religions have as much right to come over to America and set up their religions to us as we have to send missionaries to India, China, Japan, Korea and the islands of the sea. Even Mr. Wu, the Chinese Minister, took that position in a speech during the time of the Boxer troubles in China, and some people who ought to know better agreed with him in that opinion. Now on this question I have this to say: Surely such people have never made a careful study of the religions of the Eastern nations, and I fear that their knowledge of the Christian religion is very superficial and defective. A careful investigation of comparative religions will enable any one to see very quickly the wonderful superiority of the religion taught by the Bible and exhibited by Christ and the apostles over all other religions of the world.

Let us ask, "What has Confucianism done for China, for instance?" Although Confucius was a great philosopher and moralist, so-called, he was not inspired, and he knew absolutely nothing of the true God, who created the earth and all that is in it. For 2500 years China has had all the benefits of that great teacher, and yet it is known that she has been one of the most corrupt nations on earth. Crime, vice and superstitions of all kinds have reigned supreme there for centuries past, and neither Confucianism, Buddhism, Brahminism nor any other form of religion that has prevailed in China has been able to save the people from the degrading and corrupting influences of sin that are found in that benighted land of ignorance, superstition and crime. Look, also, at India, with its millions of heathen savages, sunken to the lowest depths of degradation, superstition and wickedness. What has their religion done for them? Murder, infanticide, adultery and every conceivable form of iniquity abounds in that land of darkness and midnight gloom. Consider the awful condition of woman in those lands. Instead of occupying the high position that she does in Christian lands, women there are compelled to submit to the cruel indignities heaped upon them by their savage husbands, who ought to love, honor and protect them. And yet, strange to say, there are some women right here in our own beloved America, and even in the M. E. Church, South, who say they don't believe in foreign missions!

Oh, my Christian sisters! what can a woman in this enlightened land, who enjoys the manifold blessings of heaven, think of herself when she sees or knows of the awful condition of her far-off sisters in the heathen lands, who never knew what it was to have a Christian home, and yet says she don't believe in sending the gospel to those poor benighted ones who sit in darkness and in the shadow of death?

What has Brahminism, Buddhism, Taoism, Shintoism or any other form of heathen religion done to elevate woman in India, or to save the poor, fallen men from the soul-destroying influences of sin that abound in that land of darkness, profligacy and crime?

Look, too, at the Fiji Islands, the Sandwich Islands, the New Hebrides Islands, and then look at Japan, Korea and other heathen nations, and see how vast the difference between those countries and our own happy land, where we enjoy the blessings of God and the privileges of the gospel!

CHRISTIANITY THE SUPREME RELIGION.

2. In the second place, I wish to show that the religion of Christ is the supreme religion, and that it must take the place of all other religions. We have already seen that Christ has given our marching orders, and that he says "Go ye into all the world and preach the gospel to every creature."

We dare not, must not, disobey him. He is the supreme Governor and rightful owner of the universe, and his religion must have the supremacy over all others. Writing on this subject, Dr. S. T. Baldwin, of the M. E. Church (North), says:

"This presents Christianity to us as an essentially aggressive institution, whose object is nothing less than the conquest of the whole world for Christ. It leaves no debatable ground. Loyalty to Christ requires acceptance of the commission and obedience to it. Christianity does not accept a position as one of the religions of the world. The proposition to admit Jesus as one of the gods of the Roman pantheon could not be accepted. When Jesus appeared there, it was the signal for all the heathen gods to leave. No true servant of Christ can consent to place his Master alongside of Socrates, of Zoroaster, of Buddha or of Confucius, and say, 'I give homage to all.'" He must rather say, 'I bow before Christ as the all in all.' All of truth, in any realm of thought, that has been given to any sage or philosopher let us gladly acknowledge; but when the way of salvation is asked for, 'There is but one name given among men.' There is but one religion, and that is for the whole race, and its one Head is the King before whom every knee must bow, and whom every tongue must confess. Any man who looks upon Christianity as one of the redemptive agencies for mankind—a civilizing and elevating power among others—has a radically wrong conception. It claims to be the divinely ordained system for the salvation of the race. It must be taken to all the world. It must be preached to every creature. It must conquer individual hearts, and by making these heart-conquests discipline all the nations." Foreign Missions of the Protestant Churches, by S. T. Baldwin, pp. 18, 19.

Now, when the whole Church comes to realize the force of these weighty truths, and to feel the obligation that is upon them to send the gospel to all nations, the opposition to foreign missions will give way and the world will soon be brought to the feet of the all-conquering Christ, the Savior of all men.

3. In the third place, let us notice the question: "DO FOREIGN MISSIONS PAY?" It is astonishing that any intelligent person would ask such a question. And yet this question is often asked. Let us see some of the results of mission work.

The evangelized Churches of the United States now have in the foreign fields 1067 stations; 5774 out-stations; male missionaries, 1383; female missionaries, 2995; churches, 3650; communicants, 402,507. Of these, 29,690 were added in 1897. Pupils under instruction in mission schools, 237,487. Contributions from the natives of heathen lands, \$698,575 in 1897.

Now, if all the people in the United States had been like those who do not believe in foreign missions, there would not be a single missionary nor church nor convert in these fields; but all those 402,507 persons who have been converted to the true religion would have been still in their sins. Think of the disastrous consequences if nobody believed in foreign missions! Millions of poor, benighted souls would be left to grope in heathen darkness, superstition and vice, and the Churches in our land would be responsible for that awful condition!

But let us see some further results of mission work. Here is some sound arithmetic for the unbelievers in foreign missions to study: In 1840 there were only three converts in China; in 1843 there were six; in 1853 there were 400; in 1863 there were 2000; in 1873 there were 7000; in 1877 there were 12,000; in 1882 there were 20,000; in 1887 there were 35,000; while in 1898 there were over 100,000 Christians in the great Empire of China.

But if there had never been any foreign missionaries sent to China, there would have been no Christians at all there.

4. But one more phase of this question I wish to touch on very briefly. I have been asked, "Will not the heathen be saved if we don't send them the gospel?" In reply I would say that perhaps a few of them who live up to the best lights they have may be saved; but it will be a bare salvation at best. But whether the heathen will be saved or not without the gospel is not the question for us to consider.

God has made it our imperative duty to send the gospel to all the world, and has given the means and ability to carry out the great commission, and we must do this or be found guilty of disloyalty to Christ. Bishop Pierce once said: "It is not for us to say whether the heathen can be saved without the gospel, but can we be saved if we do not send it to them?" And I would add, can we be in the enjoyment of salvation ourselves, and then be absolutely opposed to sending the gospel to others in heathen lands? Reader, ponder well this question in your heart. W. W. HORNER.

Devotion

COMMUNION

Another day of serv... Has passed away; We lay aside the ar... And kneel to pra... And, in the solemn... Can almost hear... The rustle of H... Who draweth near

We wait to catch the... Of love divine, That bids us bodily... That holy shrine, Where He, the Kin... In grace extends... The scepter of assu... That mercy lends.

Without is strife an... Within is peace! For at that hollow... All earth-sounds i... With foot-steps ush... We pass within, Our Father draws t... And shuts us in

—Mau

THE BEST POSSIBLE

DO.

My purpose is ar... I intend to set fort... ble thing to do in e... emergency of life, would do this must... human wisdom. If his remedy will b... with the prevalen... trums of the day, unusual access to t... dom. Nor is this r... Word God's wisdom as an open scroll, veiled Christ, the power of God, points us to the... to do, whatever it may be. It bids God, through Ch... Lord.

The truth that t... edness comes only... refuge in God's... Psalmist long before... elation in Christ v... exclaimed: "Oh, t... the Lord is good; U... that trusteth in hi... Taking warran... tage-ground to... words the deeper... of Christ imparts... accept them as g... best possible thing... tain no narrow de... pervaded by the... They call upon us... able experiment... spread before us... quality of the fe... Not only is this... first approach to... true day by day... of his saints, they feast upon... and, the goodness... yond all possible... ings. Yet it is... some of God's p... from his table let... tasted. "His lo... fearfulness and... some measure ru... life, but it is no... sway should ever... perfect." Just t... sible thing to do.

There are mo... have a feeling of... such moods trust... necessary, or not... Somehow it seem... to our happiness... knew perfectly w... never do to build... ing moods. So... well-chosen word... to the best thing... tie three of the... may get his... First, the word... significance than... surface happiness... tive of deep, in... which is a compl

Devotional and Spiritual

COMMUNION.

Another day of service
Has passed away;
We lay aside the armor,
And kneel to pray,
And, in the solemn stillness,
Can almost hear
The rustle of His garments
Who draweth near!

We wait to catch the whisper
Of love divine,
That bids us bodily enter
That holy shrine,
Where He, the King Eternal,
In grace extends
The scepter of assurance
That mercy lends.

Without is strife and turmoil!
Within is peace!
For at that hallowed portal
All earth-sounds cease;
With footsteps hushed and reverent
We pass within,
Our Father draws the curtain
And shuts us in.

—Maud A. Bussell.

THE BEST POSSIBLE THING TO DO.

My purpose is an ambitious one. I intend to set forth the best possible thing to do in every conceivable emergency of life. Surely he who would do this must have more than human wisdom. If he have it not, his remedy will be justly classed with the prevalent patent nostrums of the day. Yet I claim no unusual access to this superior wisdom. Nor is this necessary. In his Word God's wisdom lies before us as an open scroll. Therein is revealed Christ, the wisdom and the power of God. This revelation points us to the best possible thing to do, whatever our circumstances may be. It bids us take refuge in God, through Christ Jesus our Lord.

The truth that the highest blessedness comes only to those who take refuge in God was seen by the Psalmist long before the fuller revelation in Christ was given, and he exclaimed: "Oh, taste and see that the Lord is good; blessed is the man that trusteth in him."

Taking warrant from our vantage-ground to read into these words the deeper meaning the cross of Christ imparts to them, we may accept them as guiding us to the best possible thing to do. They contain no narrow dogmatism, but are pervaded by the scientific spirit. They call upon us to make a reasonable experiment. Here is the table spread before us. We may test the quality of the feast for ourselves. Not only is this true of the sinner's first approach unto God; it remains true day by day in the experiences of his saints. An continually do they feast upon rich and rare viands, the goodness of which is beyond all possible previous imaginings. Yet it is to be feared that some of God's people turn away from his table leaving the best untasted. "His love," they say, in fearfulness and unbelief, "may in some measure rule my heart and life, but it is not possible that its sway should ever be complete and perfect." Just then the best possible thing to do is to taste and see.

There are moods in which we have a feeling of self-sufficiency. In such moods trust in God seems less necessary, or not necessary at all. Somehow it seems out of relation to our happiness. But the Psalmist knew perfectly well that it would never do to build upon such passing moods. So we find him using well-chosen words in his advice as to the best thing to do. Let us notice three of these words, that we may get his complete thought. First, the word blessed has deeper significance than mere pleasure or surface happiness. It is descriptive of deep, inward rest, a state which is a complex of much besides

transient pleasurable emotion—a state of alloyed prosperity and contentment of heart and life. Second, the word for man is not, in the original, the ordinary word for man, but the word which means strong man. Some men who affect to be strong enough in culture and philosophic insight to get along without God admit that the weak, who need such a prop, may find help in the thought of God. But, over against this, the Psalmist points out that even the great, the puissant man can find the truest prosperity and the largest contentment only in God. Third, the verb here translated trusteth means to take refuge in. This implies an acknowledgment of independence and a trust for protection. The complete thought of the Psalmist, then, is that the strongest man is never self-sufficient, can never of himself achieve true prosperity and contentment of heart and life, but gains this blessedness only by taking refuge in God; and, we may add, in God through Christ, which points to the method of access, "a new and living way," without making the refuge different.

This refuge is equal to every emergency. Without it the mind can gain no consistent view of the world, but flounders in hopeless darkness. With this refuge is the blessedness of intellectual peace and repose. Without it there can be no spiritual peace, and, of course, no fellowship with God. In this life man's spirit is sore distraught. Sin disturbs it. Nothing can calm this deep trouble, save a power able to heal a bad conscience. Christ crucified is the only power known to do this. Then, too, there are sorrows so deep and awful that no consolation can be wrested from the cold philosophies of atheism or agnosticism. But to take refuge in God is the best thing to do, because in him is abounding consolation. Moreover, when God is taken as a refuge he becomes the man's dwelling-place. He is in God's family, and may exchange deepest confidences with his father. "Oh, taste and see that the Lord is good!" This is the best possible thing to do, for "Blessed is the strong man who takes refuge in him."—Charles B. Dalton, Epworth Herald.

CHRISTIANITY'S POWER.

The sterner aspect of the Christian life has not been greatly dwelt upon in these modern "piping times of peace," and the very ministers of religion in their anxiety to swell the muster roll of their retainers have only too seldom appealed to the heroic element in human nature, and accordingly our Churches are filled with light-hearted picnickers, instead of self-sacrificing soldiers, who are willing to endure hardship and in the shock of battle to stand and do and die, if need be, for God and the right. An unfaithful Church will always make an infidel world, and if the Church itself be filled with gay revelers is it any wonder if it loses its grip? The Church, so called, may lose its grip, but Christianity never shall.

Is not the pulpit losing its power? some sneering skeptic asks. We have only to answer that many a pulpit never had any power, simply because the preachers have toyed with a lute instead of blowing the trumpet of the gospel. Spurgeon's pulpit never lost its power, nor Moody's. Jesus, our Master, said, "I, if I be lifted up, will draw all men unto Me." This is the mightiest magnet that this world has ever known, and it will never lose its power to the latest syllable of recorded time. I have faith in the gospel and faith in God and faith in the future, in spite of all the sad omens in the trend of the times. I

do not say that all the world will ever be converted, for I find no warrant for such an optimistic declaration in the Book of books. But I do say that Jesus shall reign till He hath put all enemies under His feet, and that they who follow His all-conquering banner shall reign with Him in glory. I do say that the fight is on and that we are in it, and that the last grand epoch of human history shall witness such shock of battle between the powers of light and darkness as has never made earth tremble or soured up to heaven. And, instructed by the word of God, I do believe that in that last tremendous fight there shall stand forth such monsters of depravity as never before disgraced the world, and such heroes of faith as never before won the plaudits of a watching universe. But the issue of the conflict is not doubtful. The sacramental host of God's elect, with the banner of the cross floating over it and the Captain of salvation riding at its head, shall triumph over all the powers of darkness, and all round the globe and up to the gates of glory shall ring the loud acclaim, "Alleluia! Alleluia! for the Lord God omnipotent reigneth!"—Dr. P. S. Henson.

FAITH.

Faith! What is it? Some one has well said it is audacity—daring to believe God. And this is true. Faith is simply believing; taking Him at His word and trusting Him to do as He has promised.

How, then, can any professing Christian say that he has no faith? We should always believe God. Even in the hour of darkness and sorrow, we should trust Him, believing that it is His plan and purpose to lead us safely through and teach us of His tender, loving care.

Surely it is comforting to know that nothing can happen to a Christian but what God permits. Let us, then, believe that present circumstances are God's best for us now. We should not fret and fume and plead for deliverance, but rather rejoice in His presence with us—glorying in our tribulation, and knowing that when the time comes for deliverance, He will deliver.

We lose many blessings because of our unwillingness to receive at God's hand the times of testing. "Fear thou not; for I am with thee," should be enough to quiet us, and bring to us the sweet assurance of safety.

Oh for the spirit of submission that enables us to look into His dear face, and say, "Thy will be done."

Let us, then, rest in the secret place of the Most High, safe in the shadow of His wing, drinking in of His sweet spirit, and breathing forth little benedictions to many weary troubled hearts.—Christian Standard.

"MY PRECIOUS BIBLE."

One day a messenger from the Christian Commission brought me a beautiful Bible, and said: "Chaplain, will you please see if you can give this Bible to the right person? It is from an old lady at the North who wants a 'motherless soldier boy' to have it." I took the book, and found this inscription in it: "Give my precious Bible to some motherless soldier boy, and when he has learned to love it, let him write to me." And then followed the address of a dear old lady in Iowa.

I thought over the long list of sick boys lying in the crowded wards of the hospital, and could not determine who might fit the condition of this gift. I looked over the list of addresses to which I had sent letters for the sick boys, and in most of them the mother's name appeared at once. Of the half-dozen doubtful ones, I soon found that either they had already nice Bibles, or that the mother was still spared to love and cherish them. I prayed

WORN TO A SHADOW.

When there is a falling off in flesh in woman or man there is "something wrong." And that something wrong is generally a loss of nutrition due to disease of the stomach and the other organs of digestion and nutrition. Sometimes this loss of flesh is accompanied by variable appetite, but in many cases the appetite does not fail and there may be a constant desire to eat. Languor, nervousness, irritability, sleeplessness, are symptoms often associated with this loss of nutrition and falling off in flesh.

Doctor Pierce's Golden Medical Discovery cures disease of the stomach and other organs of digestion and nutrition. It enables the perfect digestion and assimilation of food so that lost flesh is regained and the physical health re-established.

"I had suffered from indigestion and other troubles for some time, and I knew what it really was," writes Mrs. M. J. Fisher, of the East Orange St., Syracuse, N. Y. "I had had severe attacks of headache and dizziness, with cold hands and feet; everything I ate distressed me, bowels were constipated and I was growing very thin and weak. I cannot half express the relief I felt when I commenced taking Dr. Pierce's Golden Medical Discovery. I took one bottle of the 'Discoverer' and have taken several bottles of Dr. Pierce's Pleasant Pellets. I commenced feeling better with the first bottle and kept on improving. Now I am so greatly improved in health my doctor often speaks of it. I could hardly recommend these medicines to all suffering as I was."

The People's Common Sense Medical Advisor, in paper covers, is sent free on receipt of 21 one-cent stamps for expense of mailing only. Address Dr. R. V. Pierce, Buffalo, N. Y.

about it, and asked God to guide me aright. As I passed through a ward, and came to the last bed, I spoke to a soldier who had been very low and delirious for days, and about whom I had written to both father and sister in Pennsylvania, but of whose mother I recalled no mention. As I bent over him, and looked into his wasted face, I said: "George, tell me about your home. Your father writes me also he was a soldier in '61, and your married sister has sent such loving messages to me for you, but I think I never heard of any more there. Is your mother living?" And then he told me of her death, and how the father and sister had tried so tenderly to fill the vacant place. Then I said: "Have you a good Bible?" "No, I haven't, Chaplain. But I would like one." I told him about this old lady's thought for some motherless boy, and asked him if he would take the gift in the spirit in which she gave it. He gladly assented. That afternoon I sat by his bedside, and read some of the messages of comfort and love from his papers, and knelt to ask God's blessing upon its future message to this young patriot who had not as yet enlisted under Christ's banner. Then I gave it to him, and, when a few days later he was carried by a "hospital train" to his anxious dear ones there, he took it away with him to his Northern home.—Rev. S. M. Fairfield, in Epworth Herald.

MELTINGS IN PRAYER.

We need frequent seasons of long, quiet, secret prayer, where we linger at the mercy-seat and talk with the Lord until all the deep fountains of our hearts are broken up, and tears of love and gratitude and compassion flow spontaneously from our eyes. We are living in a hard world, filled mostly with hard, greedy, proud, selfish souls; and unless we warm our hearts at a Divine fire, and bathe our spirits in sweet heavenly fountains, and practice our eyes at looking upon all things in the soft pure light of the Lord Jesus, we soon harden down into the cold and bitter feelings of those around us, and our very religion, for lack of Divine heat, becomes well-nigh a curse.

When our hearts are melted down in seasons of prayer, how easy it is to see the good qualities of other

people, and to love our enemies, and to love compassion on those who are filled with wickedness and led by Satan? It is in such seasons, when God's Spirit is so working all through us, that we can see short-comings and defects and lack of Christ-likeness in such a clear and sharp light. As in the bright electric light, the shadows which are cast are deep and well defined, so in the white light that falls upon us in long secret seasons our imperfections are so dark and well-defined that we despise not any one, but are thoughtful, as well as meek, or compassionate, or patient. And yet the blessed nature of our hearts has in it no desire to be unmerciful. For when God works in the heart, we have the desire to be loving, forgiving, long-suffering, that Jesus will make us just like Himself. To have our hearts so filled with love of God, we realize, and that of others, but to have our hearts so filled with love of Jesus, is to have a heart that is sweet, kind, to make ourselves unmerciful.

How long is it since you had a deep, melting, loving, forgiving heart? The Lord is waiting for you. Do you not think, with a trembling, aching heart, and with a yearning for His love, and we all the while, "I am so greatly improved in health my doctor often speaks of it. I could hardly recommend these medicines to all suffering as I was."

Dr. G. D. Watson.

Christ abhorred a mere street-religion. He found the religion that prayed and glozed in the closet, and that radiated its influence out into the street. But a mere street-religion He hated. He told us more than once of men who love to "pray standing at the corner of the street" that they may be seen of men; and He bade us be not like unto them. He could not do with a party that advertised itself to gain public applause. No man shall "hear His voice in the streets." If He went to pray, then the midnight or the early dawn shall be a convenient season, and the desert or some remote height shall be an appropriate place. "Then, when they prayest, enter into thy closet, and when thou hast shut thy door, pray unto God with all thy heart.—Exchange.

SUSPICION.

Leads to the Real Cause.

The question of coffee disease or Postum health becomes of the greatest importance when we are drawn on our own resources. Many a woman who suddenly left without means of support can make a comfortable living if health remains.

A brave little woman out in Barnes, Kansas, says: "I feel that I owe you a letter for the good Postum Coffee you have done me. For years I was a great sufferer with nervousness without ever suspecting the cause. Two years ago I came down with nervous prostration. My work was light but I could not do it, I could not even sew or read.

My sleep was broken and unrefreshing. I suffered intensely, and it seemed only a matter of time till I must lose my reason. My mental distress was as great as my physical when one day a friend brought me a trial of Postum Coffee and urged me to use it instead of coffee for a few days, saying that Postum had cured her of liver trouble and sick headaches. I replied that I thought I could not give up coffee. I had always used it as a stimulant, however the Postum Food Coffee proved to be pleasing to the taste and I used it and was surprised to see that I was resting and getting better.

My husband bought several packages and insisted on me using it altogether. Gradually, but not the less surely, I fully recovered. I never used coffee afterward and when I was left a widow a year later I was able to open a dressmaking shop and support myself and little girls." Name given by Postum Co., Battle Creek, Mich.



must not, disobey him. The Governor and righte universe, and his reliance the supremacy over all on this subject, Dr. of the M. E. Church

its Christianity to us as aggressive institution, is nothing less than the whole world for Christ, batable ground. Loyalty direct acceptance of the obedience to it. Christ accept a position as gions of the world. The admit Jesus as one of Roman pantheon could. When Jesus appeared the signal for all the leave. No true servant consent to place his Mas of Socrates, of Zoroaster, of Confucius, and say, to leave. He must bow before Christ as the 1 of truth, in any realm at has been given to any sopher let us gladly ac- it when the way of sal- d for. "There is but one mong men." There is but ind that is for the whole me Head is the King be- ery knee must bow, and sague must confess. Any is upon Christianity as redemptive agencies for civilizing and elevating others—has a radically ion. It claims to be the ned system for the salva- ce. It must be taken to. It must conquer ind- and by making these is disciple all the na- gion Missions of the Prot- es, by S. T. Halbtwin, pp.

the whole Church comes force of these weighty feel the obligation that to send the gospel to all position to foreign mis- way and the world will ht to the feet of the al- hrist, the Savior of all ird place, let us notice

IGN MISSIONS PAY?" ding that any intelligent ask such a question. And tion is often asked. Let of the results of mission

Best Churches of the now have in the foreign tions; 5776 out-stations; aries, 1283; female mis- 5; churches, 3650; com- 2,507. Of these, 29,690 a 1897. Pupils under im- mission schools, 237,487, from the natives of 1,469,575 in 1897. the people in the United on like those who do not ign missions, there would be missionary nor church in these fields; but all persons who have been the true religion would ll in their sins. Think of consequences if nobody reign missions! Millions rthed souls would be left athen darkness, supersti- and the Churches in our responsible for that aw-

see some further results ck. Here is some sound r the unbelievers in for- to study: In 1840 there re converts in China; in re six; in 1852 there were there were 2900; in 1873 900; in 1877 there were 82 there were 29,000; in ere 35,000; while in 1898 ver 100,000 Christians in ire of China.

had never been any for- ries sent to China, there een no Christians at all more phase of this ques- ion touch on very briefly. I asked, "Will not the red if we don't send them. In reply I would say that e of them who live up to ights they have may be will be a bare salvation whether the heathen will not without the gospel is ion for us to consider.

ide it our imperative duty gospel to all the world, n the means and ability e great commission, and his or be found guilty of Christ. Bishop Pierce It is not for us to say heathen can be saved gospel, but can we be do not send it to them?" add, can we be in the en- sation ourselves, and lutely opposed to sending others in heathen lands? ler well this question in W. W. HORNER.

Secular News Items.

John Pierpont Morgan is planning to obtain practical control of all the railway lines in the Southwest.

James M. Millan, United States Senator from Michigan, died of heart failure August 10 at his home in Massachusetts.

Hunt County has produced one of the largest watermelons ever raised in this part of the country. It weighed 91 pounds.

The Italian government has proposed the decrease of European armament, which is also favored by Russia. Germany, however, it is believed, will oppose and defeat the project.

A heavy wind storm that swept over St. Louis last Wednesday wrecked two of the four towers of the varied industries building in course of erection on the World's Fair site. The towers were 200 feet high.

Prince Chen, the newly appointed Chinese Minister to this country, was entertained by President Roosevelt August 10th, together with his party at Oyster Bay, N. Y. The visit was of a purely social nature.

Secretary Shaw has given some study to the matter of the proposed Cuban loan of \$50,000,000 and has reached the conclusion that the questions involved are not such as to come within the jurisdiction of the Treasury Department.

Los Alamos, California, a town of 600 inhabitants, was severely shaken by an earthquake on July 27. No lives were lost, but every brick building in the place was destroyed or badly damaged. Windows were broken in nearly every house.

The King gave an audience August 11th to Sir Joseph C. Drummond, Lord Mayor of London, who presented the city's coronation gift, \$20,000 toward the King's hospital fund. The gift included more than \$20,000 in money donated from the poorest quarters of London.

Important relations have been resumed between Switzerland and Italy. The rupture was caused by the refusal of Switzerland to give satisfaction regarding an article published in Geneva, insulting the memory of the murdered King Humbert. Germany was the mediator in the settlement.

The new Mexico routes to be the fastest between New York and Los Angeles and San Francisco are being built. The "Marine" is about twice the size of the vessel that was destroyed, is extensively armored, and carries four 12-inch guns, sixteen 3-inch guns, and twenty-four small rapid-fire guns.

The Baltimore and Ohio Railroad Company has decided to employ no more women stenographers in the operating department. The reason given is that the employment of women as clerks and stenographers in the operating department interferes with the company's system of promotion of its employees.

The City Council enacted an ordinance authorizing the issuance of bonds to the amount of \$200,000 for the purchase or building and equipment of waterworks, to be owned, operated and controlled by the city of Waco.

Two French tourists and two guides lost their lives August 9th on Mont Blanc. They were overtaken by a terrible snowstorm while descending the grand plateau. The two tourists perished in the snow and the guides set off to obtain assistance from the Grands Mulets. They were however unable to reach the hut, and also perished.

Rev. Charles S. Dennis of Fushing, a well-known Long Island revivalist, is in prison in Queen County Jail charged with forcible assault. While he was conducting a service Sunday August 10th, some boys who live near...

ANNOUNCEMENT.

Several months ago the readers of a few selected papers were notified that a bottle of Vernal Saw Palm-Netto Berry Wine could be obtained free by writing to Vernal Saw Palm-Netto Berry Wine, N. Y. Other publishers secured the same privilege for their readers. The results to those who ordered free bottles have been most remarkable and gratifying.

Any reader of Texas Christian Advocate may have a trial bottle of Vernal Saw Palm-Netto Berry Wine sent free and prepaid if they need it and write for it.

One small dose of this remarkable remedy cures a day, quickly and perfectly cures indigestion and catarrh of the stomach, cures constipation so that in less than a week you have no more trouble, clears the liver and kidneys of congestion so those vital organs become healthy and active.

Vernal Saw Palm-Netto Berry Wine takes all inflammation and catarrh from the bladder, and all pain and trouble from prostate gland.

by threw stones into the meeting room. This was a repetition of similar annoyances and Mr. Dennis is said to have on this last occasion sprung from the platform in anger. It is said he tore a burning gasoline lamp from its fastenings in front of the door and hurled it into the crowd of boys. It struck James Fretzeno, 20 years of age, and he was so badly burned that fears are entertained that he will die.

The Board of Tax Reviewers of Chicago have decided that Church and school property in that city not in actual use for religious or educational purposes, and not exempt under special charter rights, will be taxed this year. Church parsonages are included, as are also charitable institutions that charge some patients or inmates and treat other free.

A disgraceful tragedy occurred Monday night on the Aransas Pass Railroad when W. L. Eldredge, who boarded the train at Eagle Pass, shot and killed Capt. Wm. Denovani, a prominent planter of South Texas. The cause of the shooting was due to some disagreement that arose between them during the recent convention at Galveston.

A plague of stinging flies suddenly appeared in and about Waco, causing much distress to livestock, especially horses. The insect giving the trouble is smaller and darker in hue than the common house-fly. Its sting is very painful and produces fever. Horses madden about madly seeking to escape, but the flies are swarming everywhere, and there is no escape.

The action of the Philippine friars in selling their lands to syndicates of laymen is disapproved at the Vatican. The lands are considered to be church property and inalienable without the consent of Rome. An investigation indicates that the Dominicans alone sold their lands. When the sales are definitely ascertained the friars will be obliged to show the amount received by them and reimburse the church.

There are now pending at Washington 50,000 claims for pensions on account of the war with Spain, and the instruction in the Philippines, and new applications in large numbers are being received every day. Already 2,567 such claims have been granted, an increase of 129 per cent in the last year. The average annual value of such is \$102.50. The pensions already granted therefore, cost the government \$1,528,775.90 annually.

A dispatch from Rome says the Vatican plan now is that the friars shall in small numbers retire from the Philippines, so that by the time negotiations are renewed at Manila they will all have left and the friar question will have solved itself without the necessity of further discussion. That would be in keeping with Rome's characteristic indirect way of doing things. Why could not the Vatican have promised this when Gov. Taft was at Rome and asked it?

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 telegram was received at the State Department from the Hon. Chester Dandison, United States Consul at Managua, Nicaragua, dated July 26, as follows: "As a courtesy to the United States and sympathy for the mother, the President will commute Russell Wilson's death sentence."

Information has reached Washington that the lower branch of the Cuban Congress has passed a resolution declaring that the settlement made by the United States Government with the Catholic Church regarding Church property in Cuba need not be considered as binding upon the present Cuban Government and the Church which was a party to the settlement. If this resolution passes the upper branch of the Congress the whole question of Church property will be open and will have to be adjusted by the new government and the Church authorities.

It has been decided that Consul-General E. S. Bragg, at Havana, by an diplomatic statement, has made it impossible for him to successfully represent the United States in Cuba. It will probably result in his being recalled or transferred to some other post. In a letter to his wife, General Bragg said: "It is easier to make a whistle of a pig's tail than an American citizen of a Cuban." The opinion has created a bias on the part of the Cubans against General Bragg. There is a lesson, however, in the incident for writers of letters as well as receivers of letters. It is unnecessary to state the moral.

Harry Tracy, the notorious outlaw, who with David Merrill, escaped from the Oregon Penitentiary at Salem last June, killed himself on the morning of August 6th, after having been wounded in the leg by one of his pursuers. He was discovered in a wheat field near Fellows, a small station, about fifty miles west of Spokane, and surrounded by a large posse in pursuit. Escape was impossible, hence rather than submit to a second imprisonment, he resorted to suicide. This man has

a sensational career behind him. It began in Colorado in 1897, where he killed two men, was sentenced to the Oregon Penitentiary, attempted to make his escape by desperate measures, but failed. On the morning of June 9, 1902, however, he was finally successful, killing four men in his daring break for liberty. He made a wonderful flight across Oregon and Washington, stealing food and horses, holding up men in several sections, and baffling the officers of two States, until his final capture and suicide.

Mrs. Chas. M. Schwab, with her husband, head of the steel trust, is devoting hours every day to perfecting their plans for outings of poor children of New York city at Richmond Beach. One hundred thousand poor children will be given excursions during the hot months, 1,500 each day. This charity will cost Mr. and Mrs. Schwab \$100,000. Bathing suits will be furnished at the beach to all who wish to take a dip, and there will be plenty of refreshments, particularly ice cream, which will be made on the spot in a plant now being constructed, with a capacity of 200 gallons a day.

The President has approved the finding in the case of Major Edwin S. Glenn, Fifth Infantry, and First Lieutenant Julian P. Ganchot, Tenth Cavalry. The former was tried by court-martial for administering the water cure to the Presidente of Igbares and the latter for administering the cure to three natives. The President disapproves the action in the case of Lieutenant Norman G. Cook, who was acquitted of the charge of ordering three natives to be shot by the Maecabe scouts. Glenn was found guilty by the court and sentenced to be suspended for one month and to forfeit \$50 of his pay; Ganchot was found guilty and sentenced to suspension for three months and to forfeit \$50 a month during that period.

Great Britain has concluded a commercial treaty with China, which it is said to serve as a pattern for similar treaties to be negotiated by the other powers with China. By the terms of the Peking agreement, each of the powers is to have equal trade advantages and privileges in China, and it was recognized at the time of signature that Great Britain with her large trade interests in the East probably would be the first nation to conclude a treaty. It is probable that the United States and other powers signing the Peking agreement, will conclude treaties on the same lines, so that instead of the composite agreement as to trade privileges embodied in the Peking treaty, each of the powers will have its own convention with China on the question of commercial relations.

The Government party in the British House of Commons last week came the nearest to defeat that it has experienced for a long time. It was on the passage of one of the most important sections of the government's education bill. This bill is much objected to by the Nonconformist Churches. After a vigorous speech by Sir William Vernon Harcourt, the Liberal leader, who warned the government that "the country did not love clericalism and that the new clericalism imposed by the education bill was loved by the country least of all, and that the Liberals would fight the issue to the bitter end," the section was passed by 219 to 185, the smallest government majority obtained for a long time. This with a recent liberal victory in the bye-election at Leeds, has heartened the opposition considerably.

The question of home rule for Ireland is being pressed to the front. The Irish members of Parliament are as active as ever. The issue is attracting the attention of the Premiers of the various British colonies. The Canadian and Australian Premiers favor autonomy for Ireland. Lord Rosebery, the most prominent of the Liberals, since the death of Gladstone, and who succeeded Gladstone as Premier in 1894, has declared himself strongly against home rule. He says it means the disruption of the empire, because of the "internal incompatibility between the slow, conscientious Protestant Anglo-Saxon race and the quick-witted Celtic Roman Catholic race, with different aims, different Churches, and last and not least, a different sense of humor." It will at once be seen that the problem is difficult of solution.

Complaint was made to brigade headquarters at Shenandoah, Pa., that strikers were foraging in the rich agricultural district of the Catawassa Valley, which spreads its broad and fertile length along the opposite side of the mountains north of this city. The life of one farmer has been threatened because he attempted to protect his property and the raids have reached such serious proportions that the farmers are preparing to take some concerted action to stop further depredations. It is said, soldiers in camp, are daily feeding several hundred women and children. They come there saying they are hungry and as there is more than enough food in the camp to supply the wants of the men, the officers permit the soldiers to give

Simple Remedy For Skin Trouble. HEISKELL'S OINTMENT. Bathes the affected part with Heiskell's Soap, dry with a soft towel, and with the finger apply HEISKELL'S OINTMENT. One application a day, for a short while, usually cures—never required more than twice a day—for a complete cure of Pimples, Blistches on Face, Barber's Itch, Tetter, Erysipelas, Salt Rheum, Scald Head, Ringworm, Itch, Ucers, Burns, Scalds, Ulcers in Ear, Sore Nose and Evidels, Itching Piles—and any eruption of the skin. Heiskell's Ointment cures where all other remedies, sarsaparilla, iodides and mercurial medicines fail. It is very soothing and cooling, making the skin beautifully fair and smooth. Recommended and used by physicians for fifty years. At druggists, 25 cents. Send for book of testimonials. JOHNSTON, HOLLOWAY & CO., 531 Commerce St., Philadelphia.

something to the needy applicants. The number that came last week was small, but it is increasing daily. Some of the women and all of the children come to the camp in their bare feet. Many of them bring baskets to carry the food home. It is a common sight to see some of the women and children take scraps from the leavings of the soldiers. But the officials of the Mine Workers' Union deny there is any actual want. They maintain the local unions are well able to take care of all cases of distress.

An American Catholic under date of July 8 writes thus in the New York Sun: "I have spent fifteen years in the Spanish countries, including the Philippines, and being a Catholic myself I cannot be charged with prejudice; but I must say that the Church in those countries, composed mostly of friars, now being expelled from Spain and France, is both dominant and intolerant, and it is even immoral; an enemy of free public schools, preferring to keep the people in ignorance, wherein lies its power. If an American takes the trouble to examine the statistics of the illiteracy and progress of the countries where friars rule and compare them with the countries where the Protestants are in the majority he must admit, if he is not so blind that he will not see, that the difference in the favor of the latter is caused by what I have stated above. I lived in the Philippines from 1880 to 1895, and from personal experience I must confess that the friars made themselves hated by everybody with whom they came in contact, for their arrogance and despotism, and were the real cause of the trouble Spain has always had in the islands."

Edward VII was crowned King of Great Britain, the 9th of this month. The event was to have transpired some weeks ago, but a serious attack of illness which greatly endangered the King's life caused an indefinite postponement of the event. He had to undergo a serious surgical operation for appendicitis, which has proved successful, and his Royal Majesty so improved that the ceremony of his coronation took place with pomp and grandeur last Saturday. At the first it was intended to be the most gorgeous ceremony that the English people ever witnessed, but the occasion came so nearly being a funeral that it was carried out at last with a great deal less of show than was originally contemplated. Nevertheless, the affair was great and imposing after all. It took place in Westminster Abbey, the aged and infirm Archbishop, aided by numerous clergymen, officiating. The great and historic Cathedral was filled to overflow with royal and other distinguished personages, while all out of doors was thronged with rejoicing humanity. The King looked pale and rather feeble, but his noble Queen never looked stronger and more bewitchingly beautiful. After the ceremony at the Church, the Royal Party drove through a number of the principal streets, and then to Buckingham Palace, where the great reception took place. Thus ended the ceremony that gave to England her new Sovereign. Queen Victoria was crowned over sixty years ago, so this ceremony is the first to take place within the present generation. She was crowned at the age of sixteen, but the present monarch is sixty odd, and in the course of nature will have a much briefer reign than his distinguished mother.

LADIES Monthly Regulator never fails. Has Free. Dr. F. M. V. Bloomington, Ill.



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Notes From WEST TEXAS C

Johnston, J. A. Proctor, Aug. 8 meeting for Book V charge, has just closed day night, July 25, to a record for our best service and results.

Segu... J. C. Wilson, The L things for us, whose camp-meeting just of was the best ever held by the members of the church. For a week I for the meeting held Miller, of Laredo, w days, and his preachi of the Holy Ghost sweet-spirited with a be- help, was equal. The preaching was of only proposition mad "Come to the tar, Christ is the son of man, was the German M children. Many of th remarkably bright, were converted. Lat German citizens at saved and joined our joined the German M am joined. A young converted in the sprit to preach. We "sum noon. He did fairl was never a cloth read a real treat, th ing the meeting. M people professed ou they joined our Chu between members of settled. More than thioned in that Chur sections was severa sermons. I am of him as pastor here to be the best year ever served a peo people than these. M the membership in 2 in some things, is y own against the G which spread in G. H. to hold a me of town this week.

NORTH TEXAS

Ben F... J. D. Hodgins, g going on, thirt date. Will contin closes my meeting had a fine year. G

J. E. Morris, Aug. 8 meeting at In. Dr. A. P. Lowry, preaching, and it w is a fine preacher. A sixty-three convers children reclaimed, the church greatly a and fifty convers additions to the Chur. ing-Peewee Grove, with others to fill suits up my four suits along all the...

WILLOW STR

H. H. Greville, A five weeks, we ch night. We treated great preparations. We had a fine ba had been attending Monday night for view to working l workers worked m people I ever saw fore. Bro. W. M. way Church, Gains

Revival

By D. J. EVANS. A collection of songs ranged for revival. The old-time soul-stirring hymns of the B. M. Good past. Only 15 cts. each, post per 10, not postp. ORDER FROM

The Home Circle.

A CROWN JEWEL.

The sweetest lives are those in duty work. Whose deeds, both great and small. Are crown-knit strands of an unbroken thread.

We were four dusty, lazy travelers, tired with the tedium of travel, had exhausted our stock of story-telling, card-playing and such like, when the door opened between the smoking apartment, where we were, and the main car.

A tall, sober individual, in minister's garb, entered, at which Charlie Worth, the wit of the crowd, exclaimed: "A preacher, by Jove! Let's get him to rouse us up, boys, by a story. Preachers have plenty of them at their fingers' end." And our friend gently pulled at his sleeve, and in mock reverence said:

"Come, Parson, relate the last impressive circumstance that came under your observation."

"For one brief moment the man looked disquieted, then fire came into the depth of his fine, dark eyes, and he said:

"If you will hear with me, I will relate one which is not without interest, but remember it is a fact and not a made-up story."

Charlie groaned and said in my ear: "Now for firstly, secondly will follow, but I shall be asleep before thirdly and fourthly come."

We had just left a little station, and the train was speeding on its way through the long stretch of Texas plains.

Our preacher friend perched his coat-tails, took the proffered seat and commenced:

"It was early one June morning many years ago that Owen Arleston saw for the first time pretty Hope Mayfield. She was in her father's absence, attending the toll-gate, and a pretty picture she made standing by the old gate in that early morning."

"She was a little mite of a woman, with soft brown eyes and wavy hair, clear-cut features and a sweet, shy individuality I have never seen reproduced."

"That early June morning, at the toll-gate away up in New Hampshire, looking into the gentle face of Hope Mayfield, sealed the fate of Owen Arleston."

"A sweet, brief courtship followed by a quiet wedding, then the New Hampshire hills knew the gentle Hope no more. Her husband took her South to Arkansas, where he held some Government position and was located at Little Rock."

"After the brief, sweet courtship and marriage, Owen came to think he had been too hasty. He often told himself that he was tied to a woman far his inferior. She was not his equal in anything. While he had learning and wit, she was a rustic, only caring for pots and pans."

"An estrangement sprang up between them, but not till first the young wife wept and plead with her husband to hear with and teach her."

"Years rolled on. Six children were given them—four boys and two girls. The individuality of the wife was merged into that of her husband so completely that she was his echo. Only in one thing had she retained her real self—her religion. Owen had scoffed at and told her she was a fool for believing such folly, but with a steadfastness that was marvelous she kept up the faith."

"She had married this man, giving him her heart's dearest love, but soon found he was common clay—a vain, ambitious man of the world, 'of the earth earthy.' She buried her love slowly; year by year the clouds were thrown on the grave by Owen himself."

"He took long trips from home, leaving the care of the children entirely to her. Reverses came. They were compelled to move from their comfortable home to one barely affording shelter. Dire poverty came, then sickness and death. One by one the children were smitten with a fatal disease, and one by one the stern face of the father and the agonized one of the mother saw them laid to rest."

"Then Owen turned and said, 'And you tell me there is a just God! Tremblingly the mother raised her pinched face, and in trumpet tones said, 'Though he slay me, yet will I trust him!'"

"They had moved into a part of Arkansas that was the most poverty-stricken place one could conceive of; but by the thrift of Mrs. Arleston they

soon had a comfortable little home.

"The two remaining children by now were grown. Vivian, the younger of the two, was her father's heart's idol. She was beautiful as a dream; but alas! from the schooling she received from her father she grew to be just like him. He would laugh at her saucy remarks, and encouraged her in ridiculing her mother."

"One night after Vivian had come home from a dance, she threw herself, all dressed as she was, on her bed and was soundly sleeping, when the door opened noiselessly and her mother came into the room. She knelt by the bedside, and in the bright moonlight her face looked angelic. She timidly took one of her child's hands, kissed it as lightly as a thistle-down, smoothed the rumpled hair, bowed her head a moment, then noiselessly left the room."

"She took from a hook a shawl and bonnet, crossed the moonlighted porch and passed out into the night. She soon came in view of a dim light from a tiny window, turned the knob of the door so softly that a bowed woman by the side of a little trundle-bed did not turn till she laid a hand gently on her shoulder and said:

"'Molly, you need rest. Eat this lunch I have brought you, and then rest. I will watch little Ben.'"

"The woman did as she was bidden, and was soon sound asleep."

"The door opened and a pale, haggard man entered the room."

"'Oh, Mrs. Arleston, you have come! Do you think my little Ben will die? I can't give up my boy. Oh, pray for me, Mrs. Arleston! Pray your God to spare me my baby!' and the poor man looked mutely up into the face bowed over his child."

"'Reuben,' she said, 'do you believe God would hear that prayer?'"

"'Oh, yes, Mrs. Arleston, he would hear you.'"

"'But, Reuben,' she said, 'God has said, 'He that cometh unto me, I will in no wise cast out.' You want the life of your darling spared, but when you can say, 'Not my will, but thine, be done,' you will know a strange, sweet peace.'"

"Reuben listened, then whispered, 'Lord, I want my baby, but your will be done.'"

"A strange stillness fell upon them; then Mrs. Arleston knelt by the bed and poured out her heart in fervent prayer. She arose and said, 'Reuben, be of good cheer; all will come right.' Scarcely were the words out of her mouth when the child opened his eyes, so weird-looking, and smiled up into her face."

"'Mrs. Arleston, I want my papa. Where is daddy?'"

"'Here I am, Bonnie love,' came feebly from poor Reuben."

"'Oh, daddy,' said the child, 'I had the beautifullest dream! I saw a shiny place, all full of little children, with wings, and then it went out and I found myself here.'"

"Reuben kissed his child and said:

"'God gave you back to me, my boy, and we are going to live a better life—yes, by the help of God, a better life.'"

"I have told you this one circumstance to let you into the holy of holies," said our preacher friend. "The rest will come out in the other part of her life."

"One day," he continued, "so strange to relate, Mrs. Arleston did not rise from her bed. The household finally became aware of the stillness, and arose. The cows were grouped together, lowing, wonderingly."

"The chickens were standing around in groups, and all outdoors seemed to ask, 'What is the matter?'"

"Owen went wonderingly to his wife's room, opened the door and stood agast. On the bed lay his wife, apparently dead! He called her by name, but to no avail. A doctor was called, and paralysis was the verdict."

"I have never seen a doctor before or since that worked like that one did," said our friend, "and he was rewarded by seeing her open her eyes and then speak."

"'Friends,' she said, 'don't worry about me—don't put yourself to any trouble.'"

"Just then her canary gave a chirp in his cage. As she raised her eyes to look at him, she seemed to remember all and tried to get up. She fell back exhausted, and the kind face of the old doctor showed such sympathy, as he said:

"'Mrs. Arleston, would you like to know about your case?'"

"'Oh, yes,' she said, 'I want to know.'"

"'Well,' said the doctor, 'you have only a short while to live. If you have anything to say, you had better attend to it at once, as speech may fail you any moment.'"

"'What followed is too sacred, friends, to repeat. As the death-dew gathered on her brow, she turned to her husband and with one long, piercing look, said these prophetic words from Malachi:

"'For, behold, the day cometh that shall burn as an oven; and all the proud, yea, and all that do wickedly, shall be stubble, and the day that

cometh shall burn them up, saith the Lord of hosts, that it shall leave neither root nor branch. But unto you that fear my name shall the Sun of righteousness arise with healing in his wings, and ye shall go forth and grow up as calves of the stall.'"

"'Again she faintly murmured: 'And they shall be mine, saith the Lord of hosts, in that day when I make up my jewels, and I will spare them, as a man spareth his own son that serveth him.'"

"'As the last words died on her lips she fell back on her pillow and expired."

"Couriers had been dispatched in all directions at the earliest possible hour. Soon the yard was crowded, horses were tied to the fence, to trees, and people came in droves. The yard was full, the small house could hold no more—all weeping friends."

"Loving hands had fashioned a plain black dress for her, with creamy lace at the hand and neck. She looked almost young again as she lay in her coffin."

"Some one had placed a pure white rose in her hand, and I thought how strange it looked to see those hands still."

"Loving faces bent over her, and eulogies were sung one after another."

"Here it was I heard the story of Reuben and little Ben. One old lady said, 'Ah, if it hadn't been for her my old man would have killed hisself a drinkin'.' Another said, 'She taught me how to keep house and how to cook, soze to save.' 'A many is the time I have seed her a gatherin' of meerradines to make jelly, a pickin' bog plums and little scrawny peaches and apples to preserve, nobody would a thought was fit for any use.' 'She taught me how to make cake,' said another. 'I never seed a cake till she made one.' 'She nussed my Johnnie through a spell of slow fever, and done all her own work besides. Arter settin' up all night with Johnnie, I would see her a trugin' down to the spring to do a big wash.' Said yet another, 'She taught me how to see the purty things God had made. She planted a fern, with some smilax, in an old crock, and gave it to me. I watered it, and, oh! how it grew! She told me to set it on the table when we ate, to make things taste good. She taught me, also, how to enjoy Christmas. I allus thought we wuz too pore to think of Christmas, but you ort to a seed the little ginger-bread men and molasses candy she made. An', too, she made some little dolls and dressed them for my children, an', oh! how happy they were!'"

"I can't enumerate the many, many beautiful things said of her," continued our friend, "but must hasten to end my story."

"At the church the old pastor preached as he never had before. The house was crowded to suffocation, and as they slowly filed by the coffin to take their last look at one whose life was so beautiful, you could hear such expressions as 'Bless God!' 'Praise God!' Finally one old lady burst out shouting. The service was turned into a praise service and love-feast before its close, and proved to be the strangest funeral service that ever was held."

"'Friends,' said our story teller, 'I have only one more thing to say. If I could catch a glimpse of the heavenly land, I would see Hope nearest the throne, her garments washed white in the blood of the Lamb.'"

"Some poet has said, 'Some flowers must fade, that their seeds may fall.' They fell on me, friends. As she turned and said these prophetic words they were addressed to me, for I am her husband."

"I have taken up her work, and, blessed be His name, I shall never lay it down till he calls me up higher."

"My daughter, after her mother's death, was so impressed by the scene in the moonlighted room I afterward related to her, also felt the call, and is now at school studying to be a missionary."

"Charlie Worth had not gone to sleep, as he said he would, but was the most attentive listener. As the brakeman called out the name of the next station, the group arose to disperse."

"One and all shook hands with the Rev. Owen Arleston, and Charlie said: 'Parson, you have given me food for thought. I am glad I met you, glad to have heard your story,' and the handsome young face wore a solemn, serious look."

"'Ah!' said our friend, 'is this seed sown in good ground?'"

"Our care devolves on others left behind." —Homer's Iliad.

MRS. R. R. RAMSAY.

Marshall, Texas.

THESE MUST GO.

A trade magazine gives a list of the boys who are the first to lose their situations in any well-ordered business house. Here are a few of them:

The exquisite young man who parts his hair in the middle and is shocked at the idea of soiling his hands by a little honest work.

The luxurious youth who has twenty-dollars-a-week tastes and habits

and a ten-dollars-a-week salary. The young man who hasn't sense enough to do anything unless he is ordered to do it, and the young man who is always doing things contrary to orders.

The remarkable youth who invariably knows what a customer wants better than he does himself. The young man who is ignorant of the use of soap and water, and hair brush and comb, and other toilet requisites, and the young man who is so wrapped up in the use of these that he has thought for little else.

The young man who wears flashy jewelry, exhales an odor of musk, wears wide stripes, daring cravats, violet checks, and is generally "horsey."

To this may be added: The young man whose lusterless eyes and soiled fingers proclaim him a cigarette smoker.—The School Index.

THESE MUST GO.

Washing Gingham and Prints.

Prints should be washed in lukewarm water and dissolved Ivory Soap. Avoid much rubbing. Rinse well, wring thoroughly and dry quickly, NOT in the sun. The secret of washing prints is in the use of a pure soap and in doing it quickly.

not understand the change. Day after day went by, and each morning "Tramp" welcomed his bath in the blue and white dish.

Then, one morning, the Mrs and white dish was broken and I proffered a white one similar to the old one.

Once more "Tramp" showed the old aversion to his bath. Sulkier than ever now, he flew to the topmost perch and greeted me with a rill chirps of rage.

So I continued until I found another blue and white dish. Then my aesthetic little pet resumed his daily bath.—Selected.

WHICH IS YOUR AGE?

- 1. What is the best age for a boy or girl? Espionage.
2. To what age will people arrive if they live long enough? Dotage.
3. To what age do most women look forward to with anxiety? Marriage.
4. What age has the soldier often to find? Courage.
5. What age is required on the high seas? Tonnage.
6. What age are we forbidden to worship? Image.
7. What age is not less or more? Average.
8. What is the age people are stuck on? Mutilage.
9. What age is both profane and destructive? Damage.
10. At what age are vessels to ride safe? Anchorage.
11. What age is necessary to the clergyman? Parsonage.
12. What age is one of communication? Postage.
13. What age is most important to travelers by rail? Mileage.
14. What is the age now popular for charity? Coinage.
15. What age is shared by the doctor and the thief? Pillage.
16. What age do we all wish for? Homage.
17. What is the age of slavery? Hostage.
18. What age is most enjoyed at the morning meal? Beverage.
19. What is the most indigestible age? Sausage.—Ex.

LITTLE JAPS.

Here is a thing which every visitor to Japan at once notices—their love for children.

An American woman who became acquainted with a Japanese mother, noticed that she allowed her little children to ramble through the streets at will, and one day spoke of it.

"Why," said the Japanese lady, "what harm can come of it? Our children never quarrel, and no grown person would harm a child."

"But," said the American, "the child might get lost."

"That would make no trouble," was the smiling reply. And then she showed how, in little children's apparel, there were inserted cards containing their name and address, and explaining that should they stray any person finding them will first give them a full meal and then bring them home.

AN AESTHETIC CANARY BIRD.

I wonder if, among the thousands of children who love and care for pet canaries, many realize that there is just as much difference in the characters and dispositions of the birds as there is in the little owners. Some birds are out-and-out aristocrats, while others are the veriest little plebeians.

I had once a canary who, in spite of all my bribes, entreaties and coaxings, simply would not bathe. Every time I came near his cage with the little white bathtub filled with water, he would curl up into the softest little yellow ball you can possibly imagine. High on the topmost perch he sits, the very picture of rage. If I put the tub in the cage, he would fight me, shriek out little sharp discordant notes and fly into such a tempest of anger that for fear he would hurt himself I had to take out the hated tub.

So deep-seated was this yellow atom's aversion to a bath that I named him "Tramp," and, although as a matter of form I still took the tub to him daily, I had resigned myself to his untidy nature, when, one day, I accidentally broke the white tub and in its place I chanced to take a curiously-shaped little Japanese dish of blue and white china.

As I came near the cage, "Tramp's" joyous morning carol stopped short and he flew up to his topmost perch, as sulkily a little bird as you would care to see. But what is this? I placed the dish in the cage and, as the sharp little black eyes rested on it, the yellow ball flew down with outstretched wings and glad chirps of joy, perched for an instant on the brim of the dish and then splash into the water with every indication of the utmost joy! I was amazed, of course, and could

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OPPORTUNITIES FOR EDUCATION IN

A more splendid educational effort, especially higher education, can than exists in Japan. This is due to conditions and circumstances of which can be set forth.

The Japanese people point of importance in natural endowment, accustomed to exacting, and though not art of prolonged and toil effort, yet the Japanese quick in the perception of the memorizing of facts and is not without in of a certain type, patience of those made of literature and culture.

Nor is their capacity for finer emotions worthy of expression. The Japanese have developed self-control and intellectual demeanor. Rules of Chinese origin are along with gentle and profuse politeness, and acts of indelicacy even in elite society.

It is of equal importance the printing press and the vast undertaking of acquiring the desideria has deepened in individual more extensive in classical education here so as to include European literature and science, mathematics and disciplines, while the training has been in the model of Western ready a considerable promise have been students of modern mathematics, languages, and the mechanic arts.

Secular education as it does almost the older people, is clear of the superstition which has blocked a way of progress. Correctly and regularly are notions of prodigy in the new literature foreign influence is probabilities with imagination filled the past. The pendulum of the side of credulity in the direction of unbelief. Hardly a belief or institution of the Imperial House bound up with it, sacred to become the tion and discussion of a city of enlightened

The Japanese mind dull, not inert, not Such obstacles as mental sluggishness may do not seriously in Japan. And because causes like national tyranny and despotism which have kept the race, are passing away condition favorable exists. That the Japanese mind: the to recast and reorganize, abolish altogether something never a readiness to change from the weight of ing after higher ideals fulfill a greater and that these conditions did opportunity for wide and lasting Christian institutions not fail to impress person. All of the are of such a nature Christian education of the nation. The situation in this respect by a comparison four of the leading civilized world—England and the United States and systematic religious day schools. German course of religious secular schools. In thoroughly trained edge. But the Sunday little progress in the and the United States thematic religious day schools, but a great and successful organization, and Thursday in each glorious instruction dren by the sever

OPPORTUNITIES FOR CHRISTIAN EDUCATION IN JAPAN.

A more splendid field for Christian educational effort, especially that of higher education, can not be found than exists in Japan at the present time. This is due to a variety of conditions and circumstances, only a part of which can be set forth here.

The Japanese people—and this is a point of importance—are not deficient in natural endowments. Though not accustomed to exact or rigorous thinking, and though not developed in the art of prolonged and patient intellectual effort, yet the Japanese mind is quick in the perception and strong in the memorizing of facts and truths, and is not without imaginative power of a certain type, particularly in the case of those made familiar with the literature and culture of the Buddhist religion. Nor is there wanting a capacity for finer emotions and sentiments worthy of expression in art and embodiment of literature. Though not specially strong in will-power, the Japanese have developed the habit of self-control and inculcated a respectful demeanor. Rules of propriety of Chinese origin are understood, but along with gentle courtesy and rather profuse politeness, coarse conversation and acts of indelicacy are not uncommon even in elite society.

It is of equal importance that the Japanese mind is at present awakened. The vast undertaking of creating an intellectual interest required with some races is not necessary here, for it already, to a great extent, exists. Under the excitement of such modern agencies as popular education, free speech and the printing press and under the stimulus of commercial gain, which it is thought knowledge is a powerful means of acquiring, the desire for knowledge has deepened in individuals and grown more extensive in ever-widening circles throughout the Empire. The old classical education has been broadened so as to include European along with Chinese literature and to embrace science, mathematics and the philosophic disciplines; while the whole system of training has been re-fashioned after the model of Western schools. Already a considerable efficiency and promise have been shown, among the students of modern learning, in mathematics, languages, drawing, science and the mechanic arts.

Secular education in Japan, reaching as it does almost the entire rising generation, and through it many of the older people, is clearing away much of the superstition and ignorance which has blocked and still blocks the way of progress. Conceptions of order and regularity are replacing the old notions of prodigy and miracles. And the new literature springing up under foreign influence is free from the improbabilities with which an unbridled imagination filled the literature of the past. The pendulum has changed from the side of credulity and is fast swinging in the direction of skepticism and unbelief. Hardly a custom, opinion, belief or institution of the past, except the Imperial House and the history bound up with it, is considered too sacred to become the subject of reflection and discussion or to bear the scrutiny of enlightened reason.

The Japanese mind, in short, is not dull, not inert, not averse to change. Such obstacles as mental obtuseness, mental sluggishness and mental obtuseness do not seriously hinder education in Japan. And, besides, many of the causes like national isolation, priestly tyranny and despotic government, which have kept the people in ignorance, are passing away. In a word, every condition favorable to education exists. That the present temper of the Japanese mind; that this willingness to recast and remodel, and, if necessary, abolish altogether in favor of something newer and better; that this readiness to change, this emancipation from the weight of the past, this groping after higher ideals and longing to fulfill a greater and nobler destiny—that these conditions present a splendid opportunity for the production of wide and lasting results by means of Christian institutions of learning cannot fail to impress every thoughtful person. All of the conditions existing are of such a nature as to demand Christian education to meet the needs of the nation. The peculiarity of the situation in this respect may be seen by a comparison with conditions in four of the leading nations of the civilized world—England, Germany, France and the United States. England has a system of Sunday-schools and systematic religious instruction in day schools. Germany has a thorough course of religious instruction in her secular schools, imparted by teachers thoroughly trained in religious knowledge. But the Sunday-school has made little progress in that country. France and the United States have no systematic religious instruction in their day schools, but the latter country has a great and successful Sunday-school organization, and the former sets apart Thursday in each week for the religious instruction of the school children by the several denominations to

which their parents belong. In all of these countries the children have, in a greater or less degree, the advantages of religious instruction, of Christian example among school teachers, and of Christian homes, Churches and society. Turning to Japan, we find existing a modern school system, absolutely severed from religion. The difficulty of introducing religious instruction into the Japanese schools is far greater than it is in our own country. They have not only different denominations, but different religions, existing within the Empire. The parents of children may be Christians, Shintoists, Buddhists or Confucianists. Neutrality toward all religion is almost a necessity in Japan. The children are not only without instruction in the schools, but they are deprived, for the most part, of Sunday-schools and the influence of Christian homes and Christian Churches.

The following statistics, ignoring for the time the place occupied by heathen religions in the situation, will show the condition of Japan as it concerns us Christians:

Table with 2 columns: Category and Count. Includes: Total number of Sunday-schools (864), Total number of day schools (28,508), Total number of Sunday-school children (32,629), Total number of pupils in day schools (4,180,211), Total number of Christian households (roughly estimated) (15,000), Total number of Japanese households (8,175,208), Total number of Church members (Roman Catholic, Greek Catholic and Protestant) (117,388), Total population (42,760,754).

These figures will show that Christianity is represented not only by a small proportion of the general population, but also in its total strength is greatly limited as compared with the school population. In other words, the Christian influence and instruction enjoyed to such a great extent by children in America, outside of the day schools, does not exist in Japan, except to a very limited degree. And within the schools the American children, even with the exclusion of formal religious instruction, have greatly the advantage so far as Christian opportunity is concerned, for teachers in America are, as a rule, professed Christians and do not observe the principles of neutrality toward religion with any degree of strictness. The need of Christian education in Japan is therefore great, and is felt to be so by many familiar with the situation in that country. In the field of higher education especially, Christian guidance; and the thought of the country and for the creation of a high type of manhood is an imperative demand.

The Japanese Government College, because of its limitations, is next to a failure. The college and its product, the college man, can not exist where religion is excluded. The Japanese colleges are devoid of that high ideal which religion gives and of that inspiration and interest and refinement which spring from the same source. Apart from religion and religious ideals, there can be no such thing as a college education. The past quarter of a century has carried the Christian high school to a fairly good stage of development in Japan, and at this time an advanced step is of vital importance, looking to the development of education of the college grade. If the Church does not establish a few first-class Christian colleges in Japan, the problem of higher education in that country will remain unsolved. For the strengthening of the Church, for the elevation of the standard of citizenship, for the consummation in the direction of civilization of the plans and aspirations of the Japanese people, the Christian college is an absolute necessity.

Strange to say in this most interesting and awakened mission field, where thousands of high school students are prepared annually to enter college, the Christian Church has not accomplished anything worthy of note in the work of higher education. We cannot afford to hesitate longer in this matter. Christian colleges must be planted. If we hope to refine, expand and deepen the new consciousness of the nation and convert it into activity on higher planes, it will be most difficult to fortify the inner life against the present overwhelming tide of material civilization, to stifle simple faith and experience from the onsets of organized and subtle unbelief and bring to triumph the forces that make for the highest and best in the character and conduct in the mighty struggle going on in that country, without the aid of thoroughly equipped institutions of this kind.

Only one thing hinders our Church from improving the exceptional opportunity we have in Japan of entering the field of higher education and taking the lead in it. It is simply a lack of an endowment fund of not less than \$50,000. Consecrated learning and manhood and all other requirements stand ready to be marshaled into this service as soon as provision is made

for the running expenses of a college department. We press our claim at this time with all the power of argument the situation presents. We ask for a share, a small share indeed, of that great charity—we have not profited by it yet—which has laid a million and a half dollars on the altar of our Church as a Twentieth Century thank offering. We appeal to that remarkable generosity which contributed last year as much as \$167,699,000 for educational purposes in the United States. We commend our cause to the princely laymen of the Church, whose power it is, in regard to the present opportunity, to speak the word—Go Forward.

S. H. WAINRIGHT.

"SALARY, NOT DONATIONS."

In the Methodist Episcopal Church, South, ample provisions have been made in the Discipline for the maintenance of the minister who may from time to time be appointed to a charge. In chapter ten of the discipline, paragraphs 320 to 323, read as follows: "Every minister, who by the rules and usages of the Church, is a claimant on its fund, as far as practicable, have his claim estimated by those who are to pay it, or by an agent authorized to act for them."

The salary and traveling expenses of preachers on circuits and stations shall be estimated by their respective Boards of Stewards, after consulting with the preacher in charge. The stewards shall report to each Church meeting the whole amount to be raised, and that part of it which each congregation is expected to pay. The Church conference may adopt its own way of raising the money. Unless otherwise ordered by the Church Conference, the stewards shall adopt the plan of assessment, with consent as provided in the following paragraph: "Each member of the Church is expected to pay according to his or her several ability for the support of the ministry, and the stewards of each circuit or station shall determine whether payments are to be made weekly, monthly or quarterly, during the year. They shall then ascertain how much each member is willing and able to pay in the installments fixed by the stewards, and whatever each member agrees to pay, he or she shall be under solemn obligation to pay, and can only be relieved from this obligation by the order of the stewards or by vote of the Church Conference for good cause shown." Here we see an ethical principle that the payment of an honest debt is in no sense a charity. And well would it be for the members of the Church if they better understood this. "Salary, not Donations," this is a question more easily asked than answered, since the answer involves not only latitudes and longitudes, but modes and tenors. There are some so-called Methodists who have a small estimate of the responsibilities upon them. Some even suppose when they have given a small sum of twenty-five cents that because it is a quarter of a dollar that it's a quarter of course. In some churches it is their custom to pound the preacher, and then count the value in dollars and cents as a part of his salary. It is always in order to show how well the pastor is appreciated by a generous pounding, but alas! when it is charged up to him, he feels like he has paid for their generosity. Either let your gifts abound or pay his salary so he can meet the demands made upon him; for to be sure when he is removed to another charge those who have donated so freely and have not paid their quarters will be the first to demand that the pastor meet all his obligations, while they have paid him in monthly todder and wormy apples. Two or three bushels of apples with a proportionate amount of other vegetables, are ample supply for the preacher. Yet it is often the case that bushels and bushels of apples and potatoes, and an uncounted quantity of beans, carrots, turnips and onions, a large enough supply to last some bit the hotel, while dried apples are scattered around in great profusion. Now, as it happens to be butchering time, several have been killing beef, and each brings a nice roast, and as many as have been killing pigs, each a piece of fresh pork. The preacher's eye, well satisfied, surveys the prospective roast, a contribution to his physical forces. But the sight of that goodly

row of spareribs, though it would have put Charles Lamb into ecstasies, is just the least bit embarrassing to the preacher's wife, since she does not consider surfitting on fresh pork desirable from a sanitary point of view.

Now, what is to be done with the abundance of good things? It is not the person's line to go into the market with them, so he must either let his stock spoil or dispose of it in

trade. He is no better off by possessing a pile of "stagnant" goods which he does not know how to use. What can preachers do to get their wives' property? It will be better enough than a donation, if they have been called on to do so.

Let the Church give and with one common voice demand that the disciples' gifts be returned in an act of recognition. AMY.

JOHN L. WILLIAMS.

Contagious Blood Poison

using the same toilet articles, or otherwise coming in contact with persons who have contracted it.

It begins usually with a little blister or sore then swelling in the groin, a red eruption breaks out on the body, sores and ulcers appear in the mouth, the throat becomes ulcerated, the hair, eye brows and lashes fall out; the blood becoming more contaminated, copper colored spots and pustular eruptions and sores appear upon different parts of the body, and the poison even destroys the bones.

S. S. S. is a Specific for this loathsome disease, and cures it even in the worst forms. It is a perfect antidote for the powerful virus that poisons the blood and penetrates to all parts of the system.

Unless you get this poison out of your blood it will ruin you, and bring disease and death upon your children, for it can be transmitted from parent to child. S. S. S. contains no mercury or potash, but is guaranteed a strictly vegetable compound.

Write for our free home treatment book and learn all about Contagious Blood Poison. If you want medical advice give us a history of your case, and our physicians will furnish all the information you wish without any charge whatever.

THE SWIFT SPECIFIC CO., ATLANTA, GA.

MAGNOLIA SANITARIUM

For Full Information, Address BOX 148, La Grange, Texas.

Lady Agents Wanted.

We want Lady Agents in every town in Texas. Our Agents are making big money. Send for sample copy and outfit. Boys and girls should send for our Premium List.

SOUTHERN YOUNG PEOPLE COMPANY, DALLAS, TEXAS.

Advertisement for Katy Meyer Flies. Features a woman holding a sign that says 'KATY SAYS: ONE FARE AND \$2.00 FOR THE ROUND TRIP TO TOURIST RESORTS IN THE NORTH, NORTH-WEST, EAST AND SOUTHEAST. WRITE TO "KATY" DALLAS, TEX. AND TELL WHERE YOU WANT TO GO.'

Houston & Texas Central R. R. THE BEST LINE EAST AND SOUTHEAST.

THROUGH PULLMAN SLEEPERS TO NEW ORLEANS AND ST. LOUIS. SUMMER TOURISTS TICKETS NOW ON SALE.

For all information call at City Ticket Office 271 Main St. Phone 97. A. G. NEWSOM, IVON LEE, C. B. BULLOCK. DALLAS, TEXAS.

Something Doing This Summer VIA SOUTHERN PACIFIC (SUNSET ROUTE)

ROUND TRIP EXCURSION TICKETS To Points in Alabama, Arkansas, Colorado, Georgia, Iowa, Kentucky, Maryland, Massachusetts, Michigan, Mississippi, New Mexico, New York, North Carolina, South Carolina, Tennessee, Virginia, Wisconsin

THROUGH STANDARD PULLMAN AND EXCURSION SLEEPING CARS. TAKE A TRIP TO NEW YORK VIA NEW ORLEANS & CROMWELL LINE. S. F. B. MORSE, M. L. ROBBINS, T. J. ANDERSON. HOUSTON, TEXAS.

Advertisement for KIRBALL'S Pipe Organs. Text: 'Are guaranteed five years. Touch lighter than Piano. Repetition quicker. The Only Expert Pipe Organ Builder in Texas Employed by us. Reference—The Advocate. H. T. McCALLON, General Agent, 399 Main St., DALLAS, TEXAS.'

Advertisement for AUSTIN WHITE LIME CO. Text: 'Manufacturers of the celebrated WHITE LIME and dealers in Portland and Rosedale Cements, Plaster, Hair, Sewer Pipe, Fire Brick, etc. AUSTIN, TEXAS.'

ims... shed... Soap... bing... thor... ickly... he se... nts is soap... ickly.

ng the change. Day aft... by, and each morning... eomed his bath in the... e dish... morning, the bla... and... as broken and I profere... similar to the old one... "Trump" showed the old... to bath. Sulkier than ever... to the topmost perch and... its still chirps of rage... until I found another... its dish. Then my as... resumed his daily... of.

H IS YOUR AGE?... the best age for a boy... tonage... age will people arrive it... enough? Dotage... age do most women look... with anxiety? Marriage... re has the soldier often... irage... ge is required on the... onnage... ge are we forbidden to... age... ge is not less or more?... the age people are stuck... ge is both profane and... Damage... ge are vessels to ride... age... ge is necessary to the... Parsonage... ge is one of communica... ge is most important to... rail? Millage... ge is the age now popular for... age... ge is shared by the doc... her? Pillage... ge do we all wish for?... is the age of slavery?... ge is most enjoyed at... meal? Beverage... s the most indigestible... e—Ex... EARN HOW... Yourself Skillfully... o use good food and get... that way, but a person... it... "I had a dreadful time... learned how to feed my... I suffered with stom... about ten years and... had that terrible pain... followed by nauseating... stomach and bowels... I would bloat up and... lie flat on my back. My... dy got so bad that it... up everything I ate and... ost weight and strength... I became pale. Blood... rder and I looked like a... ty... neuralgia set in the stom... and I went right down... or. I got so bad that... ter was thrown off the... h would hold absolutely... I began taking Grape... quantities... had been accustomed to... ed knew of the value of... began giving it to me... began to improve, and... retained the food and di... gradually grew well again... n eat a hearty dinner of... ng. I have gained thirty... light. My brain is clear... ly white, and my eyes as... stal where I used to be... th lack luster eyes. I g... to Grape-Nuts. Please... my name." Name giv... Co., Battle Creek, Mich.



L. BLAYLOCK, Publisher

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

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SIX MONTHS, \$1.00
THREE MONTHS, \$0.50
TO PREACHERS (Half Price), \$1.00

For advertising rates address the Publisher.

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

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

EDITORIAL BIRDSHOT.

Character has a gold basis.

Righteousness is legal tender.

Conscience is its own uttering organ.

Virtue needs no ally to complete its excellence.

Regeneration is not a temporary disturbance of the emotions.

All honest people believe a great deal more than they are able to demonstrate.

Faith believes realities within the easy reach of those who are seeking to possess them.

Sanctification is something more than a holy smile punctuated with pious exclamations.

True religion shows its genuineness in an upright life, and not in high-sounding pretensions.

The preacher who delights in telling how degraded and debauched he was before conversion is pitiable.

When you divorce religion and common sense there is nothing left but the rankest and most repellent fanaticism.

Paul was willing to be esteemed a fool for Christ's sake, but not the sort of a fool who prides himself in antics and drivelling nonsense.

CHANGE OF DATE IN NEW MEXICO CONFERENCE.

At the request of the presiding elder and pastor in charge of El Paso District and Station, Bishop Key has changed the time of holding the session of the New Mexico Conference from August 21 to September 24. By an oversight, we have hitherto failed to make a note of this change, and it is the purpose of this notice to call special attention to it for the benefit of all concerned.

FOR THE RELIEF OF GOLIAD.

The appeal in behalf of Goliad, sent out by Bishop Hendrix, is beginning to bear fruit. So far we have received the following amounts:

Timson, through Bro. J. T. McClure \$25.40

Nevada, through Bro. C. W. White 9.00

G. C. RANKIN, Texas.

SPECTACULAR FOLLY ON A WOODEN HORSE.

Following this we reproduce an article from the Houston Post, and we most cordially endorse the comments of the Post. Occasionally we find a premature man, overgrown in size but immature in soul and intellect, who must have some form of amusement to take the place of common sense and serious prudence. It is well enough to let such an one dress himself up in a man's clothes, jump astride a wooden horse, wave a tin sword over his head and order the troops to charge upon an imaginary foe! This is the attitude of the big little man who addressed Gov. Sayers the letter published in the Post. We imagine that when he mailed it he walked round, stroked himself gently on the limbs, and settled down into the belief that the Governor would soon order out the State troops and place Gen. Stacy in irons! Poor little fellow! He has an idea that because his soul is too small to entertain an impression of God that all the militia are in his condition. But do not condemn him. Such people must have some means of employing their great talents, and our friend has chosen the most innocent within his reach. He now feels better, and nobody else is injured. But who is Paul McCombs? Echo answers, Who is Paul McCombs?

SOLDIERS AND RELIGION.

To His Excellency, Joseph D. Sayers, Governor.

Sir—In the Dallas News of July 28, 1902, I see a military order No. 15, to the volunteer soldiers at Camp Mabry, issued by Major General Stacy. I desire to call your earnest attention to the following paragraph in said order, which, in my opinion, is a flagrant breach of the personal liberty dear to the heart of every American, and in direct contravention of the tradition of our nation, which declares for an absolute divorce of Church and State.

"2. Church services will be held at the grand stand at 6:30 p. m. Captain J. R. Carter, Chaplain of the Second Infantry, is hereby detailed to conduct the services. First call will be sounded at 6:20 p. m. Adjutant's call at 6:25, when all companies will be marched by their company commanders to the designated place of service."

Will you kindly inform the people of our State of Texas by what authority Mr. Stacy orders free American citizens (at his behest) to attend "church services" at the grand stand—whether they wish to or not?

That order is an insult to every self-respecting man in the volunteer corps, and it is an attack upon the liberty of every American and in direct contravention of American institutions! It has been said, and truly, by the grandest leaders this country has ever had, that the American Government is not founded upon any system of religion, and our Declaration absolutely refutes the Church's dogma that "All power comes from God," by asserting in unmistakable terms that all power comes from the people.

As the executive head of this State it is your duty to take proper steps to rectify the wrong done by this order, and to prevent a recurrence thereof in the future. PAUL McCOMBS, Dallas, Texas, July 28, 1902.

The Post prints to-day an indignant open letter to Governor Sayers from Mr. Paul McCombs of Dallas, who feels outraged that General Stacy at the late militia encampment ordered the men to report to the grand stand for church services on Sunday. Most people will read Mr. McCombs' protest with a smile. Such intolerance always makes itself ridiculous when it is let alone. Doubtless Governor Sayers will not take the trouble to answer Mr. McCombs, so the Post suggests that perhaps General Stacy thought a chaplain was provided for service, and not for ornament, and the law contemplated religious worship. God is not in the Constitution, but he is in the hearts of the great mass of the American people, and they will always invoke his blessings upon their armies.

DALLAS NOTES.

The White Rock camp-meeting, twelve miles from the city, drew a large number of the people from the congregations last Sunday. This is a noted old camp ground, and it is still well kept up.

The birthday anniversary of Rev. W. C. Young, here mentioned of which was made in last issue, was attended by all the members of his family, together with the editor and publisher

of the Advocate and their wives, Bro. and Sister Thompson. It was a most enjoyable occasion, and many good wishes were spoken to Bro. and Sister Young. They are living quietly and comfortably in their nice home on Wall Street.

Louis Blaylock, the publisher of the Advocate, was called to Houston last Saturday to attend the funeral of his sister, Mrs. Beattie McLaughlin. She had been in rather feeble health for some time, but her death was rather sudden last Friday night. She was a good Christian woman.

Bro. Epps Knight is closing out a long term as County Tax Receiver, and he will soon retire from public office with clean hands and a pure record. He could have held the place indefinitely, but he is one man who grows tired of office and voluntarily gave it up. He is one of the most popular men in Dallas County, and he is as honest and upright as the day is long. And like all the Knight family, he is a Methodist by instinct, training and practice. He lives in Oak Lawn, and his membership is in that Church.

A great many people are now out of the city spending their vacation in some cooler clime. This summer exodus tells on many of the congregations, and most of the pastors have room and to spare in their auditoriums. But the services go steadily on, as there are thousands of people who are not able to go summering. After all, home is just as comfortable a place as anybody can find in this sort of weather.

The editor of this paper is having numerous calls to help the brethren, but he finds it necessary to stay close about the office these hot days. After he puts in the autumn, winter and spring months filling engagements, he feels that July and August must be devoted to the office during the week and to a little rest on the Sundays—when the town brethren will permit it. This will explain our failure to respond to the calls made on us during these seasons. But in the course of a few weeks we will give the Sundays again to the field.

Mr. Wilma Potts, eldest son of Mrs. Lura H. Potts, has been chosen by the Vanderbilt Y. M. C. A. to deliver the address of welcome to the associations interested in college work, to be held soon at the Vanderbilt. This is quite an honor conferred upon a most worthy young man. He graduated last spring from the Webb School at Bell Buckle, Tenn., and is now ready for a university course. His mother and friends have reason to feel complimented by the honor thus bestowed upon this admirable young man.

Allan K. Ragsdale, who for years was connected with the business department of the Advocate, but more recently with the Cotton Belt Railway at Tyler, has received a merited promotion. He is the regular ticket agent of that popular system, with headquarters in this city. For two years he has been ticket agent at Tyler, but now he returns to his old stamping ground, and will have charge of the Cotton Belt passenger business in Dallas.

Judge M. M. Brooks, of the Court of Criminal Appeals, has moved from Greenville to this city, and is located on Swiss Avenue. This will be a loss to Greenville Methodism, but a gain to the Church in this city. He and his family are staunch members of the Methodist Church, and they will be received with a warm welcome. Judge Brooks is an able lawyer and a jurist of high standing, and with it all a very brotherly and popular man.

A little girl about 6 years old has been lecturing on temperance in a few of our churches and in the Salvation Army tent the past week. The dear little thing would be much better off at home, where her parents can teach

her modesty and obedience. But some people have a morbid desire to hear and see something abnormal and grotesque, and they must be gratified, even if you have to spoil an innocent little girl to meet the demand.

The citizens of Dallas, regardless of politics, tendered Senator Criberson a great reception at the Oriental one night last week. Many speeches were made, and the occasion was one of good cheer and welcome to the distinguished guest. The Senator is very popular in Dallas, and his work in securing the Trinity River appropriation is greatly appreciated.

GENERAL TEXAS NOTES.

The corner-stone of the new Methodist Church at Bryan was laid August 5 with religious services, participated in by the Masonic Lodges of the town and adjoining communities. Now that the foundation is in, the corner-stone placed, the building will be pushed to completion.

The Travis Street congregation have placed a good-sized check in the hands of Rev. W. E. Boggs, their pastor, and voted him a month's vacation. This is well done, and he will spend the time in Virginia, visiting the old home place. Dr. Boggs is deservedly popular with his congregation. Sherman usually does the right thing.

We notice in the Sherman papers that Rev. J. M. Binkley, the old North Texas war horse, is preaching for Dr. Boggs' congregation during his absence in Virginia. When you come to think about it, we have no better preacher in the conference than Bro. Binkley. There's meat, wit and good doctrine in his sermons.

We learn through the pastor, Rev. E. G. Roberts, that the revival at Nevada is still in progress. To date there have been thirty-three conversions and the same number of accessions. Bro. E. G. Phillips, a revival singer, is aiding with his songs and prayers. We are glad to note such meetings as this one. The results are saved to the Church. Such a meeting strengthens the work all round.

From the Houston Post and from other sources, we learn that Rev. Sam Hay is moving things at Shearn Church. His large auditorium is crowded morning and evening, his prayer-meetings are full, and his Sunday-school is one of the largest in the State. That is a noble congregation, and we are glad that Bro. Hay is wisely directing them in their great work. For four laborious and happy years we had a fine opportunity to test the worth of the Shearn people.

From all that we can learn, Prof. S. W. Stanfield is getting things in fine shape for a successful opening at Weatherford College, next month. He has renovated the buildings, has put the boarding-house in good repair, selected a good faculty, and is determined to keep up a first-class school at this seat of learning. Prof. Stanfield has had large and successful experience in school work, and he is thoroughly competent to make things go in this his new field. He has a character for success, and Weatherford College is to be congratulated on having secured his services.

In one of our exchanges we notice that a protracted meeting is in progress at Farmersville. Rev. T. H. Morris, the pastor, is assisted by Rev. J. H. Reynolds, and at last reports they had had some forty conversions. Building a new church house and running a good revival at the same time is the way to make work effective.

From the Sherman Register we learn that the revival meeting at Willow Street Church, under the pastorate of Rev. C. H. Govette, closed last Sunday night, after continuing five consecutive weeks. The pastor was aided by Rev. W. M. P. Rippey, whose ser-

mons are spoken of in very high terms, and by Rev. W. F. Clark, who is a most successful revival preacher. Bro. Govette also did much of the preaching. The Register says it was the most successful revival ever held in Sherman. There were more than two hundred conversions, and over one hundred of them joined the Willow Street Church. This was a glorious meeting, and it proves that the old-time revival has not yet run its course.

Mr. A. A. Gilson, General Agent of the Passenger Department of the Fort Worth and Denver Railway, was a pleasant visitor at the Advocate office this week. He reports the work of the Chautauque at Boulder in a flourishing condition. He also still asserts that one "does not have to apologize for riding on the Denver Road." And the Advocate takes pleasure in giving its assent thereto. It is certainly a delightful trip.

Rev. A. B. Roberts follows up a good meeting at Dunn with seven new subscribers from that point.

CHURCH NEWS.

Bishop Morrison has been preaching in Chattanooga, greatly to the delight of the brethren, who speak almost extravagantly of his efforts.

The alumni of the Northwestern University will build a \$150,000 gymnasium for their alma mater. This institution granted diplomas to 596 graduates at its last commencement.

Dr. R. J. Richam, senior Book Agent, is now in New York studying the book business, and while there he will purchase a stock of books for the new retail house to be opened in Nashville at an early date.

At the session of the Atlanta District Conference of the Southern Methodist Church a movement was set on foot which will, in all probability, result in the erection of a big Methodist tabernacle in the center of the city.

Dr. H. M. Hamill, of the Bible Teachers' Study Circle, has in his possession an autograph which was given to him by Uncle Jeff Shields, an old negro who was once a Sunday-school pupil of Stonewall Jackson before the war.

It is computed that there are now nearly 8,000,000 members in our different Methodist folds, not including upwards of 28,000,000 adherents, an increase of more than 1,000,000 members and 2,000,000 adherents during the past ten years.

Mr. Robert White, of West Virginia, has made a bequest amounting to \$2000 to the endowment fund for superannuated preachers. We are sure that when this new movement in our Church is understood our men of means will see to it that the desired amount is raised.

Dr. John Mathews, of McKendree Church, Nashville, is quietly resting at some country place. He is taking this rest at the solicitation of his official board, the "first entire rest he has sought for fifty-seven years." We have not a harder or more constant worker in Southern Methodism than Dr. Mathews.

Captain Richard Irby died at his home in Ashland, Va., on July 4, at the age of seventy-seven years. He has long been identified with the management of Randolph-Macon College, recently as its secretary and treasurer. He was a brave soldier and a liberal Christian gentleman, with a host of friends.

The Nashville Preachers' Meeting of July 28 discussed the question of hasty marriages. Rev. H. M. Trawick was the leader of the discussion. He took the ground that preachers should discourage such marriages to the extent of their power. The ministers resolved not to solemnize the marriage of runaway couples.

Of the fifty-two universities and colleges of the Methodist Episcopal Church in the United States, only three have laymen for president—Albion College, Samuel Dickie, LL. D., president; McKendree College, McK. H. Chamberlain, LL. D., president; Northwestern University, Edmund J. James, Ph. D., LL. D., president.

Rev. Dr. Broughton, pastor of the First Baptist Church in Atlanta, Ga., has decided to recognize "alien bap-

tism;" that is, to receive from other Churches baptized by immersion. Some few have left the Church his action, but the membership will star-

The balance-sheet of the Conference, held at last September, shows that \$29,000 collections and \$10,000 lunch and tea, had a total of \$1,147 granted Methodist Churches. Total, \$521; Prizes, \$282; United Methodist, \$157; New Connection, \$84. The balance of \$9 has Wesley's Chapel tr-

BOOKS RECEIVED.

"In a Sense Abroad," by Rev. Noel Alabama Conference correspondence of the sea. At first they read at the Literary Marianna Epworth, and from there he wrote his observations to his paper. Since these articles them in book form, a very readable little young people especially and enter-

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The August number of the Methodist Magazine outside cover and its table of contents principal interest. Century Life of Jesus is a continued sketch man, and it has been months through the periodical. The sketch is compared in book form. Methodism, this is to the literature of through it are splendor many points of with Methodism. the Magazine has of interest too much in this notice.

MAGAZINE.

Scribner's Month eminently a fiction remarkable issue its authors, the a their contributions. Kipling, J. M. B. Smith, Richard H. Wharton and Quil-tors to a single issue unprecedented. In the cleverest of writers are repr-phine Dodge, Dashi-Sewell Ford and A-

ANNUAL REPORT.

BO

Rev. D. F. C. T. Texas.

Dear Brother—The Board of Missions is now ready to add to the report it contains a review of the quadrennium, which we feel that should be placed in the hands of the brethren so they may know what the board has done at to do.

We have been you, as Secretary Board, and state be mailed to the force, on conference Board is six cents on ea-Trusting we may soon, I am, very

Nashville, Tenn.

FROM REV. J.

I attended, for session of the In-Theological Sem last summer and benefited. And preacher, especially, may be great-ing this institut will be held a-ning August 25 days.

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tism;" that is, to receive members from other Churches who have been baptized by immersion, by whomsoever baptized. Some few of his members have left the Church on account of his action, but the great bulk of his membership will stand by him.

The balance-sheet of the Ecumenical Conference, held at City Road Chapel, last September, has been issued. It shows that \$295 was received from collections and sales of tickets for lunch and tea, hand-books, etc. There was \$1,147 guaranteed by the five Methodist Churches as follows: Wesleyan, \$521; Primitive Methodist, \$282; United Methodist Free Church, \$157; New Connection, \$192; Bible Christian, \$84. The total income was \$1,542, and the expenses \$1,533. The balance of \$9 has been handed to Wesley's Chapel trustees, London.

BOOKS RECEIVED.

"In a Sense Abroad," by S. J. Thomas, of the Comanche Chief. During the years 1899 and 1901, Mr. Thomas made a tour of our own country and Canada, and from the car window he wrote his observations and sent them to his paper. Since then he has gathered these articles together and put them in book form. They constitute a very readable little volume, and young people especially will find them sprightly and entertaining.

"An Epworth League Trip to Europe," by Rev. Noel R. Hamer, of the Alabama Conference, is made up of correspondence of travel across the sea. At first they were prepared and read at the literary meetings of the Marianna Epworth League in the Florida Conference, and afterwards published in the Epworth Era. Now they appear in neat book form and are offered to the public in general. The volume is therefore spicy, interesting, instructive and highly entertaining.

The August number of the American Methodist Magazine is beautiful in its outside cover and exceedingly full in its table of contents. The article of principal interest is, "The Twentieth Century Life of John Wesley." This is a continued sketch of this great man, and it has been running for some months through the several issues of the periodical. It will continue until the sketch is complete and then appear in book form. To the student of Methodism, this is a fine contribution to the literature of our Church. All through it are splendid illustrations of many points of interest connected with Methodism. But this number of the Magazine has many other features of interest too numerous to mention in this notice.

MAGAZINE NOTICE.

Scribner's Monthly for August is pre-eminently a fiction number, and it is a remarkable issue in the eminence of its authors, the absorbing interest of their contributions and the richness of the illustrations. To have Rudyard Kipling, J. M. Barrie, F. Hopkinson Smith, Richard Harding Davis, Edith Wharton and Quiller-Couch contributors to a single issue of a magazine is unprecedented. In addition, some of the cleverest among the younger writers are represented—Miss Josephine Dodge Daskam, Mrs. Andrews, Sewell Ford and Arthur Ruhl.

ANNUAL REPORT OF MISSION BOARD.

Rev. D. F. C. Timmons, Texarkana, Texas.

Dear Brother—The annual report of the Board of Missions, containing 222 pages is now ready for mailing. In addition to the usual annual report, it contains a review of the work of the quadrennium, which has been so successful. We feel that this report should be placed in the hands of every pastor, so they may know exactly what the board has done and what it is planning to do.

We have been instructed to write you, as Secretary of your Conference Board, and state that the report will be mailed to the pastors of your conference, on condition that your Conference Board pay the postage, which is six cents on each report.

Trusting we may have your order soon, I am, very cordially yours, J. E. McCULLOCH, Nashville, Tenn.

FROM REV. JNO. ADAMS, D. D.

I attended, for a few days, the first session of the Institute of Biblical and Theological Study, at Georgetown, last summer and was interested and benefited. And I believe that any preacher, especially any young preacher, may be greatly helped by attending this institute. Its next session will be held at Georgetown, beginning August 25, and continuing ten days.

The Whiskey "Joke" on the Barroom Mirror It Was Not a Joke, But a Serious Truth

During the Pan-American Fair in Buffalo a certain barroom much frequented was managed by a man who considered himself humorous. The following sign was exhibited on the mirror behind the bar:

IF WHISKEY INTERFERES WITH YOUR BUSINESS— GIVE UP YOUR BUSINESS.

Many men who saw this sign appeared to think it very funny. Indeed, and the owner of the drinking place was congratulated on his pretty wit.

But unfortunately in that sign there is more of grim truth than of gay humor.

The man who takes to whiskey soon finds that it does interfere with his business, and he finds also that when he lets whiskey interfere with his business he might as well—"Give up his business." If he doesn't his business will give HIM up.

Business and whiskey do not travel far together. The other day a young man, apparently with fine business prospects, was found dead. He had committed suicide.

Various explanations were offered for his despair and self-destruction. He left a letter in which he expressed self-approval and the belief that he had been treated unfairly by the world. But the real story was left behind him, easy to read. Beside him there was a pint bottle partly filled with whiskey, and there were other bottles of the same kind in his room empty, although he had had the room but a short time. Those bottles told that whiskey had interfered with his life, and taking the advice on the barroom mirror, he had given up his life.

Two days since an unfortunate woman was found dead in her lonely cabin. She had been kind to animals, to men and women more unfortunate even than herself. But her life was hideously lonely and sad. She had had friends, wealth and a good chance in life. Kind neighbors explained matters gently when she was found dead. They tried to explain why her friends never saw her, although they sent her money. They tried to explain the miserable, lonely ending, telling stories of early romance, etc.

But the story was told more simply than that. Under the dead body was found a whiskey bottle almost empty, and this fact was made public at the inquest. The unhappy woman had lacked food, and the animals that she sought to befriend were starving with her. But she had managed somehow to get that whiskey, of which she left a little only because she was too weak at last to lift the flask to her lips.

She had sold her clothing to some neighboring negroes to buy the whiskey.

It was the same story, whiskey had interfered with her life and her friends, and she had given up life and friends, compelled to do so by whiskey.

No names are printed here; no names are needed. You read such pieces of news, quickly told in commonplace language, every day. If you read attentively the gruesome tale of life's tragedies and failures, the suicides and murders, you will usually find the partly empty whiskey bottle sticking out somewhere in the narrative. In almost every case you find that the unfortunate one has taken the witty saloon owner's advice. "If Whiskey Interferes with Your Business—Give up Your Business."

We do not wish to preach or moralize unduly. Men and women have drunk through all ages. They drink less now than ever, fortunately. Some of them will doubtless continue to drink, so long as hard work, keen competition, unwise living, disappointed hopes and constant temptation to escape life's

realities shall continue to make whiskey apparently a friend.

The young man who killed himself near the half empty bottle, the sad, abandoned woman who died of hunger in her loneliness and with whiskey near her, had probably strong excuses for their weakness and failure.

But let their sad ending be none the less a lesson to you, young men.

Bear in mind that motto on the barroom mirror, and say to yourself: I shall have no whiskey jokes in my career. I'll give up whiskey, and never give it a chance to make me give up my business.

Remember that safety, as well as self-respect and the duty of setting a good example, demands that you LET THE STUFF ALONE.

Make up your mind that if you fail in your life work, it will not be because you exchanged all your prospects for a fuddled feeling in the head, an abnormal quickening of the pulse, some hours wasted in bragging, and a headache well deserved.—New York Journal.

PUEBLO, COLORADO.

I was at the General Missionary Conference in New Orleans, and there met quite a number of the Texas preachers. I subscribed for the Advocate then, and since its first visit to Church paper has been more welcome and read with more pleasure and profit. I take a number of our Church papers, and yours leads in number of interesting field notes. In fact, I believe it leads among the conference organs.

I am glad to see that Bro. G. E. Parsons, of Groveton is succeeding so well. We were on adjoining works in the St. Louis Conference two years. He made quite a reputation for himself as a preacher and pastor on the Bloomfield Circuit.

This is my first year in the Denver Conference, and I like it. Pueblo is on the Arkansas River, and nestled on the north and west by the Rocky Mountains. Pueblo is one of the busiest and fastest-growing cities in the United States. The smelters and steel works employ about 8000 men, and these men receive about \$500,000 per month. There are sixty-three passenger trains arriving at or departing from the Union Depot every twenty-four hours.

Many of my friends live in the bounds of North and Northwest Texas Conferences. Bro. R. G. Rainey, who died in Paris, Texas, two years ago, was the first preacher to put his hand upon my head and say "God bless you, my son." His hand is gone, but the blessing abides. I came very near transferring to the North Texas Conference instead of coming here. But I am here, in the midst of 35,000 people, and will tell you something of my work.

We have two Churches in Pueblo—Corona Chapel and East Second Street. I have raised subscriptions to build a new church for the Corona people. The corner-stone was laid the 28th of July, and the walls are going up rapidly. Red pressed brick, with red mortar and stone trimmings are the materials for the walls. The floor is elevated, and the auditorium, which is an octagon, will be seated with circular pews. The two largest windows, 19x12 each are memorials also two smaller ones, all of which are fine art glass. We want to dedicate it in October. This church and lot will be worth about \$10,000 and is called First M. E. Church, South.

We have had thirty-eight accessions to our Church since February. Bro. Neely, Bro. Sensabaugh and others in Texas will be glad to see this

old charge coming out so encouragingly. Should any of the Texas preachers, with proper credentials, in hand, come through this way, call on me.

A. B. HALTOM, 741 S. Adams, Pueblo, Colo.

NOTES AND COMMENTS.

H. G. H.

We note in a Dallas paper an ex-Methodist preacher, to ingratiate himself with Campbellism, must needs foolishly assault all Churches that make use of creed, dogma, theology.

They move heaven and earth to make one proselyte, and after he is made he shows himself to be three-fold the child of the devil.

Bob Ingersoll said in ten years the Bible would be extinct. Gen. Grant said the Bible was the sheet-anchor of our liberties.

John Wesley's contention was not that baptism was immersion, but that immersion was baptism.

Nineteen out of twenty of the young men who have from the beginning done the great work of Methodism in the West were not college men, but they were educated men.

We have heard of a young man out West who could not grasp Tigra's Logic to save his life, yet scores of souls are annually brought into the kingdom by this man, who is learned in the deep things of God.

Paul Whitehead speaks of the quiet, orderly, remarkable decorum of Wesleyan public worship in England. Bishop Dunne puts it thus: "In our worship we are so proper and respectable that we have substituted propriety and respectability for spiritual vitality and power."

The outer rim of organic union, One Publishing House in China, same orthodoxy, same form of worship, same hymnal, same book of Church plans and architecture, same insurance company. See, much sameness.

And it is a fact worthy of note that a majority of the first great missionaries to Texas were from the Northern States, and that nearly all the heroes who fought the battles of the Texas revolution were from the Southern States.

The other day I saw riding along the religious daughter of a woman who heard Martin Ruter preach his first sermon in Texas. The effect of that sermon has touched even the grandchildren.

Was sorry I could not help Goliath. Was pastor there when the lately destroyed church was built; preached the dedicatory sermon. See no reason why Passmore should not apply to Conference Board of Church Extension for help.

Alexander at West End, San Antonio, is rushing things for his new church—and it will be a better one than the old church. Storms, floods, winds, waves, can not kill off Methodism.

There are fifteen places in the county of Goodall, where there is regular Methodist preaching, yet there is enough of outlying territory among Americans and Germans for the formation of another circuit. It is true, support would be scant for a married man. And the great revival meeting at Mill Creek will bring in many of these outcasts, but they must have prompt and wise pastoral oversight.

Bro. Goodenough's statements in Texas Advocate about the debt question were fair, frank, good, but after all it is the business of the preacher to keep out of debt, and it is the business of the Church to see that he keeps out of debt.

While it is a written law that "blame as of the nature of debt" is wiped out when the preacher goes, yet morals can never be wiped out. This debt is much higher than a civil, legal debt. Here is ground upon which superannuated preachers and widows and orphans have claims. We heard of an old superannuated Presbyterian preacher serving a circuit twelve months and receiving one bottle of paregoric. In our Church it is much better—and still better further on.

Disfigured Skin

Wasted muscles and decaying bones. What have I? Scrofula, let alone, is capable of all that, and more. It is commonly marked by lumps in the neck, indurations in the eyes, dyspepsia, catarrh, and general debility. It is always stubborn and permanently cured by

Hood's Sarsaparilla

Which cures all humors, drives all eruptions, and builds up the whole system, whether young or old.

Prepared by J. C. HOOD & CO., Lowell, Mass., U.S.A.

COLLECTION CARDS L. BLAYLOGK DALLAS TEXAS

HENRY LINDENMEYR & SONS, PAPER Warehouse No. 28 Hancock Street, P. O. Box 2865, NEW YORK

UNANSWERED LETTERS.

Aug. 12, W. W. ... Aug. 12, W. W. ... Aug. 12, W. W. ... Aug. 12, W. W. ... Aug. 12, W. W. ... Aug. 12, W. W. ... Aug. 12, W. W. ... Aug. 12, W. W. ... Aug. 12, W. W. ... Aug. 12, W. W. ...

WHISKY.

I cure anything that walks the earth of whisky habit. Any reference you want. DR. J. S. HILL, Greenville Texas.

SPECIAL BARGAINS IN PIANOS.

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

WELL PLEASD WITH IT.

Dejo, 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.

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.

Only \$25.00 to California.

The Southern Pacific has just opened the doors to cheap travel from Texas points to California. During the months of September and October, there are special rates for all California points. All Texas points on the Atlantic and Texas Coast, through and Southern Pacific, at a rate of \$25.00, except from stations west of Houston, Texas, which would be made by adding your fare to Houston, Texas, to the \$25.00. These tickets give passengers at California points, and offer a splendid means of making a trip to California at lower rates than ever. Contact your local ticket agent for details, for conditions and other information.

M. J. BOHNSON, T. J. ANDERSON, G. P. T. A. G. P. A., Houston, Texas.

Let Farmers Get the Profit.

Private organizations have estimated the current cotton crop at from 10,000,000 to 12,000,000 bales. The Joint Government survey puts the crop at 20,000,000 bales. That the Government figures are regarded as the most reliable approximations is proven by the fact that the alleged export Memoranda issued by the Spanish custom inspectors to the Government agents. According to the most reliable authorities, the world's cotton supply on June 1 was 12,000,000 bales. The average monthly consumption in September, I would be 2,000,000 bales, or 24,000,000 bales six weeks hence. Now cotton will begin to come in during two months from September. The world will require 12,000,000 bales. If other countries furnish their maximum of 2,000,000 bales, this country will have to produce 10,000,000 bales. Hence the demand will exceed the supply, and prices must go higher. Let farmers realize the value of the acres and realize a share of the advance—Farm and Ranch.

Once a day our Government Observers tick the correct time to thousands over the wires. ELGIN WATCHES tick it continually to millions. Every Elgin watch has the word "Elgin" engraved on the works. Send for free booklet about watches. ELGIN NATIONAL WATCH CO., Elgin, Illinois.

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, 170 Masten Street, Dallas, Texas.

All contributions to the memory of departed friends, or other tributes to the departed, can not be inserted in this department. Address matters of this character to the publisher.

LINES.

Let me not die before I've done for thee. My earthly work, whatever it may be, call me not hence with mission unfilled. Let me not leave my space of ground untilled. Impress this truth upon me, that not one Can do my portion that I leave undone. Yet most I want a spirit of content, To work wherever thou'lt wish my labor spent; Whether at home or in a stranger's clime, In days of joy or sorrow's sterner time. I want a spirit passive, to be still, And by thy power to do thy holy will. And when the prayer unto my lips doth rise— "Before a new home doth my soul surprise, Let me accomplish some great work for thee— Subdue it, Lord! Let my petition be, "O make me useful in this world of thine. In ways according to thy will, not mine." Selected.

MR. MOODY AND THE QUESTIONABLE BOOK.

Some one asked the late Dwight L. Moody if he had read a certain book. He replied, "No, I believe there is poison in it; at least I have heard so on good authority." The friend said, "But wouldn't it be well for you to read it to yourself?" "No," said Mr. Moody, "if I take poison in my stomach which the doctor has to come with a stomach pump to take it out, why should I take poison in my mind? I might never be able to get it out." Ladies Home Journal.

MISSION HOME AND TRAINING SCHOOL, DALLAS.

The devotional and business meetings of the Home are held the first Tuesday at 2 p. m., Carroll Avenue. The first Tuesday in the month is the business and free-will offering meeting. Minutes and reports are read, an interesting program given and free-will offerings brought of flour, bacon, corn meal, rice, vegetables and everything needed in a large household.

LOCAL BOARD OF DIRECTORS.

Rev. I. W. Clark, P. E. Rev. L. S. Barton, P. C. Miss Mary Moore, Superintendent and Treasurer, 229 Carroll Avenue. Miss Louise Matthews, Assistant and Literary Teacher, Dallas. Mrs. M. C. Flowerree. Miss Fannie L. Armstrong, Secretary.

LOCAL SOCIETY.

Mrs. E. W. Rose, President. Mrs. W. M. Crow, First Vice-President. Mrs. W. L. Graham, Second Vice-President. Mrs. E. B. Perkins, Third Vice-President. Mrs. J. L. Tichnor, Recording Secretary. Miss Louise Matthews, Corresponding Secretary. Mrs. L. H. Potts, Treasurer.

MANAGERS.

First Church.—Mrs. G. M. Swink, Mrs. J. G. Fry. Floyd Street Church.—Mrs. Milton Ragsdale, Miss Maria Elliot. Trinity Church.—Mrs. E. T. Watson, Mrs. J. M. Waite. Ervay Street Church.—Mrs. Jaley Potts. Haskell Avenue Church.—Mrs. W. L. Henry, Mrs. J. M. Bishop. Oak Cliff Church.—Mrs. Henry Dorsey, Mrs. W. L. Diamond. West Dallas Church.—Mrs. Sallie Ferguson. Oak Lawn Church.—Mrs. G. R. Reynolds, Mrs. Jake Cullum.

HOW A KOREAN DIED.

Mrs. Campbell of course, needed a Bible woman, and very soon after her arrival in Seoul thought she had obtained one altogether suited to the purpose. She came from Koyang, and attended the Christmas eve service, where Mrs. Campbell first saw her. The day after she consented to the work, and returned to her home to arrange her affairs. After a few days she returned, after walking fifteen miles. She could scarcely drag herself to the door, and

Mrs. Campbell saw at once that she must be put to bed. Her temperature was 104 degrees, and it was found to be a severe case of pneumonia. Mrs. Campbell and her Chinese assistant, Miss C., remained by the bedside day and night. But nothing could be done, and after seven days she passed away. During this time she prayed much, sometimes calling: "Come, Lord Jesus—come quickly!" Over and over she asked: "Sing Happy Day." They knew only the chorus, and they sang it again and again. When Dr. and Mrs. Reid called she asked for prayer, and more than once they knelt on the floor of the little parson to join with her falling voice in prayer to God. And so she passed on to the life on high.

She left no relatives. Thirty-five years ago there was a persecution of the Catholics (the Catholics found their way to the Eastern lands before Protestants did), and hundreds were beheaded. The government was determined to exterminate the religion from the empire. Her father and mother were among the number, and just outside the South Gate of Seoul she saw them give up life rather than the religion of their choice. She was then nine years old. She was taken to the palace of the Queen, where she remained a slave for thirty years, having been all those years one of the most trusted personal servants of the queen. After her Majesty's death, in the little town where she went to live, she listened to a passing missionary, interested and read some of the books left by the man of God. Later on she heard Dr. Reid in Koyang, and soon after asked him to receive her as a probationer. She became enthusiastic and accordingly was persecuted, but persecution did not move her, and in time she was baptized. She rejoiced in the thought of taking up work with Mrs. Campbell. To her it was indeed a re-education to the Master.

Mrs. Campbell has sorrowed for this new friend, from whom she had hoped for valuable service. Shall we not pray that God himself may choose a Bible woman for Mrs. Campbell?

We have accounts of the courage and devotion of Korean Christians from other pens. There are men and women among them who are intrepid in their convictions. Two of our Church-members, sure that an idol is an abomination before God, went into a temple and threw down the idols. It was not wise, perhaps; but they believed the time had come for an overt act, and accordingly the hideous creations of man's hand were thrown to the ground. The men were imprisoned, and great square board engines were placed on their necks. The men were willing to endure the punishment, although the engine is very cruel. After some weeks Dr. Reid succeeded in obtaining the removal of the engines when the men at once began to preach Jesus among their fellow prisoners.

These are others who are ready to suffer for the faith.—Leaflet.

THE DAUGHTER-IN-LAW AND HER MOTHER-IN-LAW.

It seems sad that there is variance, so often, between the daughter-in-law and her mother-in-law. It seems sad, but in reality the fear of it would prove a safeguard to the peace of both if they rightly regarded it and shaped their lives accordingly.

Christ says he puts this variance between them, and we dare not question wherefore. Enough that he does it, and "he doeth all things well." God has given marriage laws, and the first is, "A man shall leave his father and his mother, and shall cleave unto his wife," and the promise is, "They shall be one flesh." The law came by Moses and was repeated by Jesus Christ, which makes it valid to the Christian. He also reiterated the promise.

A mother may hinder her son from obeying this law, and prevent the perfect union with his wife which God designs in marriage. What mother will be selfish enough to do this?

God does not always give his reasons for his laws, but he says they are for man's good. (Deut. 10:13.)

The many failures to harmonize the daughter-in-law and her mother-in-law, when they are bound together under one roof, attest God's wisdom in ordering their separation. A reflection in the Intermediate Quarterly on the lesson of August 10 is apropos to the subject: "God's commands are to be obeyed, even when we do not understand the reasons for them."

MRS. E. J. GURLEY.

Hot weather saps the vital energy and makes the hardest workers feel lazy. To maintain strength and energy, use PEPPERMINT ASH BITTERS. It is the friend of industry.

That which is false can never be scientific.

If the Baby is Cutting Teeth, Be sure to use that old and well-tried remedy, Mrs. Winslow's SOOTHING SYRUP for children teething. It soothes the child, softens the gums, allays all pains, cures wind colic and is the remedy for diarrhoea. Twenty-five cents a bottle.

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.

Ableton, Texas, Oct. 14, 1901. Dr. E. W. Hall, St. Louis, Dear Sir—My wife was confined to her bed from severe kidney and bladder disease, and was unable to sleep. The first dose of your Texas Wonder, Hall's Great Discovery, gave her relief, and one bottle cured her, and I can cheerfully recommend it. Yours truly, T. J. WALLS.

Any fool can run the universe; the wise man is he who can run his own house.—Ram's Horn.

Fashion Hints for September.

The ultra-fashionable coat for autumn will be shaped on loose-fitting lines and in three-quarter length.

The front effect at the lower edge is a marked characteristic of the newest "skirt."

The "cotton" style remains popular in shirt-waists as well as in jackets.

Next in popularity to black for evening gowns comes white in various shades; character is given all-white costumes by the use of lace.

Loose-meshed fabrics are favored for early autumn tailor gowns.

Fragoring is used with good effect in gowns of all kinds.

The popularity of ping pong has made the way easy for a new shirt-blouse especially designed for devotees of the game. The flat turn-down collar is a feature, with a tie embedded with miniature rackets and balls and knotted in four-in-hand style.

Smooth skirts have lost none of their popularity.

Skirt effects are especially becoming. Little waists are thoroughly stylish.—From The Delimitator for September.

Only a Mask.

Many are not being benefited by the summer vacation as they should be. Now, notwithstanding much outdoor life, they are little if any stronger than they were. They tan on their faces, but it is only a mask. They are still nervous, easily tired, upset by trifles, and they do not eat nor sleep well. What they need is what tones the nerves, perfects digestion, creates appetite, and makes sleep refreshing, and that is Hood's Sarsaparilla. Physicians and teachers generally will find the other purpose of the vacation best subserved by this great medicine which as we know, "builds up the whole system."

Gatesville District—Fourth Round.

- Merrillan, Sept 8, 7
M-Greco, Sept 13, 14
Lampson, Sept 20, 21
Gregory, Sept 27, 28
Brookhaven, Sept 27, 28
Kilborn and Nahunville, Sept 27, 28
Event, Oct 1, 2
Hamilton, Oct 1, 2
Janeshorn, Oct 1, 2
Cannon Ball, Oct 11, 12
Covell City, Oct 15, 16
New Hope, Oct 18, 19
Crawford, Oct 21, 22
Valley Mills and Clifton, Oct 21, 22
Texas, Oct 25, 26
Gatesville, Oct 25, 26
Gatesville, Oct 25, 26
Gatesville, Oct 25, 26

Let all of the officials of each charge forth their utmost endeavor to be present at their respective fourth quarter conferences. The pastors are urged to see to it that all of the reports necessary to be made at said conference be ready at the time. Don't wait till the P. E. gets on the ground to attend to it. G. Putman, P. E.

God's pardon waits for your penitence, but His punishments will not have the same patience.

FOR SALE.

Several bargains in good upright Pianos, Cash or Installments. BROOK MAYS & CO., Dallas, Tex.

THE SAN ANTONIO FAIR.

The fourth annual Fair and Exposition of the San Antonio International Fair Association will be held this year October 14 to 25, and everything points to a larger and better Fair in every department this year than ever before. The livestock feature of this Fair in the past always created much favorable comment, and this year, though three months prior to the opening of the Fair, every stall and pen has been taken. Exhibits will be up to the usual high standard in the other departments. Every available foot of space in the various buildings has already been spoken for.

The Wild West feature of this show this year will exceed that of any other year. The cattle-ropeing contest will occur on Monday, October 21, and Tuesday, October 22. Already one hundred wild steers have been secured for this contest. The number of ropers will be limited to sixty, and the best ropers of this country and Mexico will participate. The first prize in this roping contest is \$1000; second prize, \$500; third prize, \$250 cash, in the aggregate prizes amounting to about \$2000. This feature alone will be worth coming many miles to see. There is al-

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.

ways something attractive to all visitors coming to San Antonio. The railroads have promised exceedingly low rates for this occasion, and everybody should avail themselves of the opportunity to visit San Antonio during this great Fair and Exposition this fall.

The Texas and Pacific Railway Company is now operating dining cars on trains 5 and 6 between Jefferson, Texas, and St. Louis, Mo.; also on Iron Mountain Train No. 4, between Arkadelphia and St. Louis. This will give north-bound passengers on train No. 4, which is the fast "Cannon Ball," the benefit of dinner and supper, and those on No. 4 breakfast and dinner on the cars.

The cars are the latest pattern. Have electric lights and fans, choicest tableware and the most modern conveniences in general. The cuisine is incomparable, and meals are served a la carte. This service is a great improvement over the old station eating houses, and you are respectfully invited to give it a trial.

On July 3, the Crescent Hotel, at Eureka 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.

GULF, COLORADO AND SANTA FE EXCURSION RATES.

Birmingham, Ala.—National Baptist Convention (colored), September 17 to 31, 1902; limit September 20; rate one standard first-class limited fare for the round trip. Macon, Ga.—Annual meeting Farmers' National Congress, October 7-10, limit October 10, rate one standard first-class limited fare for the round trip. Atlanta, Ga.—Negro Young People's Christian and Educational Congress, August 6-11, see agents for limit, rate one standard first-class limited fare, plus \$2.00. Montague, Tenn.—Montague Sunday-school Institute, August 11-15, limit August 15, rate one standard first-class limited fare for the round trip.

THE BIBLE

Search the Scriptures S-eriously... Acts 17:1 E-arnestly... Josh. A-nxiously... John 2 R-egularly... Act C-arefully... Luke 21:27; H-umbly... Luke 1

I can not tell you how happy have been those studying the Bible. They have been repaid with enlargement of biblical knowledge, the increase of love for books and the Author, new beauties in the Scriptures, a priceless treasure that the world nor time can take away.

The Bible is divided into the Old and New Testament. It is a collection of biblical books, written by prophets and apostles, containing the increase of love for books and the Author, new beauties in the Scriptures, a priceless treasure that the world nor time can take away.

The books of the Bible are divided into four groups. The first group is composed of the Pentateuch, the first five books of the Bible, written by Moses. The second group is composed of the historical books, which tell the story of the people of Israel. The third group is composed of the prophetic books, which contain the words of the prophets. The fourth group is composed of the wisdom books, which contain the teachings of Solomon and other wise men.

The Bible is a book of life. It contains the plan of salvation for all who will believe in Jesus Christ. It is a book that should be read every day. It is a book that will give us strength and comfort in all our trials and tribulations. It is a book that will lead us to the Father through the Son, Jesus Christ.

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Parties who contemplate a visit to the Rockies (a most delightful place to spend your summer) and desire to know something definite regarding the most desirable places for camping life, the cost of outfits, etc., would do well to call at the Santa Fe ticket office, 246 Main Street, Dallas, Texas.

The following excursion rates are announced by Mr. W. H. Weeks, G. P. and T. A., Cotton Belt Route: Montague, Tenn.—Rate one fare for the round trip. Dates of sale June 20, July 22, 23 and 25. Return limit August 20. In addition to the above special round trip rates, the Cotton Belt will, on June 1, place on sale round trip tickets to all principal summer resorts at greatly reduced rates, limited until October 31 for return. The cool mountains of Tennessee, Virginia or the Carolinas are all delightful places to spend the summer. Write and tell us where and when you wish to go and we will be pleased to give you all information possible, or contribute in any way toward the pleasure of your trip.

THE BIBLE.

Search the Scriptures—
Seriouly... Acts 17:11; II Tim. 2:15
Earnestly... Josh. 1:8; Ps. 119:12
Anxiously... John 20:31; Ps. 119:9
Regularly... Acts 17:11; Ps. 1:2
Carefully... Luke 21:27; II Tim. 3:16,17
Humbly... Luke 24:45; Jas. 1:22

I can not tell you how pleasant and happy have been the hours spent in studying the Bible. Time and trouble have been repaid with interest in the enlargement of biblical knowledge and the increase of love for the Bible. I have derived life-long benefit from the close communion with the Book of books and the Author of it, finding new beauties in the Scriptures and obtaining a priceless treasure which neither the world nor time can take away.

The Bible is divided into two parts—the Old and New Testaments. The Old Testament is a collection of thirty-nine books, written partly in the Hebrew and partly in the Chaldaic language, and containing all the remains of Hebrew-Chaldaic literature down to the middle of the second century B. C. A period of about four hundred years elapsed between the writing of the last book in the Old Testament and the writing of the first book in the New. The New Testament is a collection of twenty-seven books, containing the history and doctrines of Christianity, written mostly in the Greek language by eight authors, and covering a period of about sixty years.

The books of the Holy Bible were written in different ages, from Moses to John (P. C. 1650 to A. D. 90, a period of more than seventeen hundred years), by men especially prepared for the work by direct inspiration from the Divine Source of all knowledge.

The seven Bibles of the world are: The Koran of the Mohammedans, The Three Vedas of the Hindus, The Zendavesta of the Persians, The Eddas of the Scandinavians, The Tri-Pitaka of the Buddhists, The Five Kings (now the nine classics) of the Chinese, and The Scriptures of the Christians.

The first five books of the Old Testament are classed as books of law, and were written by Moses. The next group is composed of twelve books, and are known as historical books. They were written by Joshua, Samuel, Gad, Nathan, Ahijah, Iddo, Isaiah, Ezra, Nehemiah and others. The third group is composed of five books, and these are poetical books, written by Moses, David, Solomon and others. The fourth group is a collection of five books, and were written by the major prophets—Isaiah, Jeremiah, Ezekiel and Daniel. The last twelve books are under the minor prophets, and were written by Hosea, Joel, Amos, Obadiah, Jonah, Micah, Nahum, Habakkuk, Zephaniah, Haggai, Zechariah and Malachi.

The books of the New Testament are divided into four groups. The first group is composed of five books, and are known as historical books. They were written by Matthew, Mark, Luke and John. The next fourteen books are known as the Pauline Epistles, and were, of course, written by Paul. The next seven are classed as the General Epistles, and were written by James, Peter, John and Jude. The last—the sunshine of God's smile—is John's Revelations on Patmos Isle, and is called a prophetic book.

These books are divided into chapters, of which the Old Testament contains 529 and the New 266, making 1195 in the Bible. The chapters are re-divided into verses. There are 31,173 verses in the Bible. The Bible contains 775,116 words. In the Bible there are 3,594,480 letters.

The books referred to in and by the sacred writers, and not comprised in the Bible, and known as the lost books of the Bible, are as follows: The Book of the Wars of the Lord (Num. 21:14). This was probably what its title indicates—a narrative of the Hebrew wars by an unknown author, and of which or of its writer there remains no trace. The Book of Jasher (Josh. 10:13; II Sam. 1:18). It was supposed to be a collection of poems on historical and other subjects, sung by the people, as "Jasher" means "Sang." Eleven additional works are referred to by name in the Bible as having been used in composing the books of I and II Chronicles, some of which were also used by the compiler of the books of Kings. These eleven are: (1) The Book of Samuel, the Seer (I Ch. 29:29); (2) The Book of Gad, the Seer (I Ch. 29:29); (3) The Book of Nathan, the Prophet (I Ch. 29:29); (4) The Book of Ahijah, the Shilonite (II Ch. 9:29); (5) The Vision of Iddo, the Seer (II Ch. 9:29); (6) The Book of the Kings of Israel and Judah (I Ch. 9:1); (7) The Book of Shemaiah, the Prophet (II Ch. 12:15); (8) The Book of Iddo, the Seer, About Genealogies (II Ch. 12:15); (9) The Story of the Prophet Iddo (II Ch. 13:22); (10) The Book of Jehu, the Son of Hanani (II Ch. 20:34); (11) The Prophecy of Enoch (Jude 14).

The middle chapter and the shortest in the Bible is Psalm 117. The middle verse is Psalm 118:8. The word "and" occurs in the Old Testament 10,684

times. The word "Jehovah" occurs 6855 times. In the Bible the word "Lord" is found 1853 times. "Reverend" occurs but once, and that is in Psalm 111:9. The middle book of the Old Testament is Proverbs. The middle chapter is Job 29. The middle verse is II Chron. 29:12. The shortest verse is I Chron. 1:25; the longest Esther 8:9. All the letters of the alphabet are in Ezra 7:21 except I and J. II Kings 19 and Isaiah 37 are alike. The book of Esther contains ten chapters, but neither the word "Lord" nor "God" is to be found in it. The middle book of the New Testament is II Thessalonians. The middle chapter is between Romans 13 and 14. The middle verse is Acts 17:17. The shortest verse is John 11:35. In Psalm 107 four verses are alike—the eighth, fifteenth, twenty-first and thirty-first. Acts of the Apostles 26 is the finest to read. The twenty-third Psalm is regarded as the most beautiful chapter. The four most inspiring promises in the Bible are John 14:2, John 6:37, Matthew 11:28, and Psalm 37:4.

What book is that whose page divine Bears God's impress on every line, And in man's soul makes light to shine? The Bible.

When sin and sorrow, woe and weep, A saddest mortal here below, What book can then true comfort show? The Bible.

What points the beautiful and true, And mirrors at a single view, The paths which here we would pursue? The Bible.

What is the brightest gift the Lord In his great mercy did award, To man to be his shield and guard? The Bible.

What teaches love and truth and peace, And bids good-will among men increase, And bids strife, war and murder cease? The Bible.

What elevates and purifies, The souls of men until they rise, Like brilliant stars set in the skies? The Bible.

Oh! what can make this world of woe With peace and truth and virtue glow, Till men no sin nor sorrow know? The Bible.

When error fled before its foes, And Luther laid the morning rose, With what did he Rome's crimes expose? The Bible.

What is it now that baffles Rome, Where error long has found a home, In many a pagan pile and dome? The Bible.

What gives to man the power and will God's high behest to fulfill, And points the way to Zion's hill? The Bible.

When death comes knocking at the door, And man's short life on earth is o'er, What tells of bliss forever more? The Bible.

Do not skim or read it, but study it—every word of it. Study the whole Bible, Old Testament and New—not your favorite chapters merely, but the complete Word of God from beginning to end. Don't trouble yourself with commentators. They may be of use if kept in their place, but they are not your guide. Your guide is the "Interpreter"—the one among a thousand (Job 32:23)—who will lead you into all truth (John 16:13) and keep you from all error. Not that you are to read no book but the Bible. All that is true and good is worth the reading, if you have time for it, and all, if properly used, will help you in the study of the Scriptures. Let the Bible be to us the one book in all the world, whose every word is truth, and whose every word is wisdom. In studying it, be sure to take it for what it really is—the revelation of the thoughts of God, given us in the book of God. Were it only the book of divine thoughts and human words, it would profit little, for we never could be sure whether the words really represented the thoughts. Nay, we might be sure that man would fail in his words when attempting to embody divine thoughts, and that, therefore, if we have only man's words, that is man's translation of the divine thoughts. But knowing that we have divine thoughts embodied in divine words through the inspiration of an unerring translator, we sit down to the heavenly volume assured that we shall find in all its teachings the perfection of wisdom and in its language the most accurate expressions of that wisdom that the finite speech of man could utter. Every word of God is as perfect as it is pure. (Ps. 19:7; 12:6.) Let us read and re-read the Scriptures, meditating on them day and night. They never grow old; they never lose their sap; they never run dry. Don't let man's book thrust God's into a corner; don't let commentaries smother the text; don't let the true and the good smother the truer and the better. Be wary of light reading; shun novels. They are the literary curse of the age. They are to the soul what ardent spirits are to the body. See that your relish for the Bible be above every other enjoyment, and the moment you begin to feel a greater relish for any other book, lay it down till you have sought deliverance from such a snare and obtained from the Holy Spirit an intenser rel-

ish, a keener appetite for the Word of God (Jer. 15:16; Ps. 19:7, 10.) A nation would be truly happy if it were governed by no other laws than those of this blessed book. It contains everything needful to be known or done. It gives instruction to a Senate, authority and directions to a magistrate. It cautions a witness, requires an impartial verdict of a jury, and furnishes the Judge with his sentence. It sets the husband as lord of his household and wife as mistress of the table, tells him how to rule and her how to manage. It entails honor to parents and enjoins obedience on children. It preserves and limits the sway of the sovereign, the rule of the ruler, the authority of the master; commands the subjects to honor and the servant to obey, and the blessings and the protection of the Almighty to all that walk by this rule. It gives directions for weddings and burials. It promises food and raiment, and limits the use of both. It points out a faithful and eternal Guardian to the departing husband and father; tells him with whom to leave his children and whom his widow is to trust, and promises a father to the former and a husband to the latter. It teaches a man to set his house in order, and how to make his will; it appoints a dowry for his wife and entails the right of the first-born, and shows how the young shall be left. It defends the rights of all, and reveals vengeance to every defaulter, overreacher and trespasser. It is the first book, the last book. It contains the choicest matter, gives the best instruction, affords the greatest degree of pleasure and satisfaction that we ever have enjoyed. It contains the best laws and most profound mysteries that ever were penned, and it brings the very best comforts to the inquiring and disconsolate. It is a brief recital of all that is to come. It settles all matters in debate, resolves all doubts and eases the mind and conscience of all their scruples. It reveals the only living and true God, and shows the way to him, and sets aside all other gods and describes the vanity of them and all that trust in such. In short, it is a book of laws to show right and wrong of wisdom that condemns a folly and makes the foolish wise; a book of truth that detects all lies and confronts all errors, and it is a book of life that shows the way from everlasting death. It contains the most ancient antiquities and strange events, wonderful occurrences, heroic deeds, unparalleled wars. It describes the celestial, terrestrial and infernal worlds and the origin of the angelic myriads, the human tribes, and the devilish legions. It will instruct the accomplished mechanic and the most profound critic. It teaches the best rhetoric and exercise every power of the most skillful arithmetic, puzzles the wisest anatomist, and exercises the wisest critic. It is the best covenant that ever was agreed on, the best deed that ever was sealed, the best that ever was agreed on, the best that ever will be signed. In this book a treasure lies. If you dig deep you'll find the prize.

Buy a Bible. Investigate it. Believe it. Love it. Encourage others to study it.

Study it carefully. Think of it prayerfully. Deep in thy heart let its pure precepts dwell. Slight not its history. Ponder its mystery. None can ever prize it too fondly or well.

Accept the glad tidings, The warning and chidings, Found in this volume of heavenly lore, With faith that's unfeeling, And love all-prevailing, Trust in its promise of life evermore.

With fervent devotion And thankful emotion, Hear the best welcome, respond to the call, Life's noblest obligation, The heart's adoration, Give to the Savior, who died for us all.

May this message of love From the Tribune above, To all nations and kindred be given, Till the ransomed shall raise Loud anthems of praise, Hallelujah! on earth and in heaven.

RUBY WALLACE

MARRIAGES.

Worsham-Nesly. At the home of the bride, in Collingsworth County, Texas, June 11, 1902, Mr. D. C. Worsham and Miss Della Nesly, Rev. James T. Hicks officiating.

Fry-Bryson. At the home of the bride's sister, Mrs. Graham, near Wellington, Texas, July 2, 1902, Mr. G. W. Fry, of Gainesville, and Miss Irvine Bryson, Rev. J. T. Hicks officiating.

Tired Mothers.

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

THE STORY OF MRS. APPLE TREE.

One morning in spring a little boy and girl ran merrily down the garden walk. The little boy carried a tin shovel and something shut up tightly in his hand. Presently they came to a nice place in the garden, and shovelled the earth away with the shovel until they had a snug little bed, then they put the tiny seed they had carried into the little bed, and covered it with the dark cover. In the little seed, all folded away asleep, was a tiny plant—the little germ of life—which the sunlight and rain and proper soil would awaken and start growing.

The big, round sun shone down on the little bed, and after a time the little seed said: "Dear me, how warm I am! I really must throw off my brown jacket."

It tried to do so, but found it very hard, so said it must wait a little longer. Before many days a cloud came sailing along through the sky and said to his children, the raindrops: "There is a little seed down in the earth at needs your help. You've been long enough in chiselled, anyway; it is time you were going back to earth to help the streams and rivers to the ocean; then, of course, you can come back."

So the little raindrop children came pattering merrily down, and trickled all about the waiting seed, and then ran on. Soon the seed began to swell, its jacket became so tight it could hardly breathe. It made another effort to throw it off, and it split right open and came off without a bit of trouble. So the little plant was free, but, oh my! it was so dark—so very dark.

"There must be light in some place," said the plant, "or I wouldn't want it so badly."

So it sent its little roots down into the earth to get something to eat to make it strong, and it kept pushing up to find the light. One day it pushed right through the dark ground, and it was so bright it could hardly see to awhile.

Pretty soon the little sunbeams came and said: "Welcome to Earthland, little tree," and the breezes, too, gave it welcome.

It grew very fast. One day in spring something came out all over the little twigs, beautiful and green. Yes, they were leaves. Then something white, something with a little pink tinge, came to visit Mrs. Apple Tree. These, you say, were the blossoms, but they were really Mrs. Apple Tree's babies.

After a time, Mrs. Apple Tree said that her children were no longer babies, and ought to put off their baby dresses. She had so many babies to dress, and you know it takes a good while to dress a baby, so Mrs. Apple Tree said she would have to have help. She called on Mr. Wind, and his family, the jolly little breeze children, to help her undress the babies, and she had arranged with Madam Spring to have their short dresses all ready.

The Apple Tree children were very tender and must not be left undressed an instant, so Madam Spring did a very strange thing indeed. She put on the short dresses before Mr. Wind had taken off the baby dresses. She never could have done it, of course, only that the Apple Tree children never have sleeves in their dresses, so you see she could just slip them over their feet and tie them up snug round their necks, and just as quick as a wink Mr. Wind and his children whisked off the white dresses and carried them away.

Old Mother Earth called to Mr. Wind and asked him what he was going to do with the baby dresses. Mr. Wind hardly knew, because they were not at all soiled.

"Well," said Mother Earth, "we must never waste anything; so if you will just toss those dresses into my lap, we will make them over for the Apple Tree babies next year." Mr. Wind was very glad, and tossed the dresses into Mother Earth's lap for her to make over.

The children's short dresses were—yes, they were all green, and there was something very strange about them, too. They were a little like rubber when the Apple Tree children grew, why their dresses grew, too, so they never had dresses too tight, but just nice and snug.

One day in fall, Mrs. Apple Tree said that her children were grown, and that they ought to have new dresses; but she really could not afford to buy them any new ones and she just believed she would color them. She was very particular, so she sent to the best coloring shop she knew of. Mr. Sun was the proprietor. He sent down his little sunbeam fairies—Red, Orange, Yellow, Green, Blue and Violet—in a ray of light to do the work for Mrs. Apple Tree.

Mrs. Apple Tree thought the children were old enough to choose the color they wished for their dresses, and they thought that they would all have red ones. And do you know, when they saw how beautiful those little sunbeam fairies were, they did the queerest thing? They went to work

and ate them all, except the little red fairy, and she wouldn't be eaten up. Some people would say they absorbed them; but anyway, the little red fairy said if she made their dresses she couldn't be eaten.

Mr. Wind came along one day to see how the children looked in their new dresses, and he was delighted. "Now, Mrs. Apple Tree," he said, "your children are all grown up and look beautiful in their new dresses; it's time for them to go out into the world and make some one happy."

Mrs. Apple Tree smiled, but she knew that was what God meant, and what she had reared her children for, so she let Mr. Wind take them to make little boys and girls happy—Miss M. Hoover, in St. Louis Christian Advocate.

A MILITARY SCHOOL.

In the West End of London there is a great building called the Duke of York's Military School, and here the passers-by may pass through the railings, and see hundreds of boys in red coats, not very old and not very big, playing about or being drilled in the courtyard. These are the Duke of York's boys, as they are called. Most of them are the sons of soldiers who have lost their lives while fighting their country's battles. The son of many a hero, whose name can be read in history, and whose brave deeds live in the memory of his comrades, finds a home at this great school. These orphan boys are ever proud of being the sons of soldiers, and they look forward eagerly to the day when they, too, may wear their country with brave and faithful hearts.

The Duke of York's boys are taught everything that will help them to be good soldiers. Of course they have to go to school, to learn to read and write and do arithmetic, like other boys of their age, but they do not spend such a long time in school over books and slates, and for many hours every day they are out in the courtyard getting health and strength by their drill exercises.

The boys have a real hand of their own, and together drummers and fifeers, who march at the head of the regiment and play spirited tunes. It is a grand thing to be a fifeer. He has a beautiful brass instrument, which he carries across his shoulders, fastened to a green sash and tassel. When all the boys are being drilled together, one of them stands by the side of the Colonel, and when the officer gives a command, the fifeer blows certain notes on his fife which can be heard by everyone, and which everyone understands. Supposing for instance, the boys were taking part in a sham battle, and the officer wanted them to charge the enemy. He would speak to the fifeer, and then, in a moment, would come ringing bugle notes, which all the boys would know to mean "Charge." On Sundays, when the boys are all assembled in the great courtyard to be inspected by their officers before going to Church, it is a fine sight to see them all marching up in their best uniforms. At the head of the band walks the drum-major. He is a little fellow with chubby cheeks, but he wears a grand uniform and carries a tall stick twice as long as himself, called a "baton." He steps out proudly, beating time with that stick with magnificent flourishes. I do not suppose the Emperor of Russia or the Sultan of Turkey is so full of pride at his little drum-major as the Duke of York's—Caswell's Little Folks.

MILLY AND BILLY.

Our Milly has a very curious pet to ride and I think you will hardly guess what it is. It is not a pony nor a donkey; it is a large black and white milly goat, with a tremendous beard. Milly looks very fierce, but he is not so bad as he looks. On the whole, he is gentle and good tempered and does not mind how much Milly and his brother and sister push him about. But he has a little bit of a will of his own; and when they tease him too much, he gives them a hurt just to remind them that they must not go too far. But he does not hurt hard, for he does not want to hurt them.

So they all take turns to ride the dear old goat, and they all enjoy it very much, or at least they say they do.—Caswell's Little Folks.

"Very early," said Margaret Fuller, "I perceived that the object of life is to grow." She herself was a remarkable instance of the power of the human being to go forward and upward. Of her it might be said as Goethe said of Schiller: "If I did not see him to a fortnight, I was astonished to find what progress he had made in the interim."—J. F. Clarke.

Keep your vital organs in good condition if you would have health through the malarial season. PRICKLY ASH BITTERS cleanses and strengthens the stomach, liver and bowels and helps the system to resist disease germs.

Advertisement for a furniture factory. Includes text: 'NG', 'D WORK', 'LL FRONT DROP d. The design of the factory fur- in Oak or Walnut beautifully curved he drawers are of the d with the grain ; light, yet strong, fitted with raised tted below the which fit closely ver so that it will sures the drawer king, a very com- ordinary style of and the grain o result, the general year's subscrip- fine machine for', 'PREPAID.', 'Dallas, Texas.', 'that we have sold 100.', 'Summer Vacations', 'AND TEXAS CENTRAL', 'IN THE ROCKY MOUN- TAINS.', 'ULT SUMMER EXCURSION RATES.', 'ing excursion rates are an- Mr. W. H. Weeks, G. P. and Belt Route; Tenn.—Rate one fare for the Dates of sale June 25, July Return limit August 25, to the above special round is Cotton Belt will, on June isle round trip tickets to all nmer resorts at greatly re- mitted until October 31 for cool mountains of Tennessee, the Carolinas are all delight- spend the summer. Tell us where and when you and we will be pleased to give nation possible, or contribute toward the pleasure of your

OBITUARIES.

The space allowed obituaries is twenty to twenty-five lines, or about 175 or 184 words. The privilege is reserved of condensing all obituary notices. Parties desiring such notices to appear in full as written should remit money to cover expense of space, to-wit: At the rate of ONE CENT PER WORD. Money should accompany all orders.

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

POETRY CAN IN NO CASE BE INSERTED.

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

BURKE—Jas. Monroe Burke was born in Carroll County, Ga., July 18, 1832. He moved to Texas in early life, married Rebecca J. Arnett June 12, 1858. Nine children were born to them. Three preceded him to the better world, leaving wife and six children to mourn their loss. He served a while in the Civil War. Now he is resting with others gone before, this being the third time the death angel has visited us this year in February. Leon Reid, Thompson, to March, Annie Lee Kimball, they being his grandchildren; and last, the Father called our shepherd home on July 2, 1902. He suffered a long time, but gave up to God, passed away as humble and meek; laid us not to weep. But that vacant place can never be filled. To know him was to be at his home, for he was always ready to welcome all to his home. He never joined any Church. His only guide was the Bible—love everybody and try to follow Christ. I want to say to mother, brothers and sisters, let us not weep for him. We know where to find him, and as we leave this mortal world, one by one, be ready to meet him. While we grow lower here, the higher thoughts come. Move over yonder waiting for us. His daughter, CLARA B. KIMBALL, Lufkin, Texas.

BOHME—Miss Nancy Caroline Bohme was married to J. M. Bohme in March, 1870. Shortly after their marriage she attended a protracted meeting, where she was graciously converted. She joined the Methodist Church, and lived a consistent member till last May, when she died, and the Church was bereft of a true and faithful member. For about twenty-three years she stood by the side of her husband. She related with him in all their successes, and when adversity came she sustained him by her cheerfulness and faith in God. She came to her death by a very sad accident on May 4, 1902. In the afternoon Rev. Dobbin was visiting a girl, and in putting the girl together, by some means it was discharged. The girl passed through the air in a few moments her spirit went into eternity. Rev. Dobbin has been almost crazy ever since, not so much, he says, because of her death, but the way she came to her death. Nothing but God's grace can ever comfort the kind husband and the six devoted children—three sons and three daughters. Seymour, Texas. W. R. THORNTON.

PHIFER—The subject of this sketch, Rev. A. S. Phifer, was born in Limestone County, Texas, June 25, 1861, and departed this life on the last day of March, 1902. He was happily married to Miss Mary Amanda Spoor on November 25, 1874. This union was blessed with twelve children, six of whom, with his wife, survive him, six having preceded him to the better land. He was a devoted, consecrated Christian, ever ready to do anything in his power for the uplifting of his neighbor's kingdom. He had been a steward for about twenty years. Rev. Phifer will be greatly missed by the community in which he lived, by the friends who knew and loved him so well, but, oh, how much more will he be missed in the family circle by the devoted wife and loving children. But they, thank God, have the blessed assurance that they can meet him in heaven, where there will be no more parting of souls, and where death never comes. May the consoling spirit of the Heavenly Father be ever with the dear wife and children. D. W. GARDNER, Centerville, Texas.

JACKSON—Mrs. Sallie Jackson (nee Powers) was born in Cherokee County, Ala., in February, 1850. She moved with her father's family to Texas in 1865; was happily married to Mr. L. K. Jackson in October, 1866. She died in the faith, April 12, 1902. Sister Jackson came of royal Methodist blood. Her forefathers were among the pioneers of Alabama and of Alabama Methodist. Among them were members of the Church of God—men strong and stalwart. Two of her uncles—John and Ira Powers—were preachers of the gospel. These were strong and efficient men. They rose to positions of honor and responsibility in the Church. The late lamented R. M. Powers, of the North Texas Conference, was her cousin. Sister Jackson was an earnest, loyal Methodist. She loved her Church and its doctrines. She supported it with her prayers and influence, and of her means she contributed liberally. Her life was chaste, womanly and Christ-like. In all the relations of life she met her responsibilities as a true Christian woman. She leaves to her husband and step-children and many friends the imperishable legacy of a life filled with love and devotion. While we weep the loss of the joy, light and inspiration of her life, yet we are happy in the assurance that "she is not dead, but asleep." She has gone on before, where she awaits the coming of the loved ones. Peace to her sacred dust, the abundant grace of God upon the bereaved. J. F. ALDERSON, Pastor.

KEESLING—On June 17, 1902, the death angel came into our midst and snatched from our arms dear little Roy Fuller Keesling, son of G. H. and Tenie Keesling. He was born April 2, 1896—aged 2 years, 2 months and 2 weeks. Little Roy was of a kind, cheerful disposition. To know him was to love him. Those who knew him best loved him most. While our home is sad and lonely without him, we do not grieve without hope—a perfect hope of meeting little Roy in the beautiful home above. It seems hard to be separated from one so dear, yet it is God's will, and his will, not ours, he does. We look to God in these sad hours of affliction, for ere long we shall be reunited around the great white throne forever and forever. Farewell, dear little Roy. We will meet you by and by in that bright and glorious kingdom, to dwell with Christ on high. PAPA AND MAMMA, Paris, Texas.

LUCAS—Wingate Lucas was born in Tennessee in 1827. He came to Texas in 1852, and settled near Fratis, near East-Idol, where he has since lived. He was married in 1861 to Mrs. Cornelia J. Baerman (nee Dodkins), who survives him. To them were born eleven children, of whom four sons and three daughters are still living. Bro. Lucas was happily converted in 1862 and joined the Cumberland Presbyterian Church, in the faith of which he remained until death. Sister Lucas and most of his family became members of the Methodist Church, and his home has ever been the home of the preachers, whom he always treated with great kindness and consideration. He was not emotional, but a man of perfect integrity of character, and was loved and respected by his neighbors and wide circle of acquaintances. He had been a great sufferer for many months, but the end came suddenly on the morning of August 4. We laid him to rest at Minister's Chapel, in the presence of a large company of relatives and friends. JOHN D. MAJOR, Carrollton, Texas.

CHANEY—Mrs. W. F. Chaney, daughter of J. N. and Margaret E. Zant, was born in Murray County, Ga., June 7, 1862. She was the second of nine children. She was happily converted to Christ in Dooly County, Ga., in 1878, and was at once baptized by Rev. Embury into the M. E. Church, South. She came to Texas January, 1878, and lived in Collin County; soon came to Stephens County, and here married W. F. Chaney, December 7, 1880. To this union were born eight children, seven of whom are living and five of whom are members of the Church, and these two, being the youngest, will naturally follow. She was a strong believer in infant baptism, and so she gave her children to the Lord. Her health gave way in January, 1901, and at the last was confined to her bed for 95 days. She died July 12, 1902, and was buried at Plum Branch Graveyard by Rev. T. M. Price. She was a patient sufferer. She bids

each one and all an affectionate "good-bye," after exhorting all to meet her in heaven. Thus ended the life of an affectionate wife, a devoted mother and an earnest, consecrated Christian. The family's testimony is that "We realize more fully than ever that 'God is love.'" E. V. COX.

HARRIS—J. C. Harris was born in Montgomery County, N. C., in 1833, and died at his home in Kaufman County, Texas, July 3, 1902, of paralysis of the brain. He was married to Anna J. Harris in 1857. To them were born eight children. One of that number preceded him to the glory world. Uncle Clabe was converted and joined the Methodist Church in 1857, and was a consistent member to the end. He was a loving husband, a kind father and a devoted Christian. Weep not, wife and children; we will see him again. May the grace of our Heavenly Father sustain and comfort in this gloomy hour. Good-bye, dear uncle, for a few days; but it won't be long until we will all be at home with thee. R. L. MCINTYRE, Mabank, Texas.

DUNCAN—Little Martha Ellen Duncan, infant daughter of J. A. and Maud Duncan, was born October 29, 1891, and died July 28, 1902. Another flower hidden on earth to bloom in heaven. Sweet little Martha Ellen's stay on earth was for a short time only, but of sufficient length for our affections to be entwined around the sweet, tender flower. Baby's face is greatly missed by us. Heaven is richer, our eternal home is sweeter, and earth is impoverished by her disappearance. God's ways are always the best, though they seem difficult for us to understand sometimes. Look up, loved ones, and trust in our Father in heaven. Sweet little Martha Ellen's stay on earth was for a short time only, but a short time only before we can come to you. Her grandmother, MRS. M. A. DUNCAN.

BALLARD—Sister Burton Ballard was born in Pike County, Ga., March 7, 1853; died December 27, 1901; came to Texas with her parents in the fall of 1871; was married to I. A. Boyd, December 27, 1872. This union was blessed with three children. On March 2, 1887, Bro. Boyd died. On July 12, 1888, she was happily married to G. M. Ballard. Of this union five children were born. I do not know the date of her conversion. I have known her for many years. She was one of the sweetest-spirited Christian women I ever knew. She loved her Church devotedly, and her religion was ever the preacher's home. She was gentle and kind to all, and was loved by all. She was always ready to talk religion in her home, did all she could to raise her children to serve the God she so much loved. I talked with her the day before she died, said her religion gave her solid comfort for the trial. She did not fear death; said if it was the Lord's will it was hers. We would say to husband and children, weep not as those who have no hope, but emulate her example in a true and godly life, and some sweet day all will meet around the throne of God in heaven, where parting is no more. J. H. MORRIS, L. E.

LIVES THAT LIFT UP.

"The kingdom of God is like leaven, or yeast, or baking-powder is used for, and how it accomplishes its purpose in making our bread and agreeable and healthful. So God's kingdom in the world and in a man's heart is intended to lift up the world and the man, to make them better, stronger, happier. But there must be more than this in life. It is not merely that I am helped myself; I must prove the fact by being helpful. As the leavened bread becomes itself leaven, if properly treated, so the man who is really lifted up becomes a power to lift

others up. Therein lies the difference between good and bad people. A good man is a helpful man; he inspires, cheers, strengthens others. A bad man is a harmful man; he hardens, discourages, weakens others. Lives that lift are the true lives, and they are made true by the Spirit of God, who at once blesses them and makes them blessings.

"I can not seem to lift my own life. How, then, can I lift the life of another?" Perhaps this work for another is just what you need to brighten your own character. I have known many a poor, disheartened mortal lifted to the skies by some loving act of service rendered to another. God's heaven sometimes comes to us from the very burdens which we bear for another.—Rev. F. W. Tomkins.

SERVING WITHOUT PAIN.

Anglo-Saxons generally do not greatly delight themselves in pure worship. They like the commandments with promise, or, like Jacob, they want to drive a bargain with the Almighty for their service. The sentiment of our hymns is almost altogether that of gratitude for God's wonderful mercy to us. The worship of him for what he is finds expression here and there, but the thought usually returns to his marvelous dealings with our own selves. Yet we ought to learn to worship God, not because we have been redeemed, but because he is God, full of goodness, of truth, of holiness, of all that which our hearts demand as the purest object of worship. A good sermon or a good prayer is one that glorifies God, incites people to fall in love with him, not only because He has saved them, but because He is worthy of all adoration, of all love, of all service. If we would emphasize less for a time God's love for us, and dwell on his beauty and perfection of character till we had fallen in love with him, our Christian life would be more healthful and well-rounded.—Western Christian Advocate.

THE USE OF SORROW.

The simplest and obvious use of sorrow is to remind of God. Jairus and the woman, like many others, came to Christ from a sense of want. It would seem that a certain shock is needed to bring us in contact with reality. We are not conscious of our breathing till obstruction makes it felt. We are not aware of the possession of a heart till some disease, some sudden joy or sorrow, rouses it into extraordinary action. And we are not conscious of the

mighty cravings of our half-divine humanity, we are not aware of the God within us, till some chasm yawns which must be filled, or till the rending asunder of our affections forces us to become fearfully conscious of a need.—F. W. Robertson.

EFFECT OF A PRAYER.

Henry Drummond, speaking of the value of a little time spent alone with God, said: "Five minutes spent in the companionship of Christ every morning—aye, two minutes, if it is face to face and heart to heart—will change the whole day, will make every thought and feeling different, will enable you to do things for His sake that you would not have done for your own sake, or for anyone's sake."

George Fox, the Quaker, says that when he was first converted to faith in the divine love and went out into the fields, the whole world around him glowed with new life. The skies were full of a divine presence; the air breathed a divine love. The birds in their songs seemed to say, "Let us praise God." The same spirit in the Hebrew psalms calls on the hills to clap their hands, and the waters above and below to be thankful. So is nature transfigured by the soul and grows full of life. The earth becomes a Bible—the rocky strata, its book of Genesis; the singing of birds, its book of Psalms; the air full of sunlight and fragrance; its gospels, and the advancing hours, its book of Revelation; showing to us how God is all in all.—James Freeman Clarke.

God delights to bless us overflowingly. He who is Love can not be content with giving us bread and clothes and light and air. He must put in a thousand things that are not merely necessary—the glad indulgence of his love to us. The stars must look down Heaven's kindness upon us. The flowers must brighten us with their beauty and sweeten earth with fragrance; the birds must bring their song. Our necessities measured and exact can never satisfy Him. He must give us music and laughter and the joys of little children, and the brightness of home and friendship. Men can not live by bread alone, either given or received.—Mark Guy Pearse.

Grumblers deserve to be operated upon surgically; their trouble is usually chronic.—Douglas Jerrold.

- August 14, 1902. NORTHWEST TEX. Vernon District—F. Granite, at Granite. Sat. Vernon mis. Crowell, at Margaret. Sat. Ydell. Sat. Willow Vale. Mangum. Deer Creek, at Francis. Blair, at Blair. Sat. Leger. Sun, night and Eldorado, at Dryden. Seymour. Benjamin. Round Pickets. Throckmorton. Chillicothe, at Big Valley. Haskell cr. Haskell sta, Sun, night. Vernon. J. H. Brownwood District. Zephyr and Mullin. Goldswaite. Lometa. Center City. Brownwood. W. H. Clarendon District. Hereford, at H. Floyda, at Lockney. Higgins, at Ochiltree. Lubbuck, at L. Canaday, at Miami. Stratford. Cataline. G. Clarendon District. Childress sta. Paducah. Childress cr. Claude. Amarillo. Hereford. Canyon City. Matador. Floyda. Ennis. Lubbock. Frantown. Wellington. Dalhart. Memphis. Stratford. Canadian. Higgins. Channing. Silvertown. Cataline. Childress sta. Factors will please conference. Corsicana District. Roane. Kerens. Hubbard. Eureka and Birdston. E. Corsicana District. Corsicana sta, at Cors. Corsicana, South Sta. Rice. Cotton Glen, at Forest. Mexia, at Mexia. Frost, at Frost. Barry, at Tinkle. Blossing Grove, at F. Dresden, at Dresden. Lone Cedar, at Lone. Horn Hill, at Horn. Greenbeck, at Greenb. Thornton. Wortham. Kerens. Roane. Eureka and Birdston. Armour. Dawson, at Harmony. Hubbard, at Hubbard. Corsicana, at Harris. Waco District. Bosqueville, at Bosq. Fifth Street. Morgan, at Eulogy. Whitney. Riesel. Georgetown Distr. Bertram. Liberty Hill. Bartlett. Burnet cr. Burnet. Maxdale. Rodgers. Fort Worth Distr. Covington, at Philad. Blum, at Kopperl. Kennedale, at Kenn. J. Fort Worth Distr. Mulkey Memorial. Missouri Avenue. Polytechnic College. Trinity. First Church. Peach Street. Cresson, at Acton. Glenwood. North Fort Worth. Grapevine, at Grape. Smithfield, at White. Mansfield, at Mans. Azle, at Azle. Joshua, at Marysco. Covington. Hum. Cuba, at Watta. Ch. Bonn. Ciburne. Arlington. Kennedale. Weatherford Distr. Sante, at Tarleton. Palo Pinto. Mineral Wells. Jol. Gatesville Distr. Oglesby. Waxahachie Distr. Box. Milford. Alvarado. Alma. Ennis. Waxahachie. G. I. Dublin Distr. Iredeil, at Lanham.

YOU NEED PRICKLY AASH BITTERS THE SYSTEM REGULATOR. It cures that "tired feeling." Removes constipation. Helps digestion. Sweetens the breath. Clears the complexion of sallowness and keeps the body in such fine condition that "CHILLS" or other malarial diseases cannot affect it. IT IS THE WORKER'S REMEDY. SOLD EVERYWHERE AT \$1.00 PER BOTTLE.



TO KEEP WELL IN THE CHILL SEASON. In many sections of the country the inhabitants are so accustomed to malarial disease that they expect a spell of "chills" every year hence they take no steps to prevent it. This is a wrong idea. With a little care to keep the vital organs in good condition, you can escape this misery entirely. The proper course to follow is to take three or four doses of Prickly Aash Bitters and to continue the use occasionally through the chill season. This remedy is a thorough system cleanser and regulator. It conveys a reviving influence to the liver and kidneys, purifies the blood, strengthens the digestion, and by its agreeable cathartic effect, keeps the stomach free and the bowels open for the free action of impurities. When the system is working smoothly and the vital organs are strong the malarial germ, which passes in with the air we breathe, finds nothing favorable to its development, therefore it is harmless, and although it may be much exposed to the influence of this poison, the happy possessor of good digestion and regularity in the system will pass through the season in robust health.

of our half-divine... are not aware of the... till some chasm... must be filled, or till... under of our affec-... to become fearfully... need.—F. W. Robert.

OF A PRAYER.

mond, speaking of... title time spent alone... id: "Five minutes... companionship of... morning—aye, two... is face to face and... rt—will change the... make every thought... different, will enable... for His sake that... have done for your... or anyone's sake."

the Quaker, says that... first converted to faith... ve and went out into... whole world around... th new life. The... of a divine presence;... d a divine love. The... songs seemed to say... e God." The same... ehrew psalms calls on... asp their hands, and... ve and below to be... is nature transfigured... d grows full of life... comes a Bible—the... its book of Genesis;... f birds, its book of... f full of sunlight and... gospels, and the... hts, the advancing... God is all in all.—... n Clarke.

to bless us overflow-... is Love can not be... giving us bread and... ht and air. He must... sand things that are... cessary—the glad in-... us love to us. The... sk down Heaven's... us. The flowers in... us with their beauty... arth with fragrance;... bring their song. Our... sured and exact can... Him. He must give... laughter and the joys... ren, and the bright-... and friendship. Men... y bread alone, either... ceived.—Mark Guy

deserve to be operated... y; their trouble is us... —Douglas Jerrold.

sweetens the... te condition

NORTHWEST TEX. CONFERENCE.

- Vernon District—Fourth Round. Granite, at Granite, Sat., Sun., Aug. 16, 17. Vernon mis., at Jewell, Wed., Aug. 20. Crowell, at Morgan, Sat., Sun., Aug. 23, 24. Yelland, at Sun., Aug. 30, 31. Willow Vale, at Sun., Aug. 30, 31. Mangum, at Thurs., Sept. 4. Deer Creek, at Francis, Sat., Sun., Sept. 6, 7. Blar, at Blar, Sat., Sun., Sept. 13, 14. Leger, at Sun, night and Mon., Sept. 14, 15. Eldorado, at Dryden, Sat., Sun., Sept. 20, 21. Seymour, at Sat., Sun., Sept. 27, 28. Benjamin, at Thurs., Sept. 29. Munday, at Thurs., Oct. 2. Round Timbers, at Sat., Sun., Oct. 4, 5. Throckmorton, at Sat., Sun., Oct. 11, 12. Chillicothe, at Big Valley, Sat., Sun., Oct. 18, 19. Haskell cir., at Sat., Sun., Nov. 1, 2. Haskell sta, Sun night, Mon., Nov. 2, 3. Vernon, at Sat., Sun., Nov. 8, 9. J. H. Wiseman, P. E.

- Brownwood District—Third Round. Zephyr and Mullin, at Aug. 16, 17. Goldthwaite, at Aug. 17, 18. Lometa, at Aug. 24, 25. Center City, at Aug. 25, 26. Brownwood, at Aug. 29, 30. W. H. Matthews, P. E.
- Clarendon District—Third Round. Hereford, at H., Aug. 16, 17. Floydada, at Lockney, Aug. 15, 17. Higgins, at Ochiltree, Aug. 22, 24. Lubbock, at L., Aug. 22, 24. Canadian, at Miami, Aug. 22, 24. Stratford, at Sept. 4, 7. Cataline, at S. P. E., G. S. Hardy, P. E.
- Clarendon District—Fourth Round. Childress sta., at 8 p. m., Sept. 17. Paducah, at 8 p. m., Sept. 19. Childress cir., at Sept. 20, 21. Claude, at 2 p. m., Sept. 21. Amarillo, at 2 p. m., Sept. 21. Hereford, at 2 p. m., Sept. 21. Canyon City, at 8 p. m., Oct. 1. Matador, at Oct. 1. Floydada, at Oct. 1. Emma, at Oct. 1. Lubbock, at Oct. 1. Plattville, at Oct. 1. Wellington, at Oct. 1. Hulbert, at Oct. 1. Memphis, at Oct. 1. Stratford, at Oct. 1. Canadian, at Oct. 1. Higgins, at Oct. 1. Childress, at Nov. 1. Silverton, at Nov. 1. Cataline, at Nov. 1. Clarendon sta., at Nov. 1. Pastors will please announce place of conference. G. S. Hardy, P. E.

- Corseana District—Third Round. Roane, at Aug. 16, 17. Kerens, at Aug. 20. Hubbard, at Aug. 20, 21. Eureka and Birdston, at Aug. 20, 21. E. A. Bailey, P. E.
- Corseana District—Fourth Round. Corseana sta., at Corseana, Aug. 22, 24. Corseana, South Side, at S. S., Aug. 22, 24. Rice, at Cotton Gin, at Forest Glade, Sept. 13, 14. Mexia, at Mexia, Sept. 13, 14. Brandon, at Brandon, Sept. 20, 21. Frost, at Frost, Sept. 27, 28. Barry, at Tinkle, Sept. 27, 28. Blooming Grove, at H. G., Sept. 27, 28. Dresden, at Dresden, Oct. 1. Lone Cedar, at Lone Oak, Oct. 1. Horn Hill, at Horn Hill, Oct. 1. Groesbeck, at Groesbeck, Oct. 1. Thornton, at Thornton, Oct. 1. Kerens, at Kerens, Oct. 11, 12. Roane, at Roane, Oct. 13. Eureka and Birdston, at Eureka and Birdston, Oct. 13. Armour, at Armour, Oct. 13. Dawson, at Harmony, Oct. 13, 14. Hubbard, at Hubbard, Oct. 26, 27. Corseana, at Harrison Chapel, Nov. 1. E. A. Bailey, P. E.

- Waco District—Third Round. Bosqueville, at Bosque Camp Ground, Aug. 16, 17. Fifth Street, at Aug. 17, 18. Morgan, at Eulogy, Aug. 20. Whitney, at Aug. 20, 21. Riesel, at Aug. 20, 21. B. R. Bolton, P. E.
- Georgetown District—Third Round. Bertram, at Aug. 16, 17. Liberty Hill, at Aug. 16, 17. Bartlett, at Aug. 30, 31. Burnet cir., at Sept. 5. Burnet, at Sept. 5, 7. Maxdale, at Sept. 12, 14. Rodgers, at Sept. 20, 21. W. L. Nelms, P. E.

- Fort Worth District—Third Round. Covington, at Philadelphia, Aug. 16, 17. Blum, at Kopper, Aug. 22, 24. Kennedale, at Kennedale, Aug. 20, 21. Jas. Campbell, P. E.
- Fort Worth District—Fourth Round. Mulkey Memorial, at Sept. 5, 7. Missouri Avenue, at Sept. 7. Polytechnic College, at Sept. 14. Trinity, at 11 p. m., Sept. 14. First Church, at 11 p. m., Sept. 14. Peach Street, at 11 p. m., Sept. 21. Creason, at Acton, Sept. 27, 28. Glenwood, at 11 p. m., Sept. 29. North Fort Worth, at 11 p. m., Sept. 29. Grapevine, at Grapevine, Oct. 5. Smithfield, at White's Chapel, Oct. 5. Mansfield, at Mansfield, Oct. 11, 12. Azle, at Azle, Oct. 11, 12. Joshua, at Marystown, Oct. 18, 19. Covington, at Covington, Oct. 18, 20. Blum, at Watts Chapel, Oct. 25, 26. Cuba, at Watts Chapel, Oct. 25, 26. Bonn, at Nov. 1, 2. Cleburne, at Nov. 1, 2. Arlington, at Nov. 1, 2. Kennedale, at Nov. 1, 2. Jas. Campbell, P. E.

- Weatherford District—Third Round. Santo, at Tarrant, Aug. 16, 17. Palo Pinto, at Aug. 23, 24. Mineral Wells, at Aug. 29, 30. John R. Morris, P. E.
- Gatesville District—Third Round. Ogleby, at Aug. 16, 17. J. G. Putman, P. E.
- Waxahatche District—Third Round. Bog, at Aug. 17, 18. Milford, at Aug. 21, 22. Alvarado, at Aug. 28, 29. Alma, at Aug. 29, 30. Ennis, at Aug. 30, 31. Waxahatche, at Sept. 4. O. P. Sosaubaugh, P. E.

- Dublin District—Third Round. Iredell, at Lanham, Aug. 16, 17.
- Waxahatche District—Third Round. Bog, at Aug. 17, 18. Milford, at Aug. 21, 22. Alvarado, at Aug. 28, 29. Alma, at Aug. 29, 30. Ennis, at Aug. 30, 31. Waxahatche, at Sept. 4. O. P. Sosaubaugh, P. E.
- Dublin District—Third Round. Iredell, at Lanham, Aug. 16, 17.

- Stephenville mis., at Shelby, Aug. 20. Dublin, at Aug. 20, 21. DeLeon, at Aug. 20, 21. Deadmonta, at Victor, Aug. 20, 21. Carbon mis., at Jewell, Aug. 20, 21. Carbon, at G., Aug. 20, 21. E. F. Boone, P. E.
- Abilene District—Third Round. Big Springs, at Aug. 16, 17. Nobby at Avalon, Aug. 22, 24. Buffalo Gap, at Elm Grove, Aug. 25, 26. Market and Medina, Aug. 29, 30. Sweetwater, at Sept. 5, 7. Abilene, at Sept. 13, 14. E. A. Smith, P. E.

- WEST TEXAS CONFERENCE. Llano District—Fourth Round. Cherokee Cir., at Aug. 15, 17. Waco Cir., at Aug. 22, 24. Johnson City Cir., at Aug. 30, 31. Willow City Cir., at Sept. 6, 7. Rock Springs Mis., at Sept. 20, 21. Bandera and Medina Cir., at Sept. 27, 28. Kerrville Mis., at Oct. 4, 5. Boerne Mis., at Oct. 11, 12. Center Point Sta., at Oct. 18, 19. Kingsland Mis., at Oct. 25, 26. W. H. H. Biggs, P. E.
- Cuero District—Fourth Round. Fort Lavaca, at Traylor's, 3d Sun Aug. Victoria, at 4th Sun Aug. Yoakum, at 1st Sun Sept. Rancho, at Union Hill, 2d Sun Sept. Runge, at Runge, 4th Sun Sept. Edna, at 1st Sun Oct. Clear Creek, at Clear Creek, 3d Sun Oct. Sweet Home, at Shiner, 2d Sun Oct. Nurety, at Concrete, 4th Sun Oct. Cuero, at Cuero, 1st Sun Oct. Hallettsville, at Moulton, 1st Sun Nov. Jno. W. Stovall, P. E.

- San Angelo District—Fourth Round. Water Valley, at Aug. 22, 24. Sterling, at Aug. 20, 21. Milburn, at Sept. 7, 8. Brady, at Sept. 19. Pontotoc, at Deer Creek, Sept. 13, 14. Mason, at Bethel, Sept. 16. Menard and Junction, at Lamm, Oct. 28. San Angelo, at Sept. 20, 21. Sherwood, at Oct. 4, 5. Sonora, at Eldorado, Oct. 11, 12. Ozona, at Oct. 18, 19. Theophilus Lee, P. E.
- San Antonio District—Third Round. South Heights, at 3d Sun in Aug. Comal, at 7:30 p. m. 3d Sun in Aug. Carrizo and Bateville, at 4th Sun in Aug. B. Harris, P. E.
- San Antonio District—Fourth Round. Cotulla, at 5th Sun Aug. Hondo and Devine, at Sept. 2. Moore cir., at 1st Sun Sept. Del Rio, at 2d Sun Sept. Eagle Pass, at 2d Sun Sept. Uvalde, at 4th Sun Sept. Utopia cir., at Oct. 1. Laredo, at 1st Sun Oct. Pearsall, at Oct. 6. West End, at 2d Sun Oct. Prospect Hill, at 7:30 p. m. 2d Sun Oct. Amphibon, at 2d Sun Oct. Carrizo and Bateville, at 4th Sun Oct. Travis Park, at Oct. 20. Sherman Street, at Oct. 20. Comal, at Oct. 20. South Heights, at Nov. 1. B. Harris, P. E.

- Beeville District—Fourth Round. Goliad, at Aug. 15, 17. Lavetna, at Lavetna, Aug. 22, 24. Pleasanton, at Pleasanton, Sept. 6, 7. Florenceville, at Sept. 13, 14. Alice, at Sept. 20, 21. Rockport, at Sept. 27, 28. Waco City, at Mathis, Sept. 27, 28. Oakville, at Oct. 4, 5. Sulphur Springs, at Caddo, Oct. 11, 12. Stockdale, at Oct. 18, 19. Corpus Christi, at Oct. 18, 19. Blanco, at Nov. 1, 2. Beeville, at Nov. 1, 2. Joe F. Webb, P. E.

- NORTH TEXAS CONFERENCE. Sulphur Springs District—Third Round. Ben Franklin cir., at B. F., Aug. 16, 17. Sulphur Bluff cir., at Prairie A. Chapel, Aug. 25, 24. Lake Creek cir., at Anderson Chapel, Aug. 30, 21. Como cir., at Harmony, Sept. 6, 7. Klondike mis., at Concord, Sept. 13, 14. Rely Springs cir., at Shook's Chapel, Sept. 20, 21. E. H. Casey, P. E.
- Greenville District—Third Round. Lone Oak, at Twin Oaks, Aug. 16, 17. Leonard mis., at Grove Hill, Aug. 23, 24. Qainian, at Union Valley, Aug. 23, 24. Greenville mis., at Concord, Sept. 6, 7. Wesley, Greenville, at Sept. 7. Leonard and Orange Grove, at Sept. 12, 14. O. S. Thomas, P. E.

- Dallas District—Third Round. Argyle, at China's Chapel, Aug. 16, 17. Lewisville, at Aug. 17, 18. Grand Prairie, at Bethel, Aug. 23, 24. First Church, at 11 a. m., Aug. 21. Denton, at 3 p. m., Aug. 21. Cochran and Caruth, at Caruth, Sept. 6, 7. Farmers Branch, at Sept. 13, 14. I. W. Clark, P. E.
- Sherman District—Third Round. Van Alstyne, at 3d Sun Aug. Pilot Grove, at 3d Sun Aug. Whitewright, at 4th Sun Aug. Jordanville, at 5th Sun Aug. Sherman cir., at 1st Sun Sept. Southmayd, at 2d Sun Sept. Tioga and Gunter, at 3d Sun Sept. J. A. Stafford, P. E.

- Bonham District—Third Round. Dadd and Windom, at 3d Sun Aug. Petty, at 4th Sun Aug. Lannus, at 5th Sun Aug. Trenton and Marvin, at 1st Sun Sept. Honey Grove, at 2d Sun Sept. Brookston and High, at 3d Sun Sept. Randolph, at 1st Sun Oct. Fannin, at 2d Sun Oct. T. R. Pierce, P. E.
- Terrell District—Third Round. Crandall, at Crandall, Aug. 16, 17. Terrell cir., at Eden, Aug. 23, 24. Kaufman sta., at Aug. 24, 25. Fate, at Mt. Zion, Aug. 30, 31. Chisholm, at Bethel, Sept. 6, 7. Mabank, at Prairieville, Sept. 13, 14. J. M. Peterson, P. E.

- Gainesville District—Third Round. Greenwood, at Rush Creek, Aug. 16, 17. Rosston, at Rosston, Aug. 17, 18.

- Belcher, at Spanish Fort, Aug. 22, 23. Nocoena, at Aug. 22, 23. St. Jo, at Myra, Aug. 20, 21. Bonita, at Illinois Bend, Sept. 6, 7. Romo and Ponder, at Drop, Sept. 13, 14. Marysville, at Stival, Sept. 20, 21. Geo. S. Sexton, P. E.
- Bowle District—Third Round. Bryson, at Aug. 16, 17. Jacksboro, at Aug. 17, 18. Holiday, at Aug. 24, 25. Archer City, at Aug. 24, 25. Blue Grove, at Aug. 30, 31. F. O. Miller, P. E.

- McKinney District—Third Round. Princeton cir., at Blythe's Ch., Aug. 16, 17. Plano sta., at Aug. 23, 24. Rockwall, at Richardson, Aug. 29, 31. Blue Ridge cir., at Pleasant Gr., Sept. 6, 7. Wylie cir., at Murphy, Sept. 12, 14. Weston cir., at Aug. 20, 21. Copecville mis., at Sept. 27, 28. Melissa mis., at Oct. 4, 5. Frank A. Rosser, P. E.

- EAST TEXAS CONFERENCE. Pittsburg District—Third Round. Atlanta, at Aug. 17, 18. Redwater, at Gomer, Aug. 24, 25. Dalby and DeKalb, at Malta, Thurs., Aug. 28. Daingerfield, at Harris Chapel, Aug. 29, 30. Musgrove, at Marvin Chapel, Sept. 6, 7. John Adams, P. E.
- Tyler District—Third Round. Edom, at Holly Springs, Aug. 16, 17. New York, at Aug. 23, 24. Big Sandy, at Hawkins, Aug. 25, 26. Nurety, at Aug. 25, 26. Whitehouse, at Lane's Chapel, Aug. 29, 30. J. T. Smith, P. E.

- Tyler District—Fourth Round. Golden, at Alta, Sept. 5, 7. Mineral, at Center, Sept. 12, 14. Cedar Street, at Sept. 13, 14. St. Paul, at Sept. 19. Willis Point cir., at Wesley C., Sept. 19. Willis Point sta., at Sept. 21. Malakoff, at Malakoff, Sept. 27, 28. Grand Saline, at Grand Saline, Oct. 4, 5. Canton, at Morris Chapel, Oct. 9. Grand Saline, at Grand Saline, Oct. 11, 12. Emory, at Point, Oct. 18, 19. Other appointments will be announced in due time.

- A WORD—FIRST, TO PASTORS. Remember that questions 14, 15, 21, 22, 23, 24, and 25 are to be answered this round. Please see to it that all reports are ready. Call special attention of trustee to question 21, and if possible have the report according to the Discipline.
- SECOND, TO THE STEWARDS. I beg of you to make every honest religious effort to give your pastors in full. Last year thirteen out of eighteen charges paid in full. Let us make this the banner year by every charge paying in full. Give in time; let nothing hinder you. God bless you all. J. T. Smith, P. E.

- San Augustine District—Third Round. Center sta., at Aug. 16, 17. Center cir., at Newbern, Aug. 17. Minden cir., at Glen Fawn, Aug. 22. Clayton cir., at Pine Hill, Aug. 22. Timpani sta., at Aug. 22. San Augustine and Children, at Black Jack, Aug. 26, 27. Sexton cir., at McMahon's, Sept. 13. Hemphill mis., at Brookland, Sept. 13. Carthage sta., at A. J. Weeks, P. E.

- Paletine District—Third Round. Brushy Creek, at B. C., Aug. 16, 17. Groveport, at Saron, Aug. 23, 24. Trinity, at Lovelady, Aug. 24, 25. Augusta, at Aug. 30, 31. Alto, at Sept. 6, 7. W. F. Davis, P. E.
- Marshall District—Third Round. Arleton, at Bethel, Aug. 16, 17. First Church, Marshall, at Aug. 20. Korthside, Marshall, at Aug. 21. Jefferson sta., at Aug. 22. Kellyville, at Aug. 22, 24. C. R. Lamar, P. E.

- Beaumont District—Third Round. Jasper and Kirbyville, at K., Aug. 16, 17. Burkeville cir., at Farr's Chapel, Aug. 20. Call cir., at Laurel, Aug. 22, 24. Livingston, at Corrigan, Aug. 29, 30. Leggett mis., at Goodrich, Aug. 31, Sept. 1. J. W. Johnson, P. E.

- TEXAS CONFERENCE. Calvert District—Third Round. Bremond and Reagan, at R. Sat., Aug. 16. Kosse cir., at Stranger, Sat., Aug. 16. Franklin sta., at Mon., Aug. 18. H. M. Sears, P. E.
- Calvert District—Fourth Round. Franklin cir., at Hickory Gr., Sat. Sept. 12. Jewett cir., at Buffalo, Fri., Sept. 19. Preston cir., at Mt. Zion, Sat. Sept. 20. Fairfield cir., at Fairfield, Sat. Sept. 20. Leon cir., at Nimech, Sat. Sept. 27. Center cir., at Roland, Fri., Oct. 2. Rogers Prairie cir., at R. P., Sat., Oct. 4. Calvert sta., at Fri., Oct. 10. Hearne and Wheelock, at H., Sat., Oct. 11. Franklin sta., at Fri., Oct. 17. Pettway, at Buon Prairie, Sat., Oct. 17. Rosebud sta., at Fri., Oct. 24. Travis cir., at Travis, Sat., Oct. 25. Durango cir., at Durango, Sat., Nov. 1. Lott cir., at Lott, Sat., Nov. 1. Kosse cir., at Kosse, Sat., Nov. 8. Martin sta., at Sat., Nov. 8. Bremond and Reagan, at Sat., Nov. 15. H. M. Sears, P. E.

- Brenham District—Third Round. Cameron cir., at Corinth, Aug. 16, 17. Milano, at Gause, Aug. 23, 24. Davilla, at D., Aug. 29, 30. J. B. Cochran, P. E.
- Austin District—Third Round. Walnut, at Aug. 16, 17. Tenth Street, Austin, Aug. 18. Hotchkiss Memorial, Austin, Aug. 19. E. S. Smith, P. E.
- Austin District—Fourth Round. Smithville, at Aug. 22, 24. LaGrange, at Aug. 23, 25. Eagle Lake cir., at Eagle Lake, Aug. 29, 30. Columbus, at Aug. 29, 30. Weimar and Osgage, at Weimar, Sept. 2, 4. Flatonia, at Sept. 9, 10. West Point cir., at Winchester, Sept. 12, 14. Cedar Creek cir., at Young's S. H., Sept. 20, 21. Bastrop, at Sept. 24, 25. McDade cir., at McDade, Sept. 27, 28. Elgin, at Sept. 28, 29. Manor, at Oct. 4, 5. First Street, Austin, Oct. 5, 6.

- Huntsville District—Third Round. Zion, at Alexander Chapel, Aug. 16, 17. Bryan, at Aug. 17, 18. Madenville, at Union, Aug. 24, 25. Dodge, at Waverly, Aug. 24, 25. Conroe, at Aug. 29. Montgomery and Plantersville, at Stoneham, Aug. 29, 30. Huntsville, at Sept. 7, 8. Chas. A. Rouser, P. E.

- Houston District—Third Round. Mont Belvieu, at Barber's Hill, Aug. 16, 17. McAshan, at Aug. 17, 18. McKee Street, at Aug. 25. Melissae, at Aug. 25. Washburn Street, at Aug. 27. Shrum, at Aug. 27. Richmond, at Aug. 29, 30. Rosenberg, at Aug. 30, 31. Matagorda, at Sept. 7, 8. Geo. A. LeClerc, P. E.

- NEW MEXICO CONFERENCE. Albuquerque District—Fourth Round. Albuquerque, at Aug. 17. Magdalena, at Aug. 18. San Marcial, at Aug. 20. Robt. Hoigson, P. E.
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What Am I? Whence Came I? WHITHER AM I GOING? - By Geo. Hare, M.D.

The scientists differ among themselves and have as contradictory statements in their philosophies as the different sects.

There have been so many contradictory theories propounded by "the learned world" that I want something else to depend upon than its opinions. Here is an exhibition of its contradictory remarks: "Man is developed, not created." "Man was created in nature." "It is held impossible by this man for one primordial pair to be the parents of Caucasian, African, Mongolian, Malayan and Indian."

One says there was only one primary monad or rather that one was sufficient for all living beings, and another says four or five were perhaps necessary. Is all this established science of "all the learned world?"

Was it "the learned world" or the common intelligent people who moved up their little chickens and set the plow, to hatching out an imaginary spontaneous generation—a primordial monad? Allow me to suggest that some of the common people who did not foolishly lose years of their lives in the process of studying the language of apes have no "higher monad" to sit as a jury listening to the contradictory learned evidence. As the evidence is given in very limited and grave expression, I translate the learned into familiar speech. The evidence is not in order, which as a surgeon I shall weigh before you with satisfaction. Others will also please weigh judiciously for themselves.

They tell us that fossils that appear changed faces in the past three thousand years, and with the most recent fossils that it took millions and more millions of years to accomplish such evolution—200,000,000 of years at least, will be needed for an intelligent being to be evolved from one primordial monad, or the monadism. I believe myself it will take ten or twenty times more.

There is not the slightest of proof that species ever changed, either before or since that time. And the geologists, by their examinations and calculations, declare that one-third of the earth's surface is covered with fossils, in which the fossils are found. That is the scientific fact that you are allowed to see, while you are approached and changed may have made the true much less.

Among the contradictions of the sciences we notice a change taking place in making them. Some of us are reminded that common it was when the great high philosophical observations were in that attitude of the phenomena of life would be, as we have seen, an idealized combination of matter and form. It was a living being of this great world, who then lay in a position that would be parallel to the other world. What with the great contradictions of the sciences, that life can not possibly be regarded as a something unchangeable. And they have already expressed strong disapproval at the proposition of the evolutionary requirements of the past ages.

There is a strong bias authority on the subject of five years ago. It is no longer common. It is only a few months since the Nashville Christian Advocate published a quotation from A. B. Jupp, L. D. E. R. S. E. stating that all the Christian Science books written during the past twenty years must now be struck away, or else they must be completely rewritten or modified, not on mere minor points, but on the most radical principles. Of his general system Darwin himself, before he passed away, made a surrender of much, much more his most devoted disciples surrendered knees his death, and the process proceeds so fast that there is not a handful even of his most devoted disciples who swear by him in and out. Natural selection is stranded, sexual selection is dead, and survival of the fittest is not found to prevail anywhere.

I confess to having heard and read enough of "the learned world" of nature. Don't forget that in science it is matters of fact we want, not authority. It ought to dampen the fervor of the more passionate free-thinkers to be told that Darwinism is such a broken-down, pushed and argued with such assurance pertinently by a young man tall be become old.

I have devoted much time to get at the beginning of things, but all the scientists and all the learned world have taught me that there is one thing I can be sure of: that this whole earth, from center to circumference, was at first hotter than Nebuchadnezzar's furnace. It is so long since I read Darwin's two ocean volumes that perhaps I should not venture to quote him. But he and Bacon and some others, with their critics, have left me to grapple with a theory that after the red and stone, molten metals and burned brick bats had cooled, the heat they can sup-

port or conjecture is that the lowest form of life they can now find would be the easiest for God to start with—that is, if it did not start itself.

Some one reasons for a fair representation, cries: "They don't say from rocks, but from the impalpable ultimate particles of the stuff or mixture in which we find life to exist." Well, brother, whence came it? The earth had been a fiery furnace. As there had been no wood to burn, there was no ashes. The nearest approach to the impalpable pulverization was the dross from molten metals. Instead of possessing life-giving energy, the atmosphere expresses a destructive agency. Fresh water from the cold, higher altitudes—if there were such—or salt water filling the depths and crevices, would never afford a living cell. Mr. Darwin, so intent on the population of his theories, seems to have never learned, from youth to age, one very practical matter which is familiar to all our Westerners—i. e., that grinding flour too fine kills it, grinding the rocks and limestone into impalpable powder would kill all the life out. The sandstone, porphyroblast, metals and brickets are, therefore, all that remain as the primordial factors in the production of four or five primordial lives. Perhaps I should add to those factors an exceedingly gentle thunderbolt.

Instead of chemical agency producing life, let it have its way and it will destroy life. Life can only maintain its ground by resisting chemical agency. The best chemical protoplasm that can be produced is a steak cut from the dead body of a good beef. This will bear the most mixture of chemicals for jumping into life of its own accord. How much easier for a dead body that has been lying to become alive than for a cooled ember on the ocean beach, or a puny stone at the base of a burning, bare mountain to become a live frog. Darwin may be sure there is some evidence of his teachings near the beginning and end of all of other insects or dividing cells.

Physicians know only too well to their humiliation and sorrow, that it is a fight—a battle—as maintain the union of the masses but well recognized entity of life with the physical material. How easy to upset the equilibrium! And what a struggle to regain that equilibrium that holds the scales of union in equipoise! The union is not chemical, but as distinct and separable as two different things can be. The substance of protoplasm is separable from life. In the substance of that pre-historic body just dead there is the most chemical protoplasm that ever was constructed. Let it be at the seashore or by the fresh water in a most eligible spot, where the summer sun never shone, it will never revive again. Long as eternal ages roll it will never live again. The body may lose its life, but never can it take it to itself again. In low life or high life, this law is universal. How, then, can any material dead atom that never had life—never had the organization or capacity for life—take into itself life? But your dead, senseless chemicals alongside of that dead body which has all the organization for the resurrection of life, but which, alas, is irreversibly dead.

But says Darwin, you must accept this simple life from the dead atoms or accept miracle. It is truly for my soul, a pillar to believe that the Christ of history rose from the dead, instead of having it thrust down my throat that a fairy tale or a Gulliver's Travels is matter of fact. I have not yet listened at all the nonsense. There was no protoplasm when the whole earth was a fearful cauldron. There was no protoplasm when the metals and sandstone and volcanic brimstone and punkstone had cooled down and formed a crust over the furnace below. The air disintegrates, it does not make alive, the sea held no food, and the rocks were bare; there was no food for protoplasm. Instead of such a condition of things producing life, there was necessary an Intelligence directing mighty force to enter and overcome all the obstacles that were opposed to life.

Newton's theory of gravitation explains the law of falling bodies. But what law exhibits or explains molten lead, iron or gold, burned limestone and vapors cooled into the waters of the great deep, by any process whatever, becoming a living creature? With much more reason did the mob cry out, "Great is Diana of the Ephesians," than that you should believe in the descent of fortuitous primordial protoplasm or monad. I have often heard of putting the cart before the horse, but it is a pseudo-scientific fable of the east—no, not an organized material, but a limestone or brickbat—not going before, but actually turning into a monad and then into a horse—far surpasses all ridiculous entertainments. Now, I am willing to accept from "the learned world" a fairy tale—a fable of

how the bricks, four or five in number, became monads and all the rest of created intelligence; but if you essay to put this nonsense alongside the laws of Kepler and Newton, I say, "No sir!" A party that would accept such ridiculous nonsense in good faith might be as good as the Mormons.

What a wonderful fabrication of mythological fable to conjure up a monad, or four or five—life being given to these particles by fortuitous combination of dead matter and then manufacture out of them the instincts of the whale, his enemy the swordfish, the electric eel, the eagle, the dove, the gorilla, the kitten, the hyena, the kine and ten thousand other instances, all differing from one another, besides the soul of man, though so utterly dissimilar to and far beyond all other capacities that the connection can not be found. Just think of not only that entity within man peering into the secrets of eternity, reasoning in abstractions, and weighing the requirements of an all-wise Creator in the balances of its own inherent moral understanding; think of not only instead in general, but of all the instincts of all living creatures in air, earth and sea, coming from one to five monads—from one to five fortuitous dead protoplasm, from a mixture brimstone, lime rock and the rest (oxides) of metals!

It seems to be taken into little account in this particular study that the world has gone on in those matters as in others since Darwin's day. Great advances have been made in biochemistry within even the last three or four years. Profound advances in the study of protoplasm which is the physical substance of vital cells, have been made. The cell is no longer a mere unit or anatomical element. There is an individuality to cells, and perhaps to even a greater degree than is now understood.

Throwing the scraps of the nebular theory of former days to the dogs, it has been found out as a practical fact that instead of one living cell or five for all living beings, there is a difference in the protoplasm of every different tissue of the same body. There is one protoplasm of bone, another of skin, another of muscle, and yet others of nerve and blood.

A nerve cell differs from a bone cell in the chemical make-up of its protoplasm, and in a similar way do the cells of each tissue differ. A cell of the red blood has in it a substance—hemoglobin—which belongs to no other cell or protoplasm. If there are as many different cells in any individual as there are different tissues in the body, how many cells would be required to start a myriad of different creatures, such one having as many different cells as there were different tissues in the body? If the primordial monad was a blood monad, whence the bone monad? If it were a bone monad whence a nerve monad?

Not only does protoplasm of a species of animals form only that species, but protoplasm of bone digests only into bone, of flesh into flesh, of brain into brain. No one can change itself into the other; nor can any protoplasm of flesh or fat or vegetable or rock or timber become a living eye without a living eye to assimilate, and then the nutrition only assimilates into its own substance in room of waste, never making another eye, same or different.

The entity of life is not chemically combined, but just added—combined with the physical material. But it must be already living, organized material before it can take into itself any further individual entities. Unorganized matter, as elders, granite, etc., can not organize itself. If life were to touch it, it has not the organization to hold it. Then intelligence is to be huddled in. Whence shall it obtain the bud of intelligence? A gardener is needed now, and to make varieties he needs trees to graft on, but there are none. Everywhere, to start or proceed, we need a Creative hand. Otherwise, he who has strong delusion may believe a fabrication of lies.

Huxley pronounced protoplasm the physical basis of life. Then they analyzed protoplasm and told its constituents exactly. Every once in a while they publish that they have a "most (?) evolved life." Let me tell you how I know they can never produce life. When the body is wasting and yet living, we have found out by experience that even the well-known materials of Huxley's bath will often fail to restore the tissues, even when life is there to assimilate the most appropriate chemical material. They have failed, and in the presence of oncoming death must fail again, even with life to help. If they can not stay the hand of death with the help of life, how will they bring to life without help? Let them first perform the easier feat—i. e., stay the hand of death.

Finally, bear with me while I speak of four scientific facts made out by the microscope and close observation:

- (I) Every tissue in the same body is composed of its own peculiar monads or life cells.
- (II) Every cell is a manufacturer.

It has a selfish aspect, continually working into its own material from the dead bodies of other monads. It never changes its nature till it dies. It just feeds on. It never struggles with another live monad. It survives, not by struggling, but by feeding. So far from surviving by being the fittest, it allows the most unbecoming, unsuitable, inappropriate, inadaptable, improper and inadjustable cancer cell to set up side by side. And this same unfitted monad of cancer survives alongside of the fittest, even pushing the fittest back out of its way.

(III) In its avariciousness the monad never looks beyond its own life—never makes the least appreciable motion to cross the barrier of its own species. So far from it that it never even makes a motion of evolution from flesh to bone or nerve to sinew, even in the same body. It feeds upon the protoplasm of any sort of monad, but translates into its own substance. It feeds on the higher species as it does on the lower, making no distinction; but in no case does it change itself. The nearest approach to changing within the pale of its utmost powers is to grow exuberant and fatten under favorable circumstances. In this scientific evolution we all believe.

(IV) A man can lose his reason without losing his instinct; also all the chemical substance remains intact when life departs, with its instinct and reason. Life, then, is not inherent in a not a chemical component of physical material. We have life again, where there is no reason—no abstract ideas—no apprehension of God. Reason, then, is not essential to life; it must be an entity superadded.

(To be continued.)

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Editor

THE STUDY OF

That our great wives and daughters... Critics and preachers... Books on the study of B... within the city... and the best... to be taught... folly to try to... if we have the... ters. But the... books contained... making judgments... advantage. No p... ford to be ag... the Higher Criti... these investigations... and generate... these investigations... light upon the... of the Scriptures... to it as a Bible... preacher ought... devoting too mu... of this chara... the preacher is... pel, and this will... himself to it will... But whatever... to the study of... the part of w... suits of his real... subject into his... Higher Criticism... tive, speculative... Critics are by no... selves. They are... views touching... gating. They ha... discussions, and... knowledge on this... clearly defined... among themselves... teachings, the p... before introduc... ries of their disc... the second plan... er Criticism is... touching these... is well enough... to use it advised... Only eminent... thing like a life... prepared to talk... about it. We on... deliver limped... newness, congru... hanging stones... left many of his... genuineness of... people vastly... advised sermon... without satisf... ble of handling