

Secular News Items.

Senator James McMillan, of Michigan, died suddenly Aug. 10 at his summer home, Manchester-by-the-Sea, Mass.

James Joseph Jacques Tissot, the famous author and artist of "The Life of Christ," died in Paris, Aug. 9 aged sixty-six years.

The volume of Latin poems written by Pope Leo XIII, which has recently been published, contains some poems written in 1822.

Rev. Dr. Joseph H. Darlington, rector of Christ Church, Brooklyn, has been appointed Monday preacher for the New York University.

The law against Catholic schools in France, is being rigidly enforced. Troops are being employed to expel nuns from schools in which they have been teaching.

The Earl of Dudley has been appointed Lord-Lieutenant of Ireland, and Anston Chamberlain, son of the Colonial Secretary, Joseph Chamberlain, Postmaster-General.

It is stated that President Roosevelt offered a prominent Boer, on whose head the British Government had set a price of \$2,000, by sending the man's wife \$500 for her personal needs.

Mr. and Mrs. Charles Fair, very wealthy people of San Francisco, were recently killed in France by the explosion of an automobile in which they were going at the rate of sixty miles an hour.

Dr. A. E. Simpson, of New York, in his collection for foreign missions in the Christian Alliance Convention at 614 Orchard Beach on Sunday, raised \$10,000 for the work, eleven persons each giving \$1,000.

Prince Reşad, heir apparent to the throne of Turkey and Prince Djalal, the next in succession to the throne have been arrested and imprisoned in Tcheragan palace, accused of assisting the Young Turks party.

Dr. E. Benjamin Andrews, chancellor of the University of Nebraska, has been selected by President Harper to deliver the convocation address at the Summer convocation of the University of Chicago on Aug. 29.

Andrew D. White, who has held the post of Ambassador to Berlin since 1897, has sent his resignation to President Roosevelt. Mr. White desires to retire to private life before he is seventy years old, which will be on Nov. 2 next.

In Fiji the whole people of Cikobia, and about half of the large town of Maa Lova, have gone over from Wesleyanism to the Seventh Day Adventists who have started a mission in Fiji. The inducement for this conversion en masse was to get two days of rest in the week.

The national organization of the Republican party is determined to restore harmony in the party in Texas and the other Southern States, and it is announced that this result is to be brought about even if it should be necessary to bring into use methods of a desperate character.

The lower portion of the city of Atlanta, Mexico, on the Pacific Coast, just west of Colima, has been completely destroyed by a tidal wave and no fewer than thirty persons have been known to be drowned. The loss of life may be several times that number. The property loss is heavy.

The retirement of Charles M. Schwab from the presidency of the United States Steel Corporation is now accepted as determined upon, notwithstanding recent official denials and present reluctance in official quarters to confirm the report. President Schwab's impaired health is the reason for this action.

Former President Kruger of the Transvaal Republic, accompanied by a number of Boer leaders, visited the pro-Boer exhibition at the Hague, Aug. 7. He seated himself opposite the portraits of the Dutch and French combatants who fell during the war, and as he sat there young girls strewed flowers at his feet.

Governor Henry T. Gage was arrested the 13th inst., by a detective of San Francisco, who served on him a warrant, charging him with criminal libel, the warrant having been sworn to by the proprietor of the San Francisco Call. The Governor was immediately afterward released on a writ of habeas corpus.

King Alfonso of Spain, who has been visiting the Universidad, complained to the journalists he met of the bad condition of the Spanish telegraph system. He said he had been looking at newspapers printed in 1808. At that time it required a day to get news from Madrid. Now it takes two days to get news from the capital.

Major William H. Lambert, of Germantown, Pa., has in his library a piece of a tin trunk five feet in height and eighteen inches in diameter, taken from the battlefield of Chickamauga.

There are eleven pieces of metal in it, all shot fired during the terrible struggle there. The shot vary in size from an ordinary rifle bullet to a big cannon ball.

A curious case of lese majeste comes from Russia. A club of baldheaded men at Cracow asked an archduke to become their president, and in consequence were prosecuted for insulting a member of the royal family. The archduke, however, intervened and got the proceedings quashed, although he did not see his way to accept the presidency offered him.

The Westminster Gazette of London is authority for the statement that speculators in American railroads are growing nervous and are protecting themselves by insuring the life of J. P. Morgan. They are paying a premium of 9 per cent per annum. Insurance policies on Mr. Morgan's life have been taken out for a period of three months only at a premium of 45 shillings per £100.

Counterfeit dollars, half dollars and quarters of the mintage of 1906 have made their appearance in San Antonio in large quantities and many small merchants have been victimized. The counterfeit is a good one and to others than an expert the coins are hard to distinguish from the genuine. The counterfeiters first made their appearance three days ago, and up to this time a large amount has been worked off.

Lord Kitchener has hit on a happy phrase, prophetic of South Africa's future. At the presentation of a sword given to him by the corporation of Cape Town, though the formality took place in London in his speech of thanks the General said: "You have the makings of nothing less than a new America in the Southern Hemisphere." The English papers seized upon the phrase, "the New America," for their headlines.

Samuel Ware Packard, for eight years the attorney for Rev. John Alexander Dowie, has severed all connection with Dr. Dowie and the Christian Catholic Church, which he joined several weeks ago. This week he will formally ask to be reinstated as a member of the Oak Park Congregational Church, from which he withdrew a month ago to become a follower of Dr. Dowie. His reasons for leaving Dr. Dowie are not given.

Lieut. Godfrey L. Carden, of the department of machinery exhibits of the St. Louis Fair, is on the way to Germany to attend the gun tests of the German army at Meppen, in the interests of the Louisiana Purchase Exposition. He will visit the Dusseldorf exposition and inspect the exhibits of arms and other munitions of war, and will visit a number of the large iron and steel foundries of Germany, France, Belgium and Great Britain.

A dispatch from Rome says that the pope has notified the reigning houses of Europe that no more dispensations for consanguineous marriages will be granted. It is the wish of the pope, says the dispatch, that the royal personages contract marriages outside of royal families in order to stop degeneration. This is a wise decision, though it betrays the fact that in granting such dispensations in the past the pope has demonstrated that he is not infallible.

A book on centenarians has lately been published by T. E. Young, president of the Institute of Actuaries of England. The records of life insurance and annuity societies have been ransacked, and among over 800,000 insured persons he has been able to find only twenty-two cases of centenarians. The oldest of these was a woman who lived 105 years and 8 months. He considers false the story of the life of Henry Jenkins, who, it has been believed, lived 169 years; of Thomas Parr, 152 years and 9 months, and of others.

"As a psychologist," says President G. Stanley Hall, "I believe in the Sabbath day. One day in seven should be kept holy from work and sacred to man's primitive paradise of leisure. I am no Puritan pietist or even Sabatarian in any severe sense, but hold that this is one of the greatest of all human institutions, and that the command to keep it as a day of rest is written in our physiological constitutions. If need be it may be kept in sleep, man's great restorer. Monday our nerves and brain must be refreshed, and we must start a new weekly rhythm on a higher plane than we closed the old one."

Members of the religious orders expelled from France, especially the sisters, are applying to the Vatican authorities for permission to settle in the United States. Several of them have come to Rome personally for the purpose of urging their requests. A reply has been sent to them pointing out that there are no vacancies in the United States, and besides, calling attention to the difficulty arising from the fact that the expelled sisters do not speak the English language. Canada has been suggested as a better

field, as sisters are comparatively scarce there, and because French is spoken in a large area of the Dominion. The applicants, however, did not take kindly to the suggestion, and persist in their requests to go to the United States.

The Catholic Citizen of Milwaukee says: "If, on the one hand, we get the impression that Archbishop Ireland has too much confidence in his party and Mr. Roosevelt, on the other hand, we also get the impression that some of Archbishop Ireland's old-time foes in clerical controversies are interested in egging on the criticism of the administration, not particularly because they care for the friars, but because they fear Archbishop Ireland may get too much credit at Rome. We know the methods of clerical controversies, and while we derive all the amusement we can from them, we do not permit them to disturb our judgment."

W. J. Bryan has written a letter to the editor of the New Orleans Times-Democrat in answer as to whether he will be a candidate for President in the next campaign. Mr. Bryan says in part: "I shall not be a candidate for the presidency in the next campaign, and I may add I have no choice beyond the desire to see some one nominated who was loyal, not only to the ticket, but to the platform in 1896 and 1898 and who, if elected, could be trusted to stand by the people in the struggle against organized wealth. While no one can look very far ahead or foresee the contingencies that may arise, I have no plans looking to a renomination at any future time."

The Bureau of Statistics report for the month of July of the export of "domestic products"—that is of breadstuffs, cattle and hogs, provisions, cotton and mineral oil—shows a decrease of \$21,000,000 in value for the month and of \$100,500,000 for the seven months of the year, as compared with the same period last year. It is not a bad idea for the American people to understand that the wonderful export trade of the past three years, due to many causes which no longer exist, can not keep up to the top notch forever. It is a good thing for every citizen to sit down a little of the present prosperity as he runs along. Hard times happen now and then.

Some time ago unsuccessful efforts were made to have grounds surrounding the ancient castle of the O'Neills, at historic Dungannon, converted into a public park. In the colliery district, extending from the north side of the town to Lough Neagh, six miles away, is situated the venerable burial ground of Drumglass, which is said to be the oldest place of Christian burial, but one, in Ireland. It contains a number of curiously carved stones, one of which, according to local tradition, bears the marks of St. Patrick's knee and Episcopal staff. At the north side of the graveyard are to be seen the graves of some of the Kerry militiamen who were murdered by the yeomen in '88.

The sultan has refused to grant important concessions to Jews who desire to settle in Palestine. Dr. Theodore Herzl, founder of the Zionist movement and head of the Palestine Association, and Dr. Wolfson, president of the Jewish colonial trust, have returned to Vienna from Constantinople. They report that their conferences with representatives of the sultan with reference to the proposed settlement of Zionists in Palestine have been without result. In reply to Dr. Herzl's written statements on the subject the sultan expressed sympathy with the Jews in their purposes and named certain concessions which he would grant. These, however, did not meet the requirements of the Zionists.

The military government in the Philippines has not been as lax in the administration of discipline as many have supposed. Mail just received in Washington from the Philippines containing a summary of the results of court-martial cases in the islands shows that the accused in 227 cases were dishonorably discharged, in 231 cases forfeited pay and allowances, in 115 cases suffered other punishment, in 110 cases were fined and in 329 cases were sentenced to confinement. The charges included murder, manslaughter and assaults. Most of the charges, however, were trivial offenses and were based on complaints made by native Filipinos. The record shows that the military courts imposed severe sentences for all serious breaches of discipline, in some instances inflicting the death penalty.

Eastern Galicia has been suffering from famine for several years and the death rate from this cause during this period has aggregated, it is stated 50,000. Laborers' wages range from 6 to 16 cents a day and women earn from 3 to 8 cents a day, chiefly the lowest wage being paid. The peasants rarely taste bread and exist chiefly on a soup, the principal ingredients of which are water and herbs. Their condition has become so desperate that the peasants have demanded higher wages. There have been many con-

licts between the strikers and the soldiers. In one encounter thirteen persons were killed and 118 wounded and in another over 200 persons were killed or wounded. The strike shows some signs of coming to an end, compromises having been reached in several districts and the military authorities having quelled the disturbances in others.

The King of England issued the following from Buckingham Palace, Aug. 7: To my People: On the eve of my coronation, an event which I look upon as one of the most solemn and most important in my life, I am anxious to express to my people at home and in the colonies and India, my heartfelt appreciation of the deep sympathy they have manifested toward me during the time my life was in such imminent danger. The postponement of the ceremony, owing to my illness caused, I fear much inconvenience and trouble to all those who intended to celebrate it, but their disappointment was borne by them with admirable patience and temper. The prayers of my people for my recovery were heard and I now offer up my deepest gratitude to divine providence for having preserved my life and given me strength to fulfill the important duties which devolve upon me as sovereign of this great empire. EDWARD R. I.

Sir Alfred E. Bateman, controller-general of the commercial, labor and statistical department of the British board of trade, who has made an examination of the statistics of population, industry and commerce of the United Kingdom, France, Germany and the United States, has written the following summary: "The increase of population in Germany and the United States has recently been greater than in the United Kingdom. The United Kingdom is still ahead of either country in the power to manufacture for export, but, beginning from a lower level, each country referred to a traveling upwards more rapidly than Great Britain. If peace is maintained Germany and the United States are certain to increase their rate of upward movement, and their competition with the United Kingdom in neutral markets, even in home markets probably, unless we ourselves are active, will become increasingly serious."

The injunction issued by Judge Grosscup of the United States court against the packers, seems to have had immediate effect upon the railroads as well as upon the packers. President Stickney of the Great Western Railroad, says that for many years prior to March last, when the payment of rebates was enjoined, it was the custom of the railway companies "to bill packing-house products at the published tariff rates and collect the full amount of such rates, afterwards making settlements by paying back to the packers from twenty-five to fifty per cent of the money collected." Mr. Stickney, in effect, declares that neither the railroads nor the packers dared to trifle with the United States court. He says, "As soon as the injunction was granted by the court it was evident to both parties that the old method of making rates must be permanently abandoned—that thereafter lawful rates must be established." Had such a law against rebates been enforced during the past twenty-five years several of the great monopolies would not have been possible. No business not possessing such an advantage could permanently compete with one possessing it. Now that all must pay the same rate, the small producer will have a chance, at least.

NO PERSON SHOULD DIE

of any kidney disease or to be distressed by stomach troubles or tortured and poisoned by constipation. Vernal Saw Palmetto Berry Wine will be sent free and prepaid to any reader of this publication who needs it and writes for it. One dose a day of this remedy does the work and cures perfectly, to stay cured. If you care to be cured of indigestion, dyspepsia, flatulence, catarrh of stomach and bowels, constipation, or torpid and congested liver; if you wish to be sure that your kidneys are free from disease and are doing their necessary work thoroughly; if you expect to be free from catarrh, rheumatism and back ache; if you desire a full supply of pure, rich blood, a healthy tissue and a perfect skin, write at once for a free bottle of this remedy and prove for yourself, without expense to you, that these ailments are cured quickly, thoroughly, and permanently with only one dose a day of Vernal Saw Palmetto Berry Wine.

Any reader of Texas Christian Advocate who needs it may have a trial bottle of Vernal Saw Palmetto Berry Wine sent free and prepaid by writing to Vernal Remedy Company, Buffalo, N. Y. It cures catarrh, indigestion, flatulence, constipation of the bowels and congestion and sluggish condition of liver and kidneys. For inflammation of bladder, and enlargement of prostate gland it is a reliable specific.

RESOLUTIONS OF RESPECT.

To the Members of the Home Mission Society of the M. E. Church, South, Farmerville, Texas:

Whereas, God in his all-wise providence has removed our beloved sister, Maggie Louise Keller, sainted wife of Rev. Henry N. Keller, to the home beyond, we respectfully bow in humble submission to the will of Divine Providence, and hereby bear testimony of our love and respect. Therefore, be it

Resolved, 1. That we have lost a most faithful and true member, of whom we all say, "She hath done what she could;" the husband a loving wife; the children a devoted mother.

Resolved, 2. That all members of our society extend a heartfelt sympathy to the bereaved family, and commend them to Him who "is a very present help in time of trouble."

Resolved, 3. That a memorial page be set apart on our Secretary's book, on which shall be inscribed a copy of these resolutions.

Resolved, 4. That a copy of these resolutions be given the family of the deceased, and also a copy be furnished the Texas Christian Advocate.

MRS. JAS. CHURCH, MRS. HORACE K. GOTCHER, MISS EFFIE HINES, Committee.

TICKET SCALPER A PEST.

An anti-scalping bill has recently been defeated in the Legislature of Louisiana. New Orleans, it has been discovered, will suffer in consequence.

As a snip to a rapidly disappearing prejudice against the railroads, which holds them up to be public robbers, to be in turn publicly robbed, we are quite willing to concede the accusation that the railroads never "overlook a bet" which presents an opportunity to fill their coffers at the expense of the public. But does this concession to the prejudice justify a negative legislation which perpetuates the ticket scalper and legalizes by negotiation a business that is not redeemed by one single element of common honesty?

But let us forget New Orleans and Louisiana and bring this anti-scalping proposition to Texas and to our own cities. Almost every month in the year some ambitious Texas town has an entertainment of some character, through which it hopes, by the grace of the railroads and the liberal employment of display posters, to exhibit its fascination to the visiting public. They might exhaust every font of type in all the job offices in the State and not draw a corporal's guard but for the generosity of the railroads. Yet when these railroads ask transportation committees of these self same ambitious towns if they will insure protection against the ticket scalpers, they can only hang their impotent heads and unctuously declare, "We will try."

The railroads have a right to complain that the scalper is allowed to exist, and were they to decline to put on excursion rates until the State pledges the extermination of the pest, they could not be blamed by just people. Waiting, however, all considerations of justice to railroads, it must be admitted that railroads are indispensable to the development of country, community and State, while the ticket scalper is not, and that sound public policy, unaided by any other plea, demands the effacement, utter and absolute, of the ticket scalper. Texas, in the meantime, is under greater obligations to the railroads to put down the ticket scalper than any State in the Union, for it has more to receive in the way of substantial benefits from reduced or excursion rates.

The proposition is up to the next Legislature of Texas to enact an anti-scalping law as plain and drastic in its terms as to admit of no evasion upon the one hand and no escape from corrective penalty on the other.—Houston Chronicle, July 2.

San Marcos District—Fourth Round.

- Waelder and Thompsonville, at T. 4th Sun. in Aug
Seguin and Mill Creek, at Seguin, 5th Sun. in Aug
Luling and Soda Springs, at Luling, 1st Sun. in Sept
Dripping Springs cir. at Dripping Sprgs, 2nd Sun. in Sept
Lockhart cir. at Harrison's Chapel, 11 a. m. 3d Sun. in Sept
Lockhart sta., 3 p. m. 3d Sun. in Sept
Buda cir. at Buda, 4th Sun. in Sept
San Marcos cir. at Harris' Chapel, 11 a. m. 1st Sun. in Oct
San Marcos sta., 3 p. m. 1st Sun. in Oct
Belmont cir. at Nixon, 2d Sun. in Oct
Gonzales sta., 2d Sun. in Oct
Kyle and Pleasant Grove, at Kyle, 4th Sun. in Oct
Sterling Fisher, P. E.

Waxahachie District—Fourth Round.

- Venus, at Mt. Peak, Sept 20, 21
Ferris, Sept 28
Bristol, at Carral, Sept 27, 28
Milford, at Berry's ch., Oct 4, 5
Forreston, at Forreston, Oct 11, 12
Italy, Oct 12, 13
Loveless, at R., Oct 17
Hillsboro, Oct 17
Itasca, Oct 17
Grandview, Oct 18, 19
Alvarado, Oct 19, 20
Red Oak, L. Branch, Oct 25, 26
Midlothian, Oct 28, 27
Hardwell, Nov 1, 2
Alma, Nov 1, 2
Ennis, Nov 1, 2
Waxahachie, Nov 3
Bog, Nov 3
Palmer, at Dixon, Nov 3, 9
O. F. Sensabaugh, P. E.

Pittsburg District—Fourth Round.

- Mt. Pleasant, Sept 14, 15
Gilmer, at Mt. Gilred, Sept 20, 21
New Boston, at Godley Prairie, Sept 27, 28
Quitman, at Forest Home, Oct 4, 5
Winfield, at Bridges Chapel, Oct 11, 12
Leesburg, at Reeves Chapel, Oct 18, 19
Pittsburg, Oct 19, 20
Daingerfield, Wed. Oct 22
Texarkana, State Line, Oct 26, 27
Texarkana, Rose Hill, Oct 28, 29
Queen City, at Queen City, Wed. Oct 29
Linden, at Linden, Nov 1, 2
Atlanta, P. M. Nov 2, 3
Naples, at Naples, Tues. Nov 3
John Adams, P. E.

THE ADVOCATE MACHINE has been in our home nearly four years, and has given entire satisfaction. We highly recommend the Machine. J. F. NICHOLS, McKinney, Texas.

Notes From

TEXAS

Cedar

W. J. Lund, A meeting at Hill Only had three additions to the E. G. Hocutt to some very ab missionary col subscriptions

W. Aug. 16: our public sch our prayer-meet have had about the year. Finar hind, but we h leaders by confa lory of twenty deficit. Will not help it.

J. B. Gregory appointed to be of meetings ha fought the best rains all of July the smoke of h from all the inf I have the fol congregations w and attention co Christians wee backsliders of pec number of per After summing u heard. I have si fourteen accessi I hear of ten mo ing soon. Some I feel that I hav

W. C. Bracon- tracted meetings some good thing held two meeti meeting at Wei Osage camp-me Mulkey and Siss us ten days, hol in their charact ner, and with crowds attende and benefited. were convicted. Church greatly b fort was made t twenty persons fifteen the Meti list and two the Protestant dem with us, and ma nulation attende general impress growing out of excellent. We p his wife a "fre this coming pri ness men of the to denomination meeting this ye eral years. The great extent, but the ground and There were a n and eighteen ad ship of the Chur of Eagle Pass, meeting. He preaching and work, and the faith and labors and prayers. P Harsey of Ros through the last and did som and in the abn Bro. W. T. McDe with us on the meeting, and pr mous. I am ro ward Annual Co ference comes usual. Have n tions in sight, a reports on all most excellent charge to serv, prevision find t er and his fam they come in fu a regular "pou key meeting tw to the parson \$20 worth of We feel unwort ous to the Adv

W. W. Horne our first prota work July 19, at 21st. The meet view and the twelve profess to the Church, faith except on vows of the Ch almost every da tined to come until the meet some were wat get to church a third Quarterly on Wednesday, meeting, and B

NOTES OF RESPECT.

of the Home Mission M. E. Church, South, Texas.

in his all-wise providence beloved sister, Maggie...

that we have lost a most member, of whom we...

that all members of our heart-felt sympathy...

that a memorial page be Secretary's book...

that a copy of these resolutions...

W. R. CHAMBERLAIN, Secretary.

CALPER A PEST.

g bill has recently been Legislature of Louisiana...

disappearing pre-railroads which build public robbers...

to fill their coffers of the public. But does the prejudice justify...

and legitimized by legislation that is not redeemed by...

of New Orleans and Louisiana anti-scalping proposition...

to our own cities. In the year some town has an entertainment...

through which grace of the railroads employment of display...

to the fact that they will insure protection ticket scalpers...

and we will try to have a right to complain...

is allowed to exist, and line to put an excursion rate...

the extent, they could not be made.

er, all considerations of it must be admitted...

the country community and ticket scalper is not, and...

the effort, after the ticket scalper. Texas...

is under greater obligation to put down the many State in the Union...

to receive in the way of its from reduced or ex-

is up to the next Legislature enact an anti-scalping...

drastic in its terms as a sanction upon the one hand...

on corrective penalty on on Chronicle, July 2.

istrict—Fourth Round. Simpsonville, at T.

4th Sun. in Aug. Creek, at Seguin.

24th Sun. in Aug. Springs, at Luling.

1st Sun. in Sept. at Drifting Springs.

2nd Sun. in Sept. Harrison's Chapel.

1st Sun. in Sept. 8 p. m. 21 Sun. in Sept.

4th Sun. in Sept. at Harris' Chapel.

11 a. m. 1st Sun. in Oct. 3 p. m. 1st Sun. in Oct.

11th Sun. in Oct. at Grove, at Kyle.

4th Sun. in Oct. Sterling Fisher, P. E.

istrict—Fourth Round. ak, Sept. 20, 21.

Sept. 22, 23. 24, 25. Oct. 4, 5.

Notes From the Field.

TEXAS CONFERENCE.

Cedar Creek Circuit.

W. J. Land, Aug. 21: We closed our meeting at Hill's Prairie last night. Only had three conversions and three additions to the Church.

Smithville.

W., Aug. 16: The superintendent of our public schools was converted at our prayer-meeting last night. We have had about fifty accessions during the year.

Prairie Plains.

J. B. Gregory, Aug. 13: The time appointed to begin and close my round of meetings has come and gone. I fought the best fight possible, with the rains all of July to hinder me.

Weimar.

W. C. Braeswell, Aug. 11: Our protracted meetings are over, and we have some good things to report. We have held two meetings—the Abe Mulkey meeting at Weimar in June, and the Osage camp-meeting in July.

Keep the body healthy at this season by using PRICKLY ASH BITTERS. It is a necessary condition to successfully resist malarial germs.

loved," preached several splendid sermons for us, which were very much enjoyed by our people. His first sermon was on missions, and it was grand. He said, in substance, that "missions and revivals go together," and that Methodism was born in a revival, and that it was a great missionary movement.

M. I. Story, Aug. 12: We have just closed our meeting at old Mt. Zion. We are glad to report some twenty or thirty conversions and reclamations. Thank God for the old-time religion, and that is the kind we have down here.

Keep the body healthy at this season by using PRICKLY ASH BITTERS. It is a necessary condition to successfully resist malarial germs.

NORTH TEXAS CONFERENCE.

Van Alstyne. W. H. Brown, Aug. 18: We have just been engaged with Bro. Gober in another fine revival at Van Alstyne. Many were converted. Thirty-seven have joined, and several others to join yet.

J. N. Hunter, Aug. 18: In the midst of a great meeting, Rev. Jno. R. Andrews is doing the preaching. Eight conversions last night at the altar. Great crowds, much interest. Andrews preaches a sound gospel; is a fine revivalist.

A. H. Hussey, Aug. 19: We closed a protracted meeting last Friday, of about two weeks, at Carson, or Gum Springs, on this (the Fannin) charge, in Bonham District. There were twenty-four professions. All but three of them were converted at the altar.

Lamasco. I. G. White, Aug. 18: Glory! Glory! All because of Believing, Trusting and Working. Who would not be happy and rejoice in the Savior's work?

Anderson. W. W. Horner, Aug. 16: We began our first protracted meeting on this work July 19, and continued until the 31st. The meeting was held at Fairview, and there were about ten or twelve professions and nine accessions to the Church.

all these people, and I love God with all my heart." Every service after his conversion he brought his tablet, and would go out among the boys, and by writing ask them to come to the altar and to Christ. He was successful. It was nearly 2 a. m. before we could close Sunday night.

J. W. Blackburn, Aug. 18: We have just closed the greatest revival at Blue Ridge ever held in this community; 117 conversions and 56 additions to our Church; others will join. We were assisted in this great revival by Rev. A. I. Seales of Collinsville Station.

S. L. Ball, Just closed a great meeting at Orange Grove. It continued nearly two weeks. Rev. G. H. Adams did the preaching from Tuesday night till Friday of the first week, and it was well done and made a good impression on the community.

W. F. Clark, I closed a meeting at Preston Bend Sunday night. We had twenty-five or thirty conversions; a great many old Christians reclaimed; twenty-one joined our Church; others will join.

C. W. Jacobs, Aug. 13: On the first Sunday in July, at Gordonville, we had Children's Day. A more beautiful service I never witnessed. It was a happy success. In connection with it we had a protracted meeting, which continued ten days.

D. A. Gregg, Aug. 16: Several days ago we closed our Bethel meeting, which was held at Kamecy. The rains interfered with several services in the beginning of the meeting. Congregations were very large. The meeting was one of the best in the way of working the heretofore silent Church member I ever saw.

age and pressed the battle, and his visible reward, in part at least, was in the reception of thirty-four members into our Church—persons from 60 years old down to 12. Baptized sixteen by affusion, six by immersion. Cedar has been a Baptist community for years. They received seven and only baptized three. We were weak, but now we are strong, by the grace of God.

J. J. Morgan, Aug. 19: Brethren, we are happy on the way. Garland Methodism is pressing forward. We reported only seven additions as a result of our meeting in June, but the good work has been going on until now we have thirty-one additions (twenty-one being by profession of faith, as the result of third quarters work).

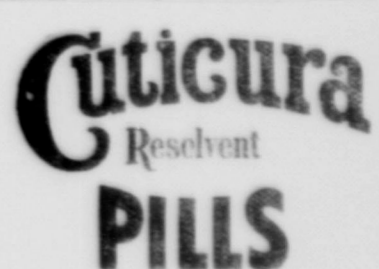
W. W. Graham, Aug. 18: Our meeting at Leesburg is quite a success. We are worshipping under an arbor, for we had nothing else. The congregations are quite large, and we had twenty-five penitents last night, with some conversions and reclamations.

J. W. Mills. There is such a beautiful spirit from some quarters I hesitate to write the real truth, but because of what others have done I must "give an account." By a united work of the W. H. M. Societies at both of my appointments, the paragonage has been made new. The good women undertook the work against many difficulties, but when there is a W. H. M. Society in a charge, things generally move, and when such women as Mrs. A. J. Frick, A. T. Clardy, L. B. Bright and F. L. Barnes enterprise anything at Trinity, success is guaranteed.

The past, present and future of Hood's Sarsaparilla are: It has cured. It is curing. It will cure.

WEST TEXAS CONFERENCE.

D. A. Gregg, Aug. 16: Several days ago we closed our Bethel meeting, which was held at Kamecy. The rains interfered with several services in the beginning of the meeting. Congregations were very large. The meeting was one of the best in the way of working the heretofore silent Church member I ever saw.



CUTICURA RESOLVENT PILLS (Chocolate Coated, 60 doses, 25c.), are a new, tasteless, odourless, economical substitute for the celebrated liquid CUTICURA RESOLVENT, as well as for all other blood purifiers and humour cures.

Complete Treatment of

Complex external and internal treatment for every humor, consisting of Cuticura Soap, 25c., to cleanse the skin of crusts and scales, and soften the thickened scales; Cuticura Pills, 25c., to purify the blood, and soothe and heal the eruptions; and Cuticura Ointment, 25c., to soothe and relieve the itching, stinging, burning, and scaly skin, and to soothe and heal the eruptions.

of them are prophesying that "Nash" will be their next pastor. I am. The Mason charge as a whole is in good shape. Our crops are good, but better than we thought, and the grain on the stock range is fine all over the circuit. We will rejoice in the good with the "beloved one" again at conference, for our collections will be paid in full.

J. J. Franks. We have just closed a fine meeting at this place. Fifty-four professions. I held the first service, then the pastor of the P. F. Church, held one, and then our local preacher, Bro. J. A. Garrison, held one, when Bro. J. T. King came in and preached and labored faithfully for two days, and then Bro. J. A. Barnes came and pulped for seven days, and I pulped in again for two days. We had twenty-five additions, and the Presbyterians and Baptists seem to be their share.

Bro. G. W. Wilson held his meetings at Lytle Springs, but owing to his sickness I could not be there, and he has not been there since, but the brethren write to me that Bro. Wilson and things in his camp, for the brethren who followed me. Bro. Garrison held a meeting at Mouth Spring, and Bro. King from Buda, in which he had a large number of conversions. He preached for the Buda Church eleven members, and two of the ones we received during the Buda meeting were members there.

Revival Melodies.

By D. J. EVANS, Whitewright, Tex. A collection of songs, specially written and arranged for revival and protracted services. The old-time songs, written by Bro. M. W. Quinn, are included. Only 10c. each, postpaid. \$1.00 per doz. (cash). No. 59, not postpaid.

ORDER FROM THE AUTHOR.

The Home Circle.

WHEN MOTHER TUCKS ME IN.

The voice of an warm and song As it they loved me, too. I close my eyes and know that I Am loved but right-I always do. When mother tucks me in...

ELLEN MALONE McSULLIVAN, DALLAS, TEXAS.

A WISE CHOICE.

It was a perfect summer day—a day when all nature seemed to sing a song of love and peace. The birds sang and the bees hummed and the flowers bloomed...

Warren, my school friend, I am aware that to look me over to you is a solemn thing, and you assured that you have my heart felt sympathy. You were more than that, you have my love, that I placed you on that autumn day...

The time having come for the young ladies to leave, it was with a grateful heart and subdued spirit that she bade them farewell. Had the companions of the one who in the past so narrowly escaped from being Mrs. Manning known of the memories of the past, joined with the realities of the present in the mind of her who was spared so much we, they could easily have imagined why her heart was so light on returning from a place of sadness and death...

Three months after, she left the lake shore for her home in the West, returning a wiser and better woman for having witnessed that scene in the city. A few weeks later, on a dreamy October day, to the thrilling strains of the wedding march, she was met at the altar by the village pastor, a good and noble man, worthy to be loved, honored and obeyed. Never did the happy bride realize more than on that day the truth of the passage that had been her watchword in the past: "In all thy ways acknowledge Him, and he shall direct thy paths."

ELLEN MALONE McSULLIVAN, DALLAS, TEXAS.

THE MONEY THAT DIDN'T BELONG TO HIM.

The quiet of Franklin Street was broken in upon one day last summer by a rail of noisy boys who, finding a little stretch of shade thrown by Mr. Foster's tall new house, took advantage of it for their game. I don't know just what the game was, but it kicked up a great deal of dust and a great deal of noise, and seemed to be very exciting. One thing I could not help seeing from my window disquieted me. It was that pennies were passing from one pocket to another. When the whirling top reeled and fell on one side of

a certain mark made in the dust there would be a whoop among one part of the crowd, and pennies tossed from hand to hand. I didn't like the looks of that. Presently a rather grim-looking old fellow with a gray mustache and a patch over one eye came along, walking stiffly on a wooden leg. He stopped long enough to see what the boys were doing, and then I heard him call out in a resonant voice: "George Maxwell!"

"No," answered a young voice, promptly, and a handsome, straight little fellow stepped out from the crowd. "There's a little story I've been wanting to tell you for a great while, and I think this is a good chance." A look passed among the boys which seemed to say that they didn't agree with him about this being a good chance; but he took advantage of their silence to begin his story. "When we all surrendered at Appomattox," began the old Confederate, "a friend of mine had several hundred dollars in gold belonging to the Confederate Government, which had been put in his hands to buy ordnance stores abroad."

"What am I going to do with this gold?" said he. "Why, Colonel," said I, "come with me, we'll look up what's left of the Confederate Government, and turn it in." "But almost before we had gotten out of Virginia, Davis had been captured, and the Confederate Government was a thing of the past. "Now, what am I going to do with this gold?" said the Colonel. "Well, Colonel," said I, "you are as much the Confederate Government as anybody else now, and I advise you to keep the money and use it in getting a start somewhere."

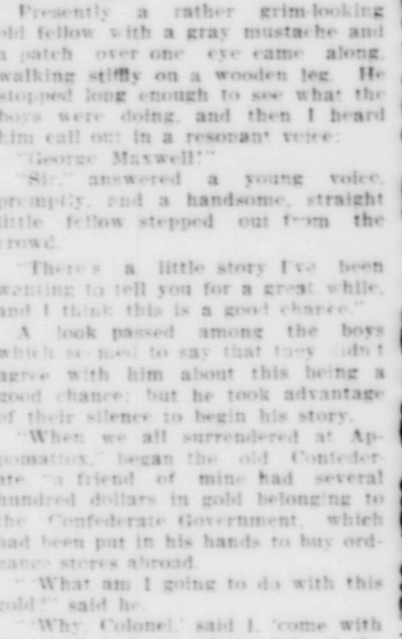
"He didn't seem to like this idea," said he, "and I don't want to use money which didn't belong to him, but everybody he consulted gave him the same advice, and so after a while he gave it to two friends of his, young soldiers who had come out of the war without a cent, and they set up in business in a small way. "Well, make you partner in the concern, Colonel," they said, and so they used his name, though he never touched a cent of the money after he turned over to them that Confederate gold. They failed, poor fellows, and lost all the money, and got in debt besides."

"Meaning," the Colonel was saying, "that he was earning his living by his wits, and going right on to success. I don't mean that he was getting rich, but he was serving his country and he broken fortunes and her discouraged people, and was everywhere relied upon as a man of men. "Just before he married the woman he had been waiting for, I saw him and congratulated him upon his good fortune. "That Confederate gold gave you the first start, didn't it, Colonel?" said I. "Then he told me what had happened to it. "But do you know, Major," said he, "I've never felt right about that money; it wasn't mine to give away, nor to lose, and I've made up my mind to take it out of my own pocket, and give it to some State institution."

"Oh, come now," said I, jeeringly, "the days for Don Quixotes are past. "I didn't see this old comrade again until a few months before his death. Yes, boys—the old soldier's voice grew husky—he's gone forward; his tent is struck; he's gone into camp with old Stonewall and 'Mars Bob, and the rest. "Well, Colonel," said I, "I hope you didn't steal that money from the fine boy I hear you are growing at Fairbank; for I knew he was ready to brag about his baby. "I'll tell you a curious thing about that boy, Major," said he. "Oh, I've no doubt you'll want me to believe some hard yarns on him," said I; "he breaks your colts for you, doesn't he, and spends his idle time studying Sanskrit?" "No," said he; "but I'll tell you what he's made an honest man of his father. "A mighty tough job, truly," I snarled. "Well," said the Colonel, "when I came to think about the sort of fair and square man I wanted George to be that old Confederate gold bothered me. I knew in my secret soul after the heat of war cooled, that the money belonged to the United States Government, and so a few months ago I spent some hard work finding out the compound interest on it, and I paid it into the United States Treasury, interest, compound interest and all. Money is rather scarce with me now; but if I hadn't but one shirt to my back I'd enjoy looking that baby squarely in the face and daring him to touch a cent of money that wasn't honestly his."

"George, did you ever hear that story before?" "Yes, sir," said the lad, proudly; "that was my father."

Keep the refrigerator clean. Use hot water, a cake of Ivory Soap and a clean scrubbing brush; scrub the sides, corners, racks, outlet pipes and drip cup; rinse with cold water and wipe dry. The Ivory Soap will not leave any odor.



"Certainly it was your father, the bravest man, the best friend and the truest Christian I ever knew. And is it possible that you are putting pennies in your pocket by betting, by gambling?" George Maxwell's boy handling dirty money? "The soldier stumped away, and there was a dead silence out on the shady sidewalk. Then I saw several coins flung down in the dust, and as the boy sprang after the halting steps, I heard him say: "Never again, sir, never."—Herald and Preceptor.

THE BIG RED APPLE.

Percy and Jesse were friends. They were both a little hard for other people to understand, and the fact that they understood each other was the secret of their constant companionship. But one hot Saturday in May they had their first serious trouble. They were walking homeward on the railroad, the very place where neither had any right to be, and were airing their somewhat limited knowledge of swimming. Jesse made some simple remark, and Percy disputed it. This annoyed Jesse, and he answered hotly. "You don't know how to swim, anyhow."

Quick as a flash, Percy gave him a sharp stinging blow on the mouth, and turned on his heel. Jesse stood for a minute, half dazed, and then, being too hurt and angry to do anything else, went home where he sat down on the back porch and gave himself up to bitter weeping. "Percy hit me," he sobbed to his mother. "I'll never forgive him; I'll never, never forgive him." "Nor would he be comforted. Not even the tempting shortcake for supper—and Jesse boasted that no one could beat his mother making shortcakes—brought any diversion from his sorrow.

Nor was Percy any happier. He hadn't gone two yards from Jesse before he felt ashamed, and wanted to go back and ask forgiveness. But he was afraid that Jesse would not believe him sincere, and so he took a roundabout way home also. Like Jesse, he found that a troubled conscience impairs the appetite. "You look as if you had lost your last friend," said his sister. "Have," briefly. "Nor could he be comforted. The next day was Sunday. For at least a year it had been the custom for Jesse to take Sunday supper at Percy's. But though Percy waited an hour after Sunday-school in the hope, which his common-sense told him was vain, Jesse did not come. Instead he went straight home and sat down in the most uncomfortable chair in the parlor, with a sense of desolation that was pathetic.

But when Percy found that Jesse really wasn't coming he went out to his mother with a look of determination on his face. "Haven't you something nice I can take down to Jesse?" he asked, shortly. "Something for a peace offering?" asked his mother. "Yes, I've stood this thing as long as I can." "I haven't a thing but this big apple. You can have that." "All right," and in his haste he seized it and started. So, while Jesse sat in the stiff chair in the big, darkened parlor, he saw Percy coming down the street, and his heart began to jump. He wanted to rush out to meet him, but felt powerless even to leave the room. Perhaps Percy would pass by,

after all. No; there he turned in at the gate, and now he heard him say, "Where's Jesse?" He was trying very hard to appear quite unconscious of Percy's presence when he came in and, sidling up, awkwardly, but sincerely, said, "Here, take this, Jesse, I'm awful sorry." "O that's all right; I was all my fault. That's a beauty of an apple for this time of year. Have a bite?" "I don't mind if I do," said Percy, off-handedly. "Don't you want to take a walk?" "Where are you going?" asked Jesse's mother, as they started down the walk. "Only up to our house," answered Percy.

Though that was nearly four years ago, they have never missed taking Sunday tea together since, and no one has ever known them to disagree. But if they live to be old, old men they will never forget that big red apple, how beautiful it looked, and how good it tasted.—H. E. Rasmussen, in Sunday School Advocate.

SURFACE COLORS OF LAKES.

Some lakes are distinctly blue; others present various shades of green, so that in some cases they are hardly distinguishable from their level, grass-covered banks; a few are almost black. The lake of Geneva is azure blue; the lake of Constance and the lake of Lucerne are green; the color of the Mediterranean has been called indigo. The lake of Brienz is greenish yellow, and its neighbor, Lake Thun, is blue.

HIT A SOLDIER.

The experience of One of Our Men. The soldier boys who fought during the Rebellion went home as a rule in pretty bad shape, caused by exposure and improper food and the use of quantities of coffee, which left its mark in the wreck of many a stomach. Merrill Hutchinson of Reading, Mass., tells his experience. "I am an old soldier who served all through the war of the Rebellion and my coffee drinking commenced when I enlisted. I drank it three times a day and at the close of the war returned home almost a wreck. For years I had dyspepsia of the worst kind and could not drink anything but warm water or warm milk, nor eat enough to hardly keep a man alive. After suffering this way for years, and half living, I was told by a friend of your Postum Coffee. At first I refused to even try it for I thought it meant more suffering for me, but at last I consented and it did taste mighty good, for I was a dear lover of coffee. I waited for the distress in my stomach that always had come with common coffee, but it never came. I drank it at first very carefully and then got reckless and wanted it every meal and for over five years now have been drinking nothing else. I have no dyspepsia now, no trouble about eating anything. My weight when I began using Postum Cereal Food Coffee, was 125 pounds. I am now 62 years old and weigh about 160 pounds and am solid as a rock and able to do a day's work with any of the boys. Now I do not claim that Postum Cereal is a medicine but in my own case it is both victuals and drink. I think that when Postum Coffee is properly made it is far ahead of coffee."

Zeal

The rapid spread of Texas represents a glory of our great element of pride to the regard to religious affiliation. If God religion exalts the saloon pro-tentiar sect, a combination in harmony and peace-loving and one and the same has been strenuous principles advanced credited to the pro-nor to any party and good citizen ever they may there are some that men whose by prejudice or or whose appetites depraved that mastery of them alike when the nly before their the saloon prob to say it is as the m are putting down with a vengeance.

We glory in eighty counties, precincts, have the poisonous st continues, with Many of the rich counties of No Texas have avai righteous law to say that the in the "wild" a few years ago made night hobb yells and the p roused the peac pleasant dream working and th plied with sneer of these people's desire that their runderous of w of hands after perados; and abettor of these of unadvised, It is also a to learn from the people of tion counties an onstrating to th they mean stric they intend to a letter. The neco dler is being cat his occupation a The blind tiger and is looking. Of course there found a thirsty swear by all th fore a magistrat "prohibition doc there are at leas sold now as wh and that he kr drinks may be wanted. But wh turn home nigh breath untaint becomes kn-w and travel forty miles to get on suffering wife a to suspect that gammon. But my subject has.

I started on standing we pride to the accomplished ar form brought a tried men who have a "horn l ger of Satan, as says, to buffet I have refered Prohibition Co Dallas. Now, h would not wou and we do not epithets, so whe Satan" be asse words in a pur We only wish to are wrong whe choose to final of the people against the salo are opened and we accept any a to make; but if a belligerent I will draw over charity and sti our sides where more useful to mounting platf those who are your peculiar v nience trans form draw a facts that you your own judg are correct in y "And by the enment is ma distillery and United States, moral for the (moral institi which favors th

Zeal Without Knowledge

The rapid spread of local option in Texas represents a new era in the history of our great State, and is a matter of pride to the honest and law-abiding element of our citizenship, without regard to religious creed or political affiliation. If God has been honored and religion exalted in the overthrow of the saloon power, it is due to no particular sect, but has resulted from a combination of the God-fearing and peace-loving element of all working in harmony and making their cause one and the same. If good government has been strengthened and economic principles advanced, it is not to be credited to the political party in power, nor to any party, but to the true men and good citizens of all parties. However they may differ on some things, there are some others that are so plain that men whose minds are not warped by prejudice or the love of filthy lucre, or whose appetites have not become so depraved that habit has gotten the mastery of them, are compelled to see alike when the matter is brought clearly before their faces. One of these is the saloon problem, and we are happy to say that the people are waking up as they have never done before, and are putting down the infamous traffic with a vengeance.

We glory in the fact that about eighty counties, besides a great many precincts, have purged themselves of the poisonous stuff, and the good work continues, with no signs of abatement. Many of the richest and most populous counties of North East and Middle Texas have availed themselves of the righteous law that allows a majority to say that the saloon must go. Even in the "wild, woolly West," where only a few years ago the wild cow-puncher made night hideouts with his drunken yells and the pop of the six-shooter roused the peaceful citizens from their pleasant dreams, the heaven has been working and the remedy is being applied with success. The better class of these people say that they no longer desire that their towns be made the rendezvous of gamblers, the hatching of bandits and the circus-ring for desperadoes, and hence the saloon, the abettor of these and all other workers of uncleanliness, must move out.

It is also a matter of gratification to learn from trustworthy sources that the people of most of these local option counties and precincts are demonstrating to the incredulous anti that they mean strictly business, and that they intend to enforce the law to the letter. The accommodating whisky pedler is being caught up with and finds his occupation a very expensive one. The blind tiger is getting his eyes open and is looking out for safer quarters. Of course there will now and then be found a thirsty soul who is willing to swear by all that's holy that not before a magistrate or a grand jury that "prohibition does not prohibit," but there are at least three times as much sold now as when we had the saloon, and that he knows just where the drinks may be had when they are wanted. But when he is forced to return home night after night with his breath tainted with whisky, and it becomes known that he must get out and travel forty, fifty or a hundred miles to get on a "jag," even his long suffering wife and children will begin to suspect that all such talk is purgation. But "where was I at," I fear my subject has run away with me.

I started out to say that notwithstanding we are able to point, with pride to the work that has been accomplished and hail with joy the reform brought about by the true and tried men who wield the ballot, we have a "thorn in the flesh," a messenger of Satan, as the good old apostle says, to buffet us.

I have reference to the recent State Prohibition Convention that met in Dallas. Now, brethren, keep cool. We would not wound your tender feelings and we do not wish to use offensive epithets, so when we say "messenger of Satan" he assured that we use the words in a purely Pickwickian sense. We only wish to show you wherein you are wrong when in your platform you choose to insult more than four-fifths of the people engaged in the work against the saloon, and when your eyes are opened and you see your blunder we accept any apology you may choose to make, but if you will still maintain a belligerent attitude toward us we will draw over your fault the mantle of charity and still allow you to fight by our sides where you can do something more useful to the good cause than formulating platforms and denouncing those who are unable to fall in with your peculiar views. I will for convenience transcribe a part of the platform, draw a few conclusions from facts that you ignore and leave it to your own judgment whether or not you are correct in your charges.

"And by the license system the government is made the partner of every distillery and saloon keeper in the United States. We hold that it is immoral for the government to license immoral institutions, that the party which favors the license system is im-

moral in that it favors immorality. And we hold that whoever by his vote upholds a saloon party makes himself party to its policies, shares its guilt and casts a tainted ballot."

Now, as you say elsewhere, "all government is by party," but parties are composed of individuals. Men may honestly view things differently. Then as a natural consequence different policies will commend themselves; therefore men favoring like policies will naturally gravitate toward each other and a party is formed. If there was only one question to be considered it would be much easier for men to get together; but fortunately most men are possessed of more than one idea, and believe that more than one thing is necessary to the welfare of a State. So it comes about that parties in their platform should have said all parties but one pledge themselves to carry out various measures that they deem essential to the welfare of the people at large. But as parties are composed of individuals and individuals are not of the same mind on everything in the shaping of policy, a party is governed by the majority, and the minority must either submit or withdraw from the organization. If the minority felt that the party may be weakened so that nothing, not even the good that they all favored, could be accomplished, if the majority is too weak, of course nothing could be expected of the minority. In our State we all know that the Democratic party is the law-making party. No one claims that it is perfect and whether it is better or worse than the others is not the question to be considered at present. Next come the Populist and the Republican parties. If there is any difference in any of these three on the whisky question I am not aware of it. They all found the whisky traffic an evil as it is, none of them claim any responsibility for its existence or promise to abolish it, believing as they do that it is a question to be settled not by parties, but by the people at large. Last and best come the Prohibition party with one single idea and charges the government the parties and everybody but themselves as being partners with the distillers and saloon keepers.

We know that the party in power has given us the law by which we are able to obtain and enforce local option. Practically all the officers we have upon whom we are dependent to enforce this law have been elected by the people, who by their votes uphold the party, and it seems from the way the law is being upheld by our courts and enforced by our executive officers that it is a foolish thing indeed to charge the party or the government it controls as being partners with the distillers and saloon keepers, and the people who uphold them by their votes as sharing in the guilt. The fact is that none of the parties are responsible for the whisky traffic. It is older than all of them. When as the platform says "our fathers founded this government in their blood and tears," the blood and tears was well mixed with whisky as they have been ever since. For our fathers believed strongly in it, and professed it freely. They kept it in their homes, taught their boys to drink it, were opposed to its being taxed, and considered it a great blessing. This was in the "good old times when there was a stillhouse in every hollow." If the framers of the prohibition platform are ignorant of these things any up-to-date anti will readily give them the facts and take great pleasure in doing the same.

But we can all see the evil of the saloon. It takes very little preaching to convince a moral and law-abiding man that it is his duty to use every means to remove it from our land. It is only as to the matter of expediency that we differ, and judging the tree by its fruit, what may we expect from the Prohibition party? What has it done? Can it point out one instance where as a party it has succeeded in moving one saloon? Has it ever helped to elect an officer to either aid in making or enforcing temperance laws? Does it claim any honor in any way for the fact that it is so effectually driving out the saloon to-day? As a party, certainly not; and if any member of this immaculate party has so far forgotten himself as to aid in any of this work, even in the election of a backwoods Justice of the Peace, he has voted the ticket of an "immoral party," a party that controls a government that is partner to distilleries and saloon keepers. He shares in its guilt and has cast a tainted ballot." But does the Prohibition party claim any share in the present movement against the saloon? Does it even indorse it? Not in its platform, for that is as dumb as an oyster on local option and the work accomplished during the last few months. Of course the party could not claim much of the honor, because the few dozen of its adherents found in most of the counties who, of course, united with Democrats, Republicans and Populists, could only do a small part in the work of voting out the saloons. Is this why the great party, in convention assembled, fail to indorse

or even make mention of the movement, or do these people purpose to keep their heads eternally among the stars and ignore all practical things?

The writer of this article has never failed to deal the liquor traffic a blow whenever opportunity has presented itself. In his younger days he was very much in sympathy with the Prohibition party. But while residing in one of our Northern States he came in very close touch with these people and was forced to see the uncharitableness of their views and the impracticability of their methods. And when he heard effeminate men and masculine women declaring from the platform that whoever voted any ticket but theirs was an equal partner with the saloon keeper and after hearing many of them ridicule the idea of local option and declare that they would vote against it, he concluded that he could not afford to practically disfranchise himself in order to follow with a party so uncharitable in its views and so impractical and inconsistent in its works.

Judging from the platform before the party in Texas is about the same as the one to which I have referred, and it will have to modify its views and come down to something more practical before people to any great extent will be disposed to take kindly to it, but if the work so well begun continues in a few years our people will be able to drive the infamous traffic entirely from our State. "On with the fight." J. A. PUCKETT.

THE RELATION OF BAPTIZED CHILDREN TO THE CHURCH.

The discussion of this subject is hazy with age and fraught with polemic strife. Some Churches, as the Catholic, Greek and others, are explicit in their terms describing the relation of children to the Church. They count them as members of their Church, but others, as the Methodist, Presbyterian and others, do not.

Our Discipline is not as clear in its statements on the relation of children to the Church as it should be. We have been often asked the question, "Are baptized babies counted as members of the Church?" We have been puzzled to answer, "No."

What relation then do they sustain to the Church? That depends on the relation we make baptism sustain to the Church. If like the Baptists, Campbellites and some others, we make baptism the door into the Church, then all persons, whether adult or infant would be, in the Church as soon as they were baptized, and the only way to get them out of the Church would be to unbaptize them. What relation, then does the Methodist Church make baptism sustain in its economy? Is it the door to the Church? Then all who pass through that door would be members of that Church until they passed out of the same door.

But to the law and testimony. See our Discipline, page 9, section 17. "Baptism is not only a sign of profession and mark of difference whereby Christians are distinguished from others, but it is also a sign of regeneration, or the new birth." So the Discipline does not define it as a door, but as a mark of distinction and sign of the new birth. On page 8, section 18, we have the following: "Sacraments ordained of Christ are not only badges or tokens of Christian men's professions, but rather they are certain signs of grace and of God's good will toward us."

Now, baptism is one of these sacraments, not a door, a badge, not an entrance into the Church; a sign, not a covenant.

Read section 16 of the Discipline. The sacraments of Christ are two—the Lord's Supper and baptism. Now, if one of these be a door, why not the other? Then all who take the sacrament would be members of the Church, and it priority makes the door to any institution, then the Lord's Supper should be the door, for in the Old and New Testaments the Lord's Supper, or Passover, was taken before baptism was given, and the Church existed hundreds of years before either the Passover or baptism had an existence.

Having seen that baptism is a "token" a "sign," a "sacrament," let us see what relation it puts our children into with the Church. See Discipline, page 90, section 208: "Let the minister diligently instruct and exhort all parents to dedicate (that is the word) not make Church members of their children to the Lord as early as convenient."

Now read section 216: "As soon as they comprehend the responsibilities involved in a public profession of faith in Christ, etc., see that they be duly recognized as members of the Church agreeably to the provisions of the Discipline." There it is. Be recognized? When? At baptism? No. When they get old enough to comprehend obligations and responsibilities.

We will now read Discipline, page 89, section 205. How shall members be received into the Church? "Let the preacher in charge inquire into their spiritual condition and receive

Eczema, Psoriasis, Salt Rheum, Tetter and Acne

Belong to that class of inflammatory and disfiguring skin eruptions that cause more genuine bodily discomfort and worry than all other known diseases. The impurities or sediments which collect in the system because of poor digestion, inactive kidneys and other organs of elimination are taken up by the blood, saturating the system with acid poisons and fluids that ooze out through the glands and pores of the skin, producing an indescribable itching and burning, and the yellow, watery discharge forms into crusts and sores or little brown and white scabs that drop off leaving the skin tender and raw. The effect of the poison may cause the skin to crack and bleed or give it a scaly, fishy appearance, again the eruptions may consist of innumerable blackheads and pimples or hard red bumps upon the face. Purification of the blood is the only remedy for these various skin diseases. Washes and powders can only hold for a time the glaring

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blemishes. S S S eradicates all poisonous accumulations, antiseptics the pores and restores the blood to its normal purity, and stimulates and revitalizes the sluggish organs, and the impurities pass off through the natural channels and relieve the skin. S S S is the only guaranteed purely vegetable blood purifier. It contains no Arsenic, Potash or other harmful mineral. Write us about your case and our physicians will advise without charge. We have a handsome illustrated book on skin diseases, which will be sent free to all who wish it. THE SWIFT SPECIFIC CO., Atlanta, Ga.

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clean. make of clean tub the s, out- cup: er and Soap lor.

there he turned in at now he heard him say, "I'm very hard to appear clean of Percy's presence in and sidling up, awkwardly, said, "Here, see, I'm awful sorry." "I'm right; 'twas all my fault," said Percy, "and if I do," said Percy, "Don't you want to take you going?" asked Joe, as they started down the to our home," answered it was nearly four years we never missed taking together since, and so known them to disagree, live to be old, old men ever forget that big red beautiful it looked and acted. H. E. Rasmussen, local Advocate.

COLORS OF LAKES.

are distinctly blue; other various shades of green, in cases they are hardly to be from their level, grassy; a few are almost like of Geneva is azure and of Constance and the one are green; the color of the lake of Brienz is green and its neighbor, Lake

does not make new as he advances through soon find himself left a should keep his friend's repair.—Johnson.

A SOLDIER.

boys who fought during went home as a rule in hope, caused by exposure or food and the use of coffee which left its wreck of many a stomach, vision of Reading, Mass.,

did soldier who served all war of the Rebellion and inking commenced when I drank it three times a the close of the war re-

I had dyspepsia of the ind could not drink any- water or warm milk, gh to hardly keep a man suffering this way for all living, I was told by a Postum Coffee.

refused to even try it for meant more suffering for et I consented and it did good, for I was a dear

the distress in my stom- ings had come with com- it never came. I drank it carefully and then got wanted it every meal and e years now have been hing else. I have no dys- no trouble about eating ly weight when I began Cereal Food Coffee, was I am now 62 years old out 150 pounds and am ck and able to do a day's y of the boys. Now I do hat Postum Cereal is a t in my own case it is and drink. I think that a Coffee is properly made d of coffee."



L. BLAYLOCK, Publisher

Office of Publication—Corner Ervay and Jackson Streets.

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

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BACK NUMBERS—Subscriptions may be taken 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.

We have an excellent article on "Southwestern University and Progress" but the writer failed to sign his name in the communication, and if he sent a note along with the article with his name we have misplaced it. If this note falls under the eye of the writer of the communication, will he be kind enough to drop us a postal containing his name? We want to publish the communication in our next issue.

In reading "The Book Agent's Corner" in our excellent central organ, the unfortunates readers will be able to conclude that the late General Conference elected but one Agent to look after the business of our Publishing House, whereas, if our memory is not at fault, there were two of them elevated to that responsible position.

THE GOLIAD FUND.

Two weeks ago, Bishop Hendrix published in the Advocate an appeal in behalf of the Church at Goliad. He had a right to suppose that every preacher in Texas would heed his request and furnish money enough to restore our church building at that place. But strange to say that only a very few of the brethren have so far paid any attention to the request of the Bishop. Had they done their duty, we would now have all the money needed at Goliad. Did the brethren forget this request? If so, it is not too late to bring the matter before your congregations next Sunday and take a free-will offering. You ought to do it, and if you do not you will show yourselves utterly indifferent to the sore need of an afflicted people. Therefore, we appeal to you again to attend to this matter at once, and send the result to me, and I will acknowledge the same and forward it to our pastor at Goliad. The following amounts are hereby acknowledged:

Table listing contributions to the Goliad Fund: From Rev. W. B. Andrews, Mex's congregation \$22.10, From Rev. L. P. Smith, Lewisville congregation \$22.52, From F. A. Rogers, Tecumseh congregation \$5.00, From Rev. C. W. Meyers, Rancho Circuit \$10.00, From Rev. B. L. Glazner, East congregation \$6.07, From Rev. Jno. W. Goodwin, Shelbyville congregation \$11.00, From Rev. G. W. Kinchloe, Ovilla congregation \$12.00, From Rev. G. W. Riley, Douglasville congregat on \$6.00, From Rev. E. L. Shettles, Bryan congregation \$8.50

Total \$128.62 G. C. RANKIN, Treas.

EDITORIAL BIRDSHOT.

Truth never dies.

Falsehood is mortal.

Hope lives on desire and expectation.

A collection has a sobering effect upon some people.

The gospel is free to all men, but it takes money to support its institutions.

The man who finds fault with his Church is not always free from faults himself.

A hypocrite is a counterfeit Christian, but when he is passed round the polish soon rubs off of him.

A sham case of religion is like an intermittent spring, and in course of time it will surely run dry.

A truly good man never has any difficulty in finding a great deal that is truly good in other people.

When the preacher degenerates into a common scold you can put it down that his stock of genuine sermon material has run very low.

DALLAS NOTES.

Rev. L. S. Barton came back last week from his spell of resting in the West, preached last Sunday to his people, and at this writing he is in Plano helping Rev. W. D. Mountcastle in a revival.

Mr. AM Wagner, for several years city ticket agent of the Cotton Belt, has recently been promoted to the traveling passenger agency of that road, with headquarters at Waco. We have known him for twenty years, and we rejoice in his success as a railroad man.

Rev. George Owens is up in Colorado taking a few weeks of needed rest. He has been a trifle run down for the past two months, and is now recuperating. There is nothing serious the matter with his health, but the heated term, coupled with hard work, has made a little rest necessary.

We had the pleasure of worshipping with the pastor of Trinity Church and his people last Sunday. The house was full of attentive people, and they listened with appreciation to the preaching of the Word. Bro. Nichol's has a good membership, and they are well organized and in good working condition. Trinity is one of the best located church buildings in the city.

Mr. and Mrs. Henry Jackson have moved from Mexia and located in this city, and this will be their home in the future. Bro. Jackson made a State reputation as a Methodist leader during the two terms he occupied the presidency of the State Epworth League, and Mrs. Jackson is the daughter of Dr. Horace Bishop, Dallas Methodist will give to them a cordial welcome. They will be valuable accessions to some one of our local Churches.

Dr. Wilbur Bourland is one of the successful young physicians of Dallas. He is the son of Dr. Bourland, of the Northwest Texas Conference, and a young man of most excellent religious character. And he is one of the best equipped professional young men in the city. Such has been his efficient service at the Rescue Home that the good people out there hold him in the highest esteem.

Mrs. W. H. Johnson, Agent for the Rescue Home, is off on a visit to New York and other Northern cities, spending a season studying the rescue work in all its phases. She will be gone two or three months, and during her absence Mrs. Lura H. Potts will have charge of the King's Messenger. Mrs. Potts is a thoroughly cultivated wom-

an, and wonderfully interested in the work of the Rescue Home. She will make the Messenger sparkle while she has charge of it.

Every morning the Daily News announces in its mortuary report a number of deaths at the corner of Bryan and Hall Streets. A stranger reading these reports would naturally put that particular spot down as a very unhealthy location. It so happens that we live in that locality, and we wish to say that the Catholic Sanitarium is located on the corner of Hall and Bryan Streets, and these deaths occur in that institution. It has a hospital department and a great many sick people are taken there, and many of them necessarily die as the result of their illness. Just why the managers of the Sanitarium do not want it known that these deaths occur there, and do not publish them as having occurred there, we do not know. But the way that they are published is an injustice to that locality. It is no discredit to a Sanitarium that many of its patients die, for many of them are taken there in a dying condition.

CHANGE OF DATE OF CONFERENCES.

In response to the request of all the presiding elders of the North Texas Conference, and to give each conference as far as possible about its usual time of meeting, I announce that the North Texas Conference will meet on November 26 and the Texas Conference as constituted by the action of the last General Conference will meet on December 2. This change is announced now, that all appointments of Quarterly Conferences may be adjusted accordingly. E. R. HENDRIX, Kansas City, Mo.

GENERAL TEXAS NOTES.

Rev. W. L. Nelms was called to Georgia a few weeks ago on account of affliction in the old home circle, but he is again at his post and hard at work.

The North Texas and Texas Conference people will read with interest in this issue of the change of dates in the meetings of these two bodies this fall. The North Texas date is set back from December 2 to November 26, while the Texas is moved up from November 26 to December 2.

Polytechnic College is forging ahead with its work under the new and vital President, Rev. H. A. Boaz. The new building, which is to be a thing of beauty and convenience, is going steadily up, the members of the faculty are like bees canvassing in all the territory, and students from every section are being booked for the opening term. And while the Interurban Railway does not pass directly by the college, yet the old Polytechnic line will continue to run from Fort Worth to the institution, giving the facilities for travel. The Polytechnic now seems to have a real future, and its work will be permanent. We rejoice at its success.

From an Alabama exchange we clip the following notice of one of our recent Texas appointments:

Rev. Eugene L. Crawford left on Thursday last for Galveston, Texas, having been assigned to the pastorate of the Central Methodist Church of that city by Bishop Hendrix. Mr. Crawford has been discharging the duties of presiding elder of this district during Mr. Mason's illness. He made many friends while here and throughout the district, whose best wishes go with him to his new charge. He has not been transferred to the Texas Conference, but will remain until the close of the year, when he will return to Alabama.

We ran up to Sherman last week and spent a day with Bishop Key. Mrs. Key is taking a needed rest at Eureka Springs, and we found the Bishop all alone in the midst of his immense surroundings. We never saw him looking better or in more buoyant spirits. He is one of the most hos-

pitable men whom we have ever known, and he is patriarchal in his appearance and in his open-hearted welcome to the brethren. The North Texas College has the brightest outlook in its history. The buildings, grounds and enclosures are all put in fine repair. Mrs. Key has spent at least \$2500 in this sort of work within the past two months. She has arranged to seat the chapel with opera chairs, and added a splendid pipe organ. These improvements will be about all in place by the opening. Mrs. Key is expecting the largest opening in the experience of the institution.

It is with sorrow that we record the death of Miss Maude Fladger, of Kaufman, which occurred last week. She was the daughter of Rev. and Mrs. C. B. Fladger, of the North Texas Conference. The event is a peculiarly sad one to these devoted people, but they find their comfort in the blessed gospel of Christ. She can not come to them, but they can go to her.

From a recent number of the Commercial Appeal, published at Memphis, Tenn., we take the following merited compliment of our own Prof. Harbert A. Shands, of Southwestern University:

News has reached here of an honor won by a Sentobis boy in Germany. Harbert A. Shands, son of a former townsman, Lieut. Gov. G. D. Shands, now dean of the law school at the University of Mississippi, has been studying for the past year in the University of Halle-Wittenburg, Germany, and on July 24 successfully stood examination for the degree of doctor of philosophy, and was given this degree magna cum laude. This is most unusual, considering the short time—only one year—Dr. Shands was a student in Germany and reflects great credit on him and the University of Mississippi, where he studied for six years, taking both undergraduate and graduate work. His special studies were English, political economy and philosophy, and his doctor's thesis was written on "The Origin and Source of the Plots in Shakespeare's Dramas."

We ran down to Ennis last Saturday to help out a little in the Ellis County local option contest, and spoke to a large crowd of voters. The campaign is a hot one, and many of the leading business men of the place are earnestly supporting the movement. Rev. T. J. Duncan is a regular old prohibition war-horse, and he is in the forefront of the battle. We looked through his new church, and it is a very beautiful structure and conveniently arranged. His success has been most encouraging, and he is exceedingly popular among all classes of people. As he grows older in years he grows younger in spirit, and in all respects he is a most earnest and interesting man. The whole of Ennis feels his influence, and his ministry is a blessing to the town.

Rev. J. F. Pierce, our successful pastor at Denton Street Church, Gainesville, and his family, are enjoying a delightful vacation in Los Angeles, California. A gentleman of that city—and he is not identified with the Church—presented Brother Pierce with the funds for all railroad expenses, gave him the money for incidentals, and put in his hands one hundred dollars in cold cash besides. Such congenial souls are like angel's visits. He is to be congratulated on having found so liberal an acquaintance. The Churches could do what this one man has done and profit immensely by their investment. A dead strain injures the one that enforces it as much, if not more, than the one who endures it. It is not strictly a vacation. These refreshing outings furnish the opportunity in which to gird ourselves for larger conquests and stimulate us to more tremendous action.

Rev. W. M. Leatherwood, of Rockwall, is in Paris helping Bro. Vinson in a revival meeting. From there he will go to Shawnee, Oklahoma, and aid Rev. J. C. Fowler in a ten days' service, and then begin his protracted meeting at Rockwall. He says the floods, the worms and the drouth have

all gotten in their work in his section, and that the country feels the effect very sensibly.

We learn from a note written from Alabama that while the family of Rev. R. F. George, of Galveston, were visiting the homefolks their little girl was taken ill and died. This is a sad blow to the family. Bro. George is now back at his work, with a sad but trusting heart.

In a private letter from Rev. Jackson B. Cox, one of our missionaries to Mexico, but who is temporarily at Bertram, Texas, we learn of the death of his aged mother, which occurred this week. He adds: "She died in perfect peace and in full assurance. To her Jesus Christ was the resurrection and the life."

We are in receipt of a cheerful note from Rev. H. M. Glass, a superannuate member of the Northwest Texas Conference, but who is now supplying a charge in the West Texas Conference. In the note he says: "I am only seventy-four years and two months and a half old, but my heart grows no older. The world is full of beauty when the heart is full of love." Bro. Glass is one of the old guard, and he has wrought well for Methodism during his long and useful life. He is growing old beautifully.

CHURCH NEWS.

Dr. Joseph Agar Beet was re-elected to his chair of theology by a vote of 329 out of 564 votes in the Wesleyan Conference.

Mrs. Studenaker, widow of the late Clem Studenaker, has just paid off the debt of \$20,000 an Epworth Hospital, at South Bend, Ind.

Dr. Howard Henderson, of Cincinnati Conference, has been selected by the United Daughters of the Confederacy, as worthy to receive the Cross of Honor.

The Wesleyan tells a hard one on Georgia when it says that a certain efficient county officer in Georgia was beaten in the late election, because he had a daughter in college!

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.

Bishop Vincent delivered a very able and highly appreciated address before the English Wesleyan Conference. He sailed from Southampton July 30, reaching Chattanooga on August 6, where he preached on the 10th the "baccalaureate sermon."

The Rev. Samuel F. Pearson, Sheriff of Cumberland County, Maine, is dead. He was elected by the reform movement and pledged himself to enforce prohibition in Portland, which he did. He cleaned out the liquor business of that county. He was a Methodist minister.

Bishop Moore will return to this country in accordance with an arrangement made by his colleagues, immediately after the session of the North China Conference. He will come through Europe, and will be accompanied by Mrs. Moore and their daughter.

Within the last sixteen years Methodism in America has built and opened twenty-three hospitals. Twenty of these institutions are under the management of the order of deaconesses; one, at South Bend, Ind., owes its existence to the Epworth League, and two, in Brooklyn and Philadelphia, are under the supervision of the Church.

Bishop Wilson will dedicate the Cabbone Church in St. Louis September 14. This congregation has been worshipping at great disadvantage in a hall since it was started as a mission five or six years ago. It has now a building worth \$25,000, and has a promising outlook, and will be nearest to the World's Fair of any of our Churches.

A most interesting movement is that presented at the London University, where several theological schools—Baptist, Episcopal, Congregational and

Methodist—have and give instructing the teaching study upon which ences of opinion, will be given on to each denomination.

Rev. Jerome C. vivor of the his ence of 1844, ten year, lives at H cent letter to B been visiting the work among the writes: "With a promise of our I increasing love people, I am pat change to come."

Centenary Chur lem, N. C., and Brother W. R. V the support of a sends in a plead and above its Ware while pres one hundred cop the New Orleans the bounds of his supporting individua and well.

Says the Balt vocate: J. E. Sch ville, lay evangel phoid fever last w was buried on Schoofield had n iness and then gave his best ye to repentance, large rewards, of him, as of served his own g of God. A care priority is close low him.

PROHIBITION IN

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Methodist—have united their faculties and give instruction, without duplicating the teaching, along courses of study upon which there are no differences of opinion. Separate instruction will be given on those points peculiar to each denomination.

Rev. Jerome C. Berryman, sole survivor of the historic General Conference of 1844, now in his ninety-third year, lives at Caledonia, Mo. In a recent letter to Bishop Hendrix, who had been visiting the scenes of his mission work among the Shawnee Indians, he writes: "With strong faith in the promise of our Lord Jesus Christ and increasing love for his Church and people, I am patiently waiting for the change to come."

Centenary Church, at Winston-Salem, N. C., under the pastorate of Brother W. R. Ware, has undertaken the support of a single missionary, and sends in a pledge to raise \$120 over and above its assessment. Brother Ware while presiding elder sold over one hundred copies of the Report of the New Orleans Conference within the bounds of his district. The plan of supporting individual missionaries by individuals and Churches is working well.

Says the Baltimore-Richmond Advocate: J. E. Schoofield, Esq., of Danville, lay evangelist, succumbed to typhoid fever last week at his home. He was buried on the 7th. Brother Schoofield had made a success in business and then in the prime of life gave his best years to calling sinners to repentance. His exertions had large rewards. And it may be said of him, as of the Psalmist King, he served his own generation by the will of God. A career of exceptional superiority is closed. His works do follow him.

PROHIBITION IN TRINITY COUNTY.

The people of Trinity rejoice very much over the result of the recent prohibition election held in this county, as it was mainly through the efforts of the business men here and the earnest co-operation of the Christian women that the demon alcohol was driven out of the county. Three years ago the cause of prohibition was very unpopular in this county. The saloon men virtually controlled the politics of the county, and it was considered dangerous to oppose them. Just at this time, however, the Annual Conference sent Rev. J. W. Mills to the Groveton Circuit. The first day he arrived there three saloon fights were pulled off, greatly to his displeasure, and he decided to change the order of things. A petition was circulated and signed by the good people of Groveton, and, so confident of being able to control affairs, as he had formerly done, and defeat the cause of prohibition, one of the leading saloon men asked and was granted permission to sign the petition. The election was held for the school district only, and Judge Holman, of Dallas, ably assisted by the preacher in charge, championed the cause of prohibition. The saloon men employed Mr. Dashiell, ex-Speaker of the House of Representatives, and the battle fiercely waged for three weeks, when the people said, by their ballots, "Move your dram-shops." Just at this time Rev. J. T. McClure opened his batteries at Trinity, and stormed the lion in his den. It was a gallant fight from the start, and his telling blows at the demon hit their mark and were felt long after the conference had transferred him to other fields of usefulness. However, no election had been called, and his successor, realizing the unpopularity of the prohibition movement, did not pursue the matter, and for eight months the cause of prohibition at Trinity was considered lost. The pastor, on account of ill health, resigned his charge, and in the wisdom of the presiding elder Rev. J. W. Mills, of the Groveton Circuit, was appointed preacher in charge at Trinity, greatly to the discomfiture of the saloon men. The fight was again taken up where Bro. McClure had left it, and Bro. Mills, like Moses, asked "Who is on the Lord's side?" Let every member of my Church who expects to vote the anti ticket get out of the Church before election day. No Christian man can afford to take such a stand." This statement from the pulpit aroused the people, and every Christian man and woman, irrespective of Church affiliation, went to work. In the first election, which was for the school district, the pros won by forty majority. In the second election, which was for the precinct, the pros won by eighty majority, and in the third election, which was for the county, Trinity went pro by 159 majority. So you see the longer we have prohibition the better we like it. In all three elections, Bro. S. H. Morgan, Chaplain of the Huntsville Penitentiary, rendered valuable service. Judges J. C. Williams, of Huntsville, and N. G. Kittrell, of Houston, both did good work in the county election.

The leading business men of the county took active interest. S. E. Barnes, of Trinity, was chosen county chairman, and performed his work well. He accompanied the speakers throughout the county, rendering valuable aid wherever needed, both by his money and presence. Bro. Barnes is a man of few words. He is a man of action. There is glory enough in the result of the election for us all, but injustice would be done those who were directly responsible for the result without this explanation being made public. The majority was small, but might have been increased by the presence of Ashby Stump and Mayor Riggins. The only regret is that the Houston Post, one of the great Texas dailies, failed to give its readers the news of the election, after the result having been wired to them on the night of the election.

S. H. PARK, Trinity, Texas.

THE CHOIR VISIBLE.

What is more touching than the voice in song? What is more powerful? How motionless a great crowd will sit while some sweet singer tells the story of life in one of its many phases! How often hard hearts are broken by the soft words of some old hymn! A beautiful voice is the divinest gift! It is a special gift that few possess. While there are few that can boast of this gift, this few can but be a power for good in the world, or for evil. The vile song of the drunken vagrant may bring man to drink of the poisonous liquor that will wreck his physical being and doom his soul; the hymn sung by a person devoted to God may win souls for the Christ and the beautiful home above.

All music, except the vile, has something elevating about it—something that arouses our better selves. Even the strains of the grinder's organ make many a little heart rejoice. But there are kinds of music and places of music that must be considered, lest we abuse this divinest gift. The loud strains of the orchestra and the high note of the classical song are appreciable at the opera or theater, while the words and music of the hymn would be entirely out of place there. We go to these places for purely musical and educational purposes. It is there that we hear the great masterpieces. It is there that we divine each strain and listen for music only—we listen, we love, and we appreciate.

But from the opera we turn to the church. We go to the church to hear the word of Truth. Our souls are athirst for the bread of heaven. We go there expecting to hear the gospel sung, prayed and preached. Hymns, good and old-fashioned, are sung; we join our voices and prayers, and the minister, too, mingles his voice and worships with his flock; we see from the earnestness of his face that prayer and praise are ascending from his heart to God. After half an hour in the worship has gone by, the choir comes to the front, and a kind of musical dialogue follows. They sing, the music is good, but where are the words—the bread of heaven on which our souls feed? They sing, we listen, but whose soul is blessed, whose life made nobler? As they sing, we watch the minister; he looks up, then down, he does not pray for God to bless the words of his choir. He knows it is useless to ask God to translate for his Church. So he prays earnestly that he may speak the plain words of truth to his hungry fold. And, though he may not think it in so many words, if he is a true minister of God, desiring the good of his people and the glory of God above the glory of his Church and its pastor, he prays God to hasten the day when the Christian world will discriminate between the two musics—church and opera.

To discriminate between the two musics, a few illustrations will suffice. One cold, dreary night during the Civil War, when Ira D. Sankey was on duty, he was lonely and began to sing, in a voice consecrated to God, that good old hymn, "Jesus, Lover of My Soul." Several years later he was crossing the Atlantic, he was alone on the deck, and was singing the same old hymn. A man on board recognized that it was the same wonderful voice, singing the same old song that he had heard during the Civil War. He went to Mr. Sankey and asked him if he was not on duty on a certain night, in a certain winter, on a certain battlefield. Mr. Sankey told him that he was. The man reminded him of the song. But Mr. Sankey did not remember to have sung on that particular night. Then the man told him that, as he lay in his tent that night, the words of that good old hymn came to him and were the means of saving his soul. Suppose Mr. Sankey had sung the same hymn in or above the line, and in some unknown tune? Suppose he had, it makes no difference how beautiful the tune nor how well rendered, the divine truth would not have reached the man's heart. For there are few that see the divine hand or hear the divine voice except some one says, "Here is

God; he speaks to thee." Once there was a meeting going on at a certain church. It seemed that men could not be moved. Great crowds gathered to hear the minister preach. He was an able preacher, and it seemed that men were deeply convicted. One night, as the great crowd gathered, the good minister felt as if he would lay his own life down if he could by this act bring these people home to God. He prayed very earnestly that something might be done that very night to break the hard hearts of those men and cause them to start home to God. After he had preached, he invited a young lady with a very ordinary voice to sing "Beckoning Hands." She at first asked to be excused, but he had heard her sing it in her own home, and begged her, for Christ's sake, to sing it. She sang it. There was a hushed silence as she sang, and when she had ceased to sing the minister stepped down in the altar, and without a song invited the people to come to Christ. There must have been twenty that came. More than a dozen were converted. After the services had ended, a young man that had been very wicked, and who had been converted as the young lady sang, came to her and told her that that song had broken his will and that he had accepted Christ as a personal Savior.

And, furthermore, operatic music is worldly, and belongs to the week, with other business, pleasure and education. That it is worldly is easy enough to prove, for when a Church is in the midst of a revival, and souls are coming home to God, and the whole Church is longing for souls, the choir sings "Almost Persuaded," "Too Late," "Jesus Calls Thee Home," and "My Son, Give Me Thy Heart." Unlike the Sunday morning in a certain big city, when a little girl came in from church, her mother questioned her about the music that the choir had rendered that morning. "Mamma," she said, sweetly, "I think they sang 'The Overflow of the Rhine!'"

The Church that first takes its stand for God, to be a power for him, and loses sight of self-aggrandizement, will start the great revolutionary wave of pure Christian worship, purged from the world and the worldly. That Church will fire the first gun in the great battle between pure worship and the mixed worship of to-day.

While the worship of to-day is mixed, we are happy to say that it is mostly pure. Suppose our ministers preached in Latin or Greek, or the Bible was written in hieroglyphics? How many would understand the words of their pastor? Or how many would read the divine truth for themselves? Let our ministers speak to us in foreign tongues, our Bibles be written in unknown letters, and our choirs sing to us in operatic music, and we look and bar from the earth the power of the gospel, the happiness of the people and the glory of God. Then, although our ministers should cry out like the priests of Baal, the choir sing as though they would burst their throats, and the words of the Bible written on the clouds of heaven, there would be none to hear, for to hear is to understand.

But this is not true, for our ablest ministers are proclaiming the divine truth in the simplest language, and our Bible is open to all. And the day will come when, like the revolutionary wave that spread over all Europe in the sixteenth century and demanded the primitive form of worship, our American Church shall see and feel the revolutionary wave of pure worship that shall purge the old Church of Zion from the last taint of the world; for the sacredness of the place and the purpose of the service forbid that we should admit even a little of the world.

N. STERLING, Austin, Texas.

SPECIAL NOTICE FOR COMMITTEES OF EXAMINATION.

A number of members of the "Examining Committees" of the several Annual Conferences in Texas have asked that a date be fixed for a meeting of those committees who attend the Institute of Biblical and Theological Study to be held in Georgetown, August 26 to September 5, 1 name August 27 as the day. It would be well and in accord with the purpose of the General Conference if every member of those committees could be present. The number that have shown a lively interest in this work and have declared their purpose to be present is most gratifying.

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THE ORPHANAGE.

To the Friends of the Orphanage—Greeting:

For the first time in the history of the Orphanage, Mrs. Vaughan and I have both been absent from the Orphanage for a month's rest. We have had a delightful stay here for four weeks, but it is not of ourselves that I wish to write, other than to express our gratitude to God for his blessings upon the children and upon those in charge during our absence from them. Health and happiness has abounded, and we return with renewed vigor and purpose.

Will the pastors and our friends kindly note the following:

The past year has been the best of our history. Our receipts for current expenses is the smallest. We are very much behind. Only about one-third of the pastoral charges have sent anything up to this time. Now, because our lay brethren will meet with us the last of October for the first time, and because our conference boundaries will be changed this fall, making one conference less in the State, and because we very much need the money, will all our pastors please send me the assessment for the Orphanage the first of September? God love you brethren. You can do this. We need it so much. We also need boxes of clothing for the coming winter. Clothing for boys and girls of schoolable age is what is needed most. Let there be a generous response, and God's blessing will be yours. We will be at home by the time you read this, looking for your answer.

W. H. VAUGHAN, Ashbury Park, N. J.

TO SUPPORTERS OF METHODIST ORPHANAGE.

The necessity of placing a furnace to heat and for cooking purposes is on us at the Home. The stove is now inadequate. Therefore, I suggest that each P. C. write to the Advocate what amount he will agree to raise by November 1 to pay for same. A first-class machine delivered and set up will cost about \$2500. The order will have to be given at once to have it by cold weather. I will raise \$300 of it. Who next?

ABE MULKEY, Corsicana, Texas.

AN APPEAL TO THE MEMBERS OF THE EAST TEXAS CONFERENCE.

Dear Brethren—The following note from Rev. Seth Ward explains itself. You can see by this that we are behind, and the state of the case is somewhat distressing. Dear brethren hasten to the aid of our General Secretaries. The treasury is depleted. The cause will suffer if there be a falling off anywhere. Let's keep up the good record already made. Every one should determine that we shall have full assessments. Now is the time to aid the cause. These summer months are trying on the general treasury. Let's begin our collections at once, and not stop until we shall have obtained at least our full assessments.

A. S. WHITEHURST, Texas East Texas Conference.

Rev. A. S. Whitehurst, Treasurer East Texas Conference, Board of Missions, Lufkin, Texas.

My Dear Brother—We have just gone over the payments made by the several Annual Conferences on foreign mission assessment for the current year, and have compared these with payments made to the same date last year. Some are in advance of last year; many are much behind.

We notice the East Texas Conference paid to August 1, 1901, \$2381. This year your conference paid to same date \$1970—\$1321 less than was paid to same date last year.

The Treasurer of the Mission Board feels such deficiencies quite keenly, as we are compelled to borrow funds to carry on the work.

We hope the East Texas Conference will repeat the splendid record made last year by paying the assessment in full.

SETH WARD, Nashville, Tenn.

THE WHITE ROCK CAMP-GROUND.

Another session of this famous camping-ground has passed into history. Each succeeding year shows a growing interest in the great revival. Last year there were but sixty-two campers, whereas this season there were ninety-two families encamped. Nature could hardly have furnished a better place for such a meeting. The ground contains forty acres. The commodious tabernacle is situated on a high and open knoll. This prominence is surrounded, as in the shape of a horse-shoe, by a densely shaded place that affords shelter for the thousands that attend the gathering. This annual revival stretches its history back to times long before the Civil War. There are those who have labored with penitents at that sacred altar for over half a century. The memory of these

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years make this old camp-ground a hallowed spot to many. I marked the fact the sons and daughters of these old veterans, many of whom have entered into rest, are keeping up the altar-fires at the shrine, where their fathers and mothers worshipped in the years gone by. The camp-ground is owned and supported if I mistake not by four churches—namely, Plano State Church, Renner Farmers Branch and Cochran and Caruth Circuits. The attendance, however, brought representatives from Methodist throughout all these regions. This season Rev. D. J. Martin had oversight of the revival. His work was a marked success, as was indicated by the moving resolutions adopted on the closing night. Among the preachers who labored with him were W. H. Rogers, W. D. Mountcastle, J. Martin Nichols, J. D. Majors, Dr. Jas. Campbell. The faithful laborers, Messrs. Moberly, Reddick, Rose and North, rendered efficient help. A grandly number of conversions attested God's power to save. The same meeting was a wonderful benediction to the religious people. It is the universal verdict that this season's revival was the most blessed and helpful had in many years. May its history be perpetuated and its influence abide forever.

J. MARVIN NICHOLS

UNANSWERED LETTERS.

- Aug 14—W. O. Shugart, a. k. W. W. Horner, sub. J. C. Wilson, sub. J. T. Hicks, sub.
Aug 15—F. A. Downs, sub. have attention. J. F. Tyson, sub. W. D. McKown, sub. R. J. Smith, sub.
Aug 16—W. F. Gibbons, sub. have attention. E. W. Solomon, sub. attention. S. N. Allen, sub. W. E. Caperton, sub. H. M. Glass, a. k. J. A. Bires, a. k.
Aug 18—Clude R. Garrett, sub. S. J. Vaughan, sub.
Aug 19—S. W. Turner, sub. W. K. Simpson, sub. M. L. Dickey, sub.
Aug 20—G. F. Boyd, sub. J. L. Mills, sub. W. K. Rucker, sub. E. H. Loveloy, has attention.

To walk when we intended to run, to work when we intended to play, to give out when we intended to take in, to labor when we intended to rest, to postpone when we expected to achieve, and to do these things gladly and un- imply for God and love's sake—this is to meet the requirements of the Christ life.—S. White.

Love does not aim simply at the conscious good of the beloved object; it is not satisfied without perfect loyalty of heart; it aims at its own completeness.—Romola.

Sunday-School Department Epworth League Department.

Third Quarter, Lesson 9, August 31.

THE BRAZEN SERPENT.

Golden Text: "And as Moses lifted up the serpent in the wilderness, even so must the Son of man be lifted up: that whosoever believeth in him should not perish, but have eternal life."—John 3:14, 15.

The International Evangel gives us the following comments on this lesson:

A long interval lies between the events of the present lesson and those recorded in the preceding lesson. Miriam was dead, and Aaron was dead. It was in the last of the forty years after the going out from Egypt. Very few of the adults who had passed through the Red Sea were then living, and none of them survived to pass over at last into the promised land. It was essentially a people whose whole life had been spent in the wilderness. The fathers were dead, but the children had inherited many of their weaknesses and sins and among others the disposition to murmur.

The particular reason for the selection of the lesson included in the first four verses being associated with the story of the brazen serpent is for the purpose of illustrating how quickly the Israelites yielded to discouragement, even after some special proof of the divine favor and help. God had given them a marked victory over the Canaanites in direct answer to their prayers and as a seal to their vow. But the journey following was wearisome and the water was scarce and the manna on which they had subsisted so long seemed to them despicable and they fell into an old habit of complaining against God. That complaint, "Wherefore have ye brought us up out of Egypt to die in the wilderness?" and become monotonously familiar to the ears of Moses (Ex. 14:12; 16:7; Num. 12:16; 16:2). It was the inevitable wall and experience of every hardship. More than they gave utterance to it, and once only for we have no more of it after wards. The punishment by the serpents and their deliverance by the serpent of brass, appears to have cured them of their evil habit of murmuring.

This incident of the deadly bite of the serpent and the cure of that bite by the look to the uplifted serpent image is another of those great and impressive object lessons for the teaching of spiritual truth of which we have found so many in this history. It was an object lesson at once retrospective and prophetic. The biting and poisonous serpents carried the thought back to the serpent of the first temptation by which sin first came into the world, and the uplifted image looked forward to the cross of Christ by which the world's redemption was to be accomplished. Jesus referred to the incident as typical of his own death (John 1:14, 15).

The order of this story represents very accurately the history of humanity's sin and the process of its salvation. First of all there was the sin, the sin of unbelief and disobedience, then the penalty of death incurred by that sin, then the confession of the sin; then the service of an intercessor; then a sign of deliverance by which salvation came through a look. It was the gospel story in panorama, and furnishes the world with a striking figure for the illustration of a divine salvation received by man by a simple act of faith. On the supposition that these records are not real history, or that the events were not under the direction of Him who looked forward to the coming of Jesus into the world and to His atoning death, such a narrative as this is difficult of explanation. Recognize it as a prophetic symbol, and its meaning is clear.

There are several marked correspondences between the saving of the Israelites by means of the brazen serpent and the saving of men from sin through Christ crucified. In the first place the sign of salvation was prominently lifted up so that all might see it. In the next place the uplifted serpent was the only means by which any one could be saved from the bite of the serpent. In the third place the uplifted serpent was but the symbol of God's healing power. And finally the part required of the victims of the serpents' bite was exceedingly simple, but still absolutely necessary. It was only a look, but without the look there could be no healing. It is easy to see how in all of these respects the analogy with the cross of Christ is very close. This lesson is the Calvary of the Old Testament. And it is significant that after the setting up of the brazen serpent came the entrance into the promised land, as after the cross came the Kingdom of Heaven.

The church that is at peace with wickedness can never know the peace of God.—Ran's Horn.

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Address all communications intended for this department to Rev. W. W. Watts, Nacogdoches.

Topic for August 31: "Common on and Transformation."—Ex. 31, 29-35; Luke 9, 28, 29.

HOME READINGS.

- Monday, August 25—Lonely Prayer, Matt. 11:22-27.
Tuesday, August 26—Paul's three years, Gal. 1:11-18.
Wednesday, August 27—Elijah's retirement, 1 Kings 17:1-6.
Thursday, August 28—Moses and the bush, Ex. 2:1-6.
Friday, August 29—Samuel at night, 1 Sam. 3:1-10.
Saturday, August 30—Jonah's prayer, Jonah 2:1-10.

This marvelous scene, commonly known as the Transfiguration, is one of the most noteworthy to be found in the Scriptures. It stands out by itself as most remarkable in its miraculous display, its important teachings, and its permanent effects. In this age of much doubt and disbelief in the supernatural of increasing trust in the material and decreasing faith in the spiritual, the lessons of this mountain scene which teach nothing unless they teach belief in the supernatural and divine, are much needed. When men are seeking rest for the soul's demands in business and pleasure, in books and philosophy they need to be reminded that soul rest, and soul safety, are found in Jesus only. "Back to Christ," needs to be the watchword of Christendom to-day.

QUINT OF THE TRANSFIGURATION.

There were several purposes in the Transfiguration scene, some of which are as follows:

1. Encouragement to the Disciples. Jesus, before this, had given his disciples glimpses of his sufferings and death, which had startled and shocked their faith and disappointed their hopes. Now he gives them a view of his coming glory. They now see the crown beyond the cross. The veil is parted, and they behold the glorious realities on which the future of the Messiah and his work are founded.

2. The faith of the disciples was strengthened. Hitherto they had seen Jesus only in human form, with the flashes of divinity which shone through his miraculous works and heavenly words. Now they see his real nature, his inherent and essential divinity blazing out through the serene and sackcloth of his humanity. Henceforth their faith that Jesus is the Messiah, the Son of God, will remain unshaken, and they can bear witness to what they know and have seen.

3. The disciples would understand the reason of the death on the cross. The subject of their conversation, the death on the cross, would enable the disciples to see the importance and necessity of Christ's sacrifice and departure. The atonement was the great event of the world's history. This was the real founding of the Kingdom of God, and the beginning of those glorious times which the prophets had foretold.

4. It showed the disciples the real harmony of the old and new dispensations. They would now understand how the gospel was the fulfillment of Moses and the prophets; how loyalty and faithfulness to Jesus Christ would constitute their whole duty, and the essential unity of the Church for all time.

LESSONS FROM THE SCENE.

1. We are reminded that ascension is needed for the highest sort of devotion. Jesus and his three disciples had withdrawn to the mountain top for special communion with God. In this busy age the quiet hour of meditation and the secret hour of devotion are greatly needed to prepare the Christian for faithful service.

2. We learn that the devotional spirit sees new glory in Christ and in his Word. When Peter and his companions retired apart with Christ, he was transfigured before them, and Moses and Elijah shared his brightness. This came to the disciples in the hour of devotion. So, when we give ourselves to the devotional study of the Scriptures, new radiance and strength help break forth from its pages for us.

3. We are taught that devotion is not the whole of life. Peter wanted to remain on the summit permanently.

But he did not fully understand his duty. There was a world to be redeemed and how could it be accomplished if Jesus held back on the mountain from the cross? There was, even at that moment, a poor demoniac in the valley waiting their descent in order that he might be cured. The disciples themselves, having been refreshed and strengthened spiritually by this period of devotion and heavenly vision, were now to go in the strength of this spiritual uplift and power to perform service for others. The heavenly vision is to lead to earthly service. Devotion furnishes support for the performance of the duties and the endurance of the trials of life. And, young people, remember that your great advantages of Bible study of religious training of Church privileges, of devotional opportunities—all call upon you to render faithful and efficient service for God and humanity. To whom much is given, of whom much shall be required. Your vision of the divine is intended not only for your own spiritual enrichment, but for your increased activity and usefulness in the Lord's work.

SIDE-LIGHTS.

Paul saw a bright vision on the Damascus road, and forthwith he began to preach the gospel.

Peter saw the vision on the housetop, and straightway he began to baptize Gentiles.

Moses' rebuke was effective because he had just come down from the mount of vision. You cannot rebuke men on their level.

Christ could not remain on the mountain-top because men were in need of him in the valley, and he began leading them as soon as he got down.

We think of heavenly visions as if they were always of duty, but often they are of beauty, of privilege, of joy.

We see nothing but what we have eyes for the seeing. Heavenly visions come only to men of heavenly mind. If you want visions, first make sure that you will obey their commands.

The visionary ideal is the best of labor. The value of work lies in what the worker can see beyond his work.

God sends no vision that has not first to follow you up, and hands to help you on.

Seeing is a matter of education. How much more an artist can see in an art gallery than a clown! Train yourself for heavenly vision.

The eyes of sailors, accustomed to range over great distances unimpeded, are much sharper than ordinary eyes. The more you practice on heavenly seeing the more you can see in the heavens.

POINTS FOR THE PRESIDENT.

Arrange for a "Chain-meeting" for this topic, that is, ask every member of the society to come with some thought written or memorized bearing on the topic, and as one reads or recites his thought, he will name his successor, and so on until all have taken part. This will make a very interesting meeting, and profitable as interesting.

A living, loving Christian—true of tongue, honest of heart, pure of conduct and yet lovable in daily life is the most unanswerable argument for Christianity.—Rev. T. L. Cuyler, D. D.

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WHAT WOULD I DO?

If I were a bird, with a nest in a tree, I would sing a song so glad and free...

Fair little maid, if I were you, I should always try to be good and true.

I'd be the merriest, sweetest child On whom the sunshine ever smiled.

—Early Days.

LETTER FROM CHINA.

Amid the various causes of fear and unrest among the people, the prevalence of the dread disease, cholera, throughout Eastern Asia is one of the most serious causes for anxiety at the present time.

We have had friends of whom we have not only beautiful memories which will be with us always...

We have read the legend of a King who had a magnificent palace, with golden gates, but it was the law that no one might enter there who had not performed some great deed.

So one day each of us will stand at the golden gates of the kingdom of heaven. This King will not measure our claim by the number of our great deeds, but he will say, "Inasmuch as ye have done it unto the least of these my brethren, ye have done it unto me."

The place of the material ministry in Christian work, it seems to me that there can arise no question in our minds when we remember, as Hillis tells us, that only three times did Christ raise his hand to build a monument.

of the death from ptomaine poison of twelve boys, sons of missionaries and others in the China Inland Mission School of that place.

A. P. PARKER, Shanghai, July 11, 1902.

PLACE OF MATERIAL MINISTRY IN THE CHRISTIAN WORK.

In our devotional department, Sunday-school and from the pulpit we teach and learn the doctrines of our Church; by our material ministry we try and prove them.

Up the mountain steep and high, You can stand while the valley lies, While the multitudes go by.

Up the mountain steep and high, You can stand while the valley lies, While the multitudes go by.

MARGARET E. KENNEY

MARRIAGES.

Harrison-Townsend.—At the home of the bride's mother in Wilmot, Texas, Sunday July 20, 1902, Mr. Chas. O. Harrison and Miss Annie Townsend, Rev. W. C. Braswell officiating.

Hurr-Holt.—At the home of the bride's parents in Wilmot, Texas, July 21, 1902, by Rev. W. C. Braswell, Mr. Henry Hurr and Miss Betsey O. Holt.

Newman-Fitch.—August 11, 1902, by Rev. J. P. Mossett, Mr. J. S. Newman, of Collin County, Texas, and Miss Mary Fitch, of Tarrant County, Texas.



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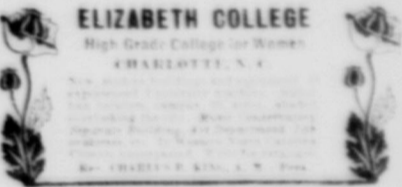
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WOMAN'S DEPARTMENT.

The minutes of the twenty-second annual meeting of the W. F. M. Society, Northwest Texas Conference, held in Granbury, June 14-17, 1902, came to hand a few days since, and give a most creditable showing of the last year's work of this active and progressive society.

The Recording Secretary W. F. M. Society, North Texas Conference, calls attention to the fact that the publication of the minutes of recent annual meeting of the society, of which she had charge, is now completed, and she has forwarded the minutes to Mrs. Geo. Sexton, of Gainesville, the newly-elected Corresponding Secretary, for distribution among the officers and auxiliaries of the Conference Society.

A SKETCH.

She was a comparative stranger in the little city of N—and a dressmaker, just a poor dressmaker, but a "lady born and bred" with all a lady's instincts and tender desires. She had moved there from a smaller place where she had lost hope of comfortable support. Left to her own resources some years before, she had carefully mastered her art and could make dresses tasteful enough for "any lady in the land," and for a time support seemed within reach. But sickness, with its attendant expense, brought debt. Then, before that was discharged came competition and lowered prices, and life had become a struggle for mere existence.

Just then a sturdy young fellow of ten came whizzing by on a bicycle. It was not his own, but one that its owner was generous enough to lend to the boys who had none, and he was taking his turn while the other boys lay on the grass and played jackstones, wishing as he rode along, "My! if I only had a wheel for my trip to the farm!"

"Ting-a-ling-ling!" rang out the bell of the bicycle sharply, and as he slowed up the other boys half rose and looked wonderingly. They could see nothing to ring for.

"What was it, Dick?" they inquired. "Oh, nothing but a sparrow. I was afraid I would run over it; the little thing stood so still right in front of the wheel."

"Ho, ho! Rings his bell for a sparrow!" sneered the other boys as Dick dismounted. "Mamma's itty witty baby."

"I don't care how much you make fun of me," he replied good naturedly, yet not without a red flush on his brow. "I guess I wouldn't run over a sparrow, even when I could help it by ringing or stopping."

"Come here, please, Dick," called a voice from the door-step of one of the handsomest houses on the avenue. "You are the very boy I want to drive a pony to the country, and back. It is out the Darlington Boulevard. Would you like to go?"

"Why, yes, ma'am," quickly answered Dick. "I have an errand out there, and was just dreading the walk."

"Then I am glad you may ride. I was wondering whether I could trust one of those boys to be kind to Pet, when I overheard about the sparrow. That made me willing to trust you." —Junior Christian Endeavor World.

attentions. But as she sank day by day and remedies had no effect, the faithful friend who looked on, indignant that she had not had recognition and assistance before, cried in her heart—"Too late! too late!"

Delicate and delicious food that she had craved for, oh! so much, weeks before, were brought her now, but she could not bear the sight or the flavor of it. Even the odor of the beautiful flowers lavished on her room was unbearable—and as the friend lingered after the others had gone, she took them from the sufferer's room murmuring, "Too late, too late." And it was all "too late." Quicker grew the pulse and thinner the face until death pressed his icy finger on the feeble heart and it stood still. The cold body that had known only privation since girlhood was now daintily dressed; rare flowers were placed in the stiff hands that never held such before. But it was all "too late."

The contrite pastor having obtained a history of her life from a friend, with an eloquence born of contrition spoke beautiful and deserved praises over her but it was "too late."

These words of appreciation would have cheered her in the struggle—but were now "too late, too late."—A. C. C. in King's Messenger.

DICK AND THE SPARROW.

The lady of the house was standing in the vestibule, casting an anxious eye down the street.

"Are there no boys in sight?" asked a voice from within.

"Yes, plenty of boys on the street, but you know how particular I am about Pet. I should like to be sure that the boy who rides her will not be rough with her."

Just then a sturdy young fellow of ten came whizzing by on a bicycle. It was not his own, but one that its owner was generous enough to lend to the boys who had none, and he was taking his turn while the other boys lay on the grass and played jackstones, wishing as he rode along, "My! if I only had a wheel for my trip to the farm!"

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"Then I am glad you may ride. I was wondering whether I could trust one of those boys to be kind to Pet, when I overheard about the sparrow. That made me willing to trust you." —Junior Christian Endeavor World.

A FELLOW'S MOTHER.

"A fellow's mother," said Fred, the wise. With his rosy cheeks and merry blue eyes.

"Knows what to do if a fellow gets hurt By a thump or bruise, or fall in the dirt.

"A fellow's mother has rags and strings. Rags and buttons, and lots of things; No matter how busy she is, she'll stop To see how well you can spin your top.

"She does not care—not much, I mean— If a fellow's face is not quite clean; And if your trousers are torn at the knee.

She can put in a patch you'd never see!

"A fellow's mother is never mad. And only sorry if you are bad; And I'll tell you this, if you're only true, She'll always forgive you, whate'er you do.

"A fellow's mean who would never try To keep the tear from her loving eye. And the fellow's worse who sees it not That his mother's the truest friend he's got!"

—Margaret E. Sangster.

WEST TEXAS CONFERENCE.

CONTINUED FROM PAGE FIVE.

fore in my life, both physically and spiritually. Our people still pound one at a time, but they always bring something we need, and, better still, they will pay my salary up in full. Our assessments are met in cash and subscriptions.

Bianconia.

H. M. Glass, Aug. 16: I have about made my sixth round on this large mission; traveled on rail, mail hacks, buggies and by the aid of friends, not less than 1675 miles; made 180 pastoral visits; preached 148 times at eight appointments; had some protracted meetings; received twenty-five into the Church, dismissed twenty-three by letter, and had twenty conversions; the people of God very much blessed. Rev. Joe F. Webb, the youngest presiding elder I ever saw, knows what to do in the chair and in the pulpit. His preaching edifies the Church and stirs the crowds to activity in a better life.

Rev. Hargrove and son, local preachers, are efficient in their work, and are of special help to the Church and the pastor. I like this part of Southwest Texas. I love and serve a good people. They love me. We are happy. Am very anxious to gather all my assessments in full. Seven young preachers have immediately succeeded me in this mission. In this difficult, large charge they have all left a good name. God bless and honor our young preachers. I am working to place many Texas Christian Advocates in the homes of my people.

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

NORTHWEST TEX. CONFERENCE.

Dawson.

C. G. Shutt, Aug. 18: We closed a great meeting last night at Mt. Zion. Twenty-five conversions and twenty-four added to the Church. Rev. W. N. Curry, of Arlington, did us very fine work for six days.

Truby Circuit.

Geo. A. Nance, Aug. 16: Meeting runs this week at Delk. Four conversions last night, four the night before, twelve in all. Meeting continues. Bro. W. J. H. Ellis, L. P., starts the meeting for me at Truby to-night.

Milford.

M. C. Dickson: Our meeting at Derr Chapel resulted in over thirty conversions and twenty-seven additions to the Church. Rev. Henry Grimes did the preaching for us. Derr Chapel has not had a revival in ten years. The Church has heretofore been dead in every respect, but we have better days ahead of us for Methodism at that place.

Munday.

Ed R. Wallace, Aug. 12: The Goree meeting has been a grand victory. As the people were busy, I just preached at night, except five days. I preached to large crowds for fifteen nights and the five days. We had thirty-two conversions and thirty-five accessions to the Church. I baptized eighteen with water. I have had ninety-six conversions in three meetings, and received 144 this year. I go to Midway—a new place—to-day.

Alma Mission.

W. Vinsant, Aug. 14: We have just closed a glorious meeting at Alma; about one hundred conversions; fifty-five additions to the Church; more to follow. A number will join other Churches. Bro. J. L. Smith was with us, and gave us some faithful service. We are now in the midst of a meeting at Sessions; just started; a number were converted last night; three joined the Church. We are praying for a great meeting at this place. We have had a revival ever since we came on the work. The people of Alma gave the preacher a pounding last week. Two hundred pounds of flour were brought in, and so many other eatables we can't mention them. May God bless the donors.

Ovilla.

Geo. W. Kincheloe, Aug. 18: Our Ovilla camp-meeting closed last night, with a great prohibition sermon by Jerome Duncan, the results of which will be felt and more fully realized in the Ellis County prohibition election August 30. Bro. Duncan did most of the preaching, to the delight and edification of my people. W. J. Ramsey, of Chattanooga, Tenn., led the singing. Bro. Ramsey excels any one I ever heard as a leader of singing and a worker in revival meetings. He sings the gospel with Holy Ghost power. Our Texas preachers would do well to offer him some inducement to move to our

State. Results of meeting, about forty conversions, eight infants baptized, a number of family altars will be erected and the Church in a better spiritual condition than it has been since this pastor took charge of work. Bro. Atchley, of Cedar Hill and others rendered valuable aid. We are now in a meeting at Red Oak, and are praying for and expecting a great meeting.

Mart.

C. Davis, Aug. 16: We have just closed out our sixth and last protracted meeting for this charge. The Lord has been with us in saving grace and power. He has given us health and strength to do the work; sent us earnest, faithful brethren to help us, and we rejoice that our labors have not been in vain. We have had eighty-two conversions, one hundred accessions to the six Churches in the charge. The foundation is now being laid for a new church in Mart, to cost \$2500, of which we have in good subscriptions nearly \$2200. We hope to have it ready for our fourth Quarterly Conference. Our conference collections we hope to get in full, having now about 75 per cent in subscriptions for which we thank God and take courage.

Haskell.

R. B. Young, Aug. 11: We closed a good meeting at Haskell last night. Bro. C. M. Shuffler preached for ten days. He is a strong, fearless preacher of the gospel, and many were moved by his ministry to a better life. Bro. I. E. Hightower did the preaching the last three days, and it was done well. Bro. Leslie Hightower, son of the preacher, did faithful service in the singing. As a result of the meeting there were about forty professions, most of whom will join some Church. About twenty-five of these will join the Methodist Church. Owing to a heavy rain storm Sunday, several of this number were not received. Our collections are all covered with gilt-edge subscriptions. We expect Haskell to make the best record this year of its history.

Richland.

R. H. Heizer, Aug. 12: Our meeting at this place began the 3d inst. and closed the following Friday night. It was a grand success from the beginning until the close, under the wise and stirring efforts of Rev. H. B. Laney, L. D., junior preacher at this place, who generated the meeting and did the most of the preaching. The Church was wonderfully revived and placed on a higher plane of Christian usefulness. There were four bright conversions and fifteen reclamations. Rev. E. A. Bailey, our well-beloved presiding elder, was in the meeting a few days, and preached three soul-stirring gospel sermons, which will bear fruit for days yet to come. If this Church and other appointments keep on growing, and pay up their assessments, the work will be divided and there will be a Richland Mission. We are now in our second meeting at Woodland, and are looking for great victory. Bro. O. T. Richardson, who was converted in our other meeting, is a power indeed. He is superintendent of the Sunday-school, and is doing grand work for the Master. Wortham charge has been blessed with several gracious revivals; about seventy conversions and fifty-odd additions to the Church. The preacher who is lucky enough to be read out to this charge next year will find himself surrounded by a loyal people.

Diminished Vitality.

Some people talk very flippantly about diminished vitality. They don't stop to think that vitality is the principle of life—that it is that little understood something on which every function of their bodies depends. Diminished vitality is early indicated by loss of appetite, strength and endurance, and Hood's Sarsaparilla is the greatest vitalizer.

Table listing train routes and schedules for Waco District—Fourth Round, including destinations like Elm Street, Hewitt, at Spring Valley, West, Abbott, at Abbott, Eddy, Moody, Mount Calm, at M. C., Troy, at Troy, Lorena, at Robinson, Morrow Street, Peoria, at Peoria, Mart, at Mart, Morgan, at Morgan, Whitney, at Whitney, Aquilla, at Aquilla, Rosqueville, at Evergreen, Fifth Street, and Austin Avenue, with dates and times.

There is nothing in human life so precious to God, neither clever words nor famous deeds, as the sacrifices of love.—Ian Maclaren.

You may naturally be a very smart person; you may be so gifted that you can do almost anything, but all that you will do will lack perfection if you do not do it with all your heart and strength.—Christian Endeavor World.

WHISKY.

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

The wealth of a man is the number of things which he loves and blesses, which he is loved and blessed by.—Thomas Carlyle.

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

The world needs an inside religion evidenced in outside realities.

GULF, COLORADO AND SANTA FE EXCURSION RATES.

Birmingham, Ala.—National Baptist Convention (colored), September 17 to 24, 1902. Limit September 25, rate one standard first-class limited fare for the round trip. Macon, Ga.—Annual meeting Farmers' National Congress, October 7-10. Limit October 15, rate one standard first-class limited fare for the round trip. 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, plus 50 cents, member's fee. Montego, Tenn.—Montego Sunday-School Institute, August 11-22. Limit August 25, rate one standard first-class limited fare for the round trip.

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.

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MODERN CR

The Yale lectures Smith, published under "Modern Criticism of the Old Testament" analyzed the results of criticism to an extent hitherto. It seems, therefore, to meet some of the needs of this lecturer of controversy, but servatism intelligently than the Old Testament a divine revelation. Any critical contradictions that rev-plausible, must be taken our position. It is well for us to every legitimate at long run we have from critical invest-while there is danger of these critics, and plenty of a few of their hasty conclusions I write.

There are two fundamental points in Prof. Smith's book—Testament as a canon of revelation, the Pentateuch followed Nehemiah; that the Pentateuch is the Hagio-settled until the co-(A. D. 90). Second, the Pentateuch is exclusively through raw's history.

If the Mosaic author of the Pentateuch is an active view of the canonized. Against that is practically but the Israel from Gideon's time, viz: "The religion of Israel from Gideon's time as if there were no Moses and those at least and the Priestly Code reply.

1. The comparative historians concerning nothing for three regular and order law furnishes no material. Only the law was the rare extreme of the Judges, then often refer to historians in the Old Testament as if they were no more and did—only that God's purpose in re-

2. In order to substitute claim it is necessary to bring a large part of the law to a date subsequent to the date of the Pentateuch. In setting the term Elisha's time, Dr. Smith often refer to Deuteronomy, tells us the law was found in two centuries after the law to have been a pious fraud, promulgated by Shaphan, with the ceiving Josiah into reforms which they express command of Moses. To these generalities we therefore

Three references (2:1, 20 and 3:4). W and Samson were members of Israel, but del-parative silence of the law is wickedness of the Judges. The books of the record of institutions incomprehensible on the Mosaic law was, and brevity pass on to the clear Kings Chronicles, etc. Kings contain ences to the law (1 Kgs. 14:6, 17:34, 37, 24:6, 25:1, 30:16).

ever, assign Kings to fore the Exile and B. C. and assert that were the work of redactor. But these law are put into the long dead. For example records that in h charged Solomon, s charge of the Lord's His ways, to keep His commandments and His testimonies the law of Moses." say this history is If he did say it, the They argue in a proof of its late date time claiming that the law imputed to tions of the history was not in existence Such an unscientific worthy of our confid- The frequent met

WHISKY.

anything that walks the earthy habit. Any reference you

S. HILL, Greenville Texas.

health of a man is the number which he loves and blesses. he is loved and blessed by— Carlyle.

the Baby is Cutting Teeth. Use that old and well-tried remedy, SLOW'S SOOTHING SYRUP, for children. It soothes the child, softens the gums, cures wind colic and is the only safe, reliable and effective remedy. Twenty-five cents a bottle.

world needs an inside religion and in outside realities.

COLORADO AND SANTA FE EXCURSION RATES.

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had my Sewing Machine and like it splendidly. It sews well as it did the day I received it. MRS. KITTIE BIGERSTAFF, Dallas, Texas.

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MINERAL WELLS, TEXAS.

HEALTH AND PLEASURE REPORT OF THE SOUTH.

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MODERN CRITICISM.

The Yale lectures of George Adam Smith, published under the title of "Modern Criticism and the Preaching of the Old Testament," have popularized the results of the negative criticism to an extent hitherto unknown in America. It seems desirable, therefore, to meet some of the main positions of this lecturer, not for the sake of controversy, but to make our conservatism intelligent. For the Christian the Old Testament Scriptures as a divine revelation are self-evidencing. Any critical conclusion which contradicts that revelation, however plausible, must be wrong. But having taken our position within the fortress it is well for us to strengthen it by every legitimate argument. In the long run we have nothing to fear from critical investigation, but meanwhile there is danger lest some, overawed by the reputation for learning of these critics, and desirous by the plea of a few of them, should accept their hasty conclusions. For such do I write.

There are two fundamental errors in Prof. Smith's book—first, that the Old Testament as a canon began with Deuteronomy in Josiah's time; that the Pentateuch followed in the days of Nehemiah; that the prophets were admitted before 299 years B. C., and the limits of the Hagiographa were not settled until the council of Jamnia (A. D. 90). Second, that the Old Testament revelation was chiefly, if not exclusively, through the events of Israel's history.

If the Mosaic authorship of the bulk of the Pentateuch is admitted, the negative view of the canon must be abandoned. Against that authorship there is practically but one historical argument, viz: "The religious leaders of Israel from Gideon to Elisha behaved as if there were no such laws in existence as those, at least, of Deuteronomy and the Priestly Code." To this we reply:

1. The comparative silence of the historians concerning that law means nothing for three reasons: (a) The regular and orderly obedience to law furnishes no material for the historians. Only the unusual is recorded. (b) If obedience to the law was the rare exception, as in the time of the Judges, the historian would not often refer to it. (c) The brief histories in the Old Testament do not tell us all the religious leaders said and did—only that which bore upon God's purpose in revelation.

2. In order to substantiate this critical claim it is necessary not only to bring a large part of the Old Testament to a date subsequent to Elisha on insufficient evidence, but also to impugn the veracity of the records. In setting the terminus ad quem in Elisha's time, Dr. Smith frees himself from the difficult task of eliminating all references to Leviticus and Deuteronomy, tells us concerning Deuteronomy found in Josiah's time, over two centuries after Elisha: "The majority of critics believe this book of the law to have been the result of a pious fraud, promulgated by Hilkiah and Shaphan, with the intention of deceiving Josiah into the belief that the reforms which they desired were the express command of God revealed to Moses. To this general belief of the critics we therefore address ourselves.

Three references to Deuteronomy (2:1, 29 and 34). We remark: Gideon and Samson were not religious leaders of Israel, but deliverers. The comparative silence of this book concerning the law is due to the uniform wickedness of the people and the martial character of the mission of the Judges. The books of Samuel contain the record of institutions which were incomprehensible on the theory that the Mosaic law was not yet in existence, but brevity demands that we pass on to the clearer references in Kings Chronicles, and the early prophets. Kings contain at least six references to the law (1 Kgs. 2:3, 8:56; 2 Kgs. 14:8, 17:34, 21:8), and Chronicles five more (2 Chron. 17:9, 23:18, 24:6, 25:4, 29:16). The critics, however, assign Kings to the time just before the Exile and Chronicles to 300 B. C., and assert that these references were the work of the Deuteronomist redactor. But these references to the law are put into the mouths of men long dead. For example: 1 Kgs. 2:3, records that in his old age David charged Solomon, saying: "Keep the charge of the Lord thy God, to walk in His ways, to keep His statutes and His commandments and His judgments and His testimonies as it is written in the law of Moses." If David did not say this history is not to be trusted. If he did say it the critics are wrong. They argue in a circle by asserting David's silence about the law as a proof of its late date and at the same time claiming that the references to the law imputed to him were the additions of the historian because the law was not in existence in David's time. Such an unscientific method is not worthy of our confidence.

The frequent mention of the law in

Psalms assigned in their ancient inscriptions to David has no weight with the critics, for Dr. Smith tells us: "While the King's fame as the father of sacred minstrelsy appears inexplicable unless he actually composed some hymns, yet recent criticism has tended to confirm the impossibility of proving any given Psalm in our Psalter to have been by David." The biased judgment which the critics display here is well illustrated in dealing with the fifty-first Psalm. Here is a Psalm of nineteen verses bearing an inscription as old as the Septuagint: "A Psalm of David when Nathan the prophet came unto him after he had gone into Bathsheba." Seventeen of the verses agree admirably with this inscription, but Prof. Smith says: "The last two verses plainly fix the composition of the Psalm in the days before sacrifices had been resumed on the Temple altar and the walls of Jerusalem were still unbuilt." Our author says these inscriptions were "based on pure conjecture." But what better term can we apply to the critical conclusions? Generally speaking, a conjecture two thousand years old is better than one just born. Tradition is not always a safe guide, but it is much safer than the learned opinion of men removed by two millenniums from Old Testament times and living in a wholly foreign civilization. Furthermore, if the last two verses of Psalm 51 cannot be reconciled with its early date, why not consider them a later edition? Why is not this process as justifiable when it favors the tradition as when it favors the negative view? A careful reading of these closing verses, however, will show that they are perfectly consistent with the Davidic authorship.

Four, at least, of the prophets are acknowledged to have preceded Josiah. Yet they contain many references to the law. The proto Isaiah has seven (1:11, 2:3, 5:24, 8:20, 16:2, and 39:8); Hosea eight (3:3, 4:4, 6:10, 5:19, 8:12, 12:5, and 14:3); Amos four (2:4, 4:5, 5:22), and Micah five (4:2, 5:7, 6:8, 10:15). Yet all these passages are swept aside as later additions. A criticism which must resort to such expedients to support its unwarranted conclusions makes more difficulties than it removes. It invites us to believe the impossible because we cannot understand the difficult—that book after book was received by the simple minded Jews as the work of men long dead, that the skillful editors of these books were not shrewd enough to detect the contradictions in them which the modern critics consider so plain; that the flower of Israel's literature was produced during the decline and fall of the kingdom; that the prophets preceded the law, and finally that these incomparable books which have inspired the noblest devotion to truth were "pious frauds," "idealized history," "tribal legends," etc. So do the critics "strain at a gnat and swallow a camel."

A few remarks are necessary concerning the other fundamental error—that revelation consisted in a shrewd understanding of God's dealings with his people. This theory fails to account for the remarkable contrast between the Old Testament point of view and that of the nations around Israel. The Babylonians had traditions of creation, Adam and Eve, and the flood, as well as institutions like the Sabbath and sacrifices, which greatly resembled those of the Hebrews. Yet the Babylonian traditions were all ways from a Polytheistic standpoint and the Hebrew records from a Monotheistic. This certainly cannot be explained by any supposed intellectual superiority of Israel to Babylon, but only by a supernatural revelation. Dr. Smith quotes with approval the saying of Carlyle: "The Bible of every nation is its history." This may be true figuratively of other nations, but not of Israel. He says concerning the deliverance of Israel from Egypt: "Their prophets appeal to what has evidently been a long established belief among the people that Jehovah had not always been the God of Israel; but that He found them at a crisis in their history and offered His help in return for their obedience." But there have been events in modern times quite as significant of the providence of God as Israel's deliverance from Egypt. They were but an obscure nation and except for their religion would have been almost unknown in the world. The Reformation of the sixteenth century, the modern development of commerce, the missionary movements of the past century, the wonderful spread of education—humanly speaking—are vastly more important than anything in Israel's history and invite the meditation of men quite equal intellectually to Israel's prophets. Yet no one will claim that their observations on the providence of God in modern history are comparable to the Old Testament. Revelation is more than providence. Inspiration is more than genius. God uses both, but supernaturally gives His truth. Thank God, in quoting the Old Testament we are not stepping upon moss which may give way be-

neath our feet, but are treading upon "the impregnable Rock of Holy Scripture."—Prof. John H. Raven, D. D., in Christian Intelligence.

MRS. ROSA ELLEN LANDON.

Among the eight persons who lost their lives by the burning of the Landon Hotel of San Angelo, Mrs. Rosa Ella Landon, wife of the proprietor, was the only one resident of this city. She was near 33 years old, having been born in Wabash, Ill., Oct. 4, 1869. She came to San Angelo when a girl, and about sixteen years ago was converted and joined the M. E. Church, South. Had she lived till Sept. 19 it would have been eleven years since she was married to Mr. J. C. Landon of this place. She was generally known, as she showed an interest in all things that concerned the good of the people and the welfare of San Angelo. By the labors of her own hands, when a mere girl she bought a home and provided for her widowed mother and family. She was pleasant, affable in her manners, kindly disposed to all, forgetting herself in the interest of others, full of energy and business enterprise. Thus she came up from the walks of the lowly by the merits of her own character and conduct to the highest position of esteem in the community. She touched society at more points and for good than any other woman in San Angelo. It was the interest she felt in others, the self-sacrificing spirit that caused the loss of her life. She remained too long in the burning building trying to save other women and their children from the flames. The ones most needed here are those that heaven wants, and in mercy takes, as they are the best prepared.

The following resolutions, passed at a memorial service held by the people at the courthouse, explain themselves: Report of Committee on Resolutions.

"We, the friends, neighbors and fellow citizens of Mr. J. C. Landon, here in this memorial meeting assembled, do express to him our deep and heartfelt sympathy in the affliction which has fallen upon him with such awful suddenness and appalling power.

"In the death of Mrs. Landon her husband has been bereft of a most devoted wife and a kindly helpmeet, her family of an affectionate daughter and loving sister. The Church has lost an earnest Christian worker, and this community a most estimable, public-spirited and charitable woman. No one can estimate the good influences of the life of this noble woman, and all of our citizens mourn her untimely taking off.

"Of a kindly, unselfish disposition she was a friend to all and her friends, who were legion, loved her. Possessing an unusually wide circle of acquaintance, she was respected by all who knew her, for her lofty womanly character.

PREDESTINATION AND FOREKNOWLEDGE.

I am truly grateful to Bro. Dunn for his kindly interest in me and also in the very important subject as expressed above, and his gentle admonitions to me on the subject, for it is light that I am seeking and not controversy. But Bro. Dunn altogether misapprehends my position. I formulated a contrast between the idea of God, taking cognizance of all events as they occur or take place and the idea that he foreknew all things that would take place even from all eternity, and also knew what all men's actions and destinies would be when and before determining to make man and promulgate his race on the face of the earth, and I only gave what seemed to me to be the scriptural and logical deduction of the two ideas, with special emphasis of consequences of the foreknowledge system. I also endeavored to illustrate from scriptural facts and figures how it seemed to me possible for God to determine to bring things and events to pass in the administration of the affairs of his universe, as things progressed, and not necessarily be so determined from all eternity. Men can and do plan, and governments also things ahead, and forecast them and work to their accomplishment with an accuracy almost astonishing. How much more then can an allwise and omnipotent God do even infinitely more. Just here I will give two quotations of scripture, one from the Old Testament, one from the New, in support of the view that he does think plan, determine and bring to pass things after his own counsel, whether for good or chastisement. Read Isaiah 14:24: "The Lord of hosts hath sworn, saying surely as I

have thought, so shall it come to pass, and as I have purposed, so shall it stand." Here the Lord represents himself as "thinking," "purposing" and "confirming" or bringing to pass. Now turn to Galatians 4:4, 5, 6. "But when the fullness of the time was come, God sent forth his Son, made of a woman, made under the law, to redeem them that were under the law, that we might receive the adoption of sons; and because ye are sons, God hath sent forth the Spirit of his Son into your hearts, crying, 'Abba, Father.'" This system seems to have been provided for and was to supersede legal salvation of Mosaic system and we are to be saved by Christ and the operation of the Spirit instead of by law. But the Bible does not say this plan was devised from all eternity, but the farthest back we can trace it is to Genesis, where the scriptures say that the seed of the woman shall bruise the serpent's head, which is literally true whether intended to be understood so spiritually or not. I agree with Bro. Dunn fully that we are the arbiters in a very important sense of our own salvation through Christ and the mediums of faith, prayer and good works. I am not impugning the goodness, mercy or wisdom of God for I believe "he is too good to do wrong and too wise to err," but though he is God is liable to be misconstrued through our blindness and ignorance. I think where a system seems to involve evil consequences clearly, some other construction eliminating such objections or conclusions especially should be accepted if scriptural. I will conclude by analyzing one of Bro. Dunn's illustrations: "No human judge ever passed the sentence of death upon a guilty criminal who was not grieved at the heart to do so," etc. Now let us suppose that those judges brought those men into existence and they knew they would all act just as they did act and had the option of bringing them into existence or not, good or bad, with all that knowledge before them and did so, where would the responsibility lie for the evil? Manufacturers of machines know just how machines will perform before they are made, and are held responsible for sorry or defective ones. Men are not half as wise as God, and do err. We close by reiterating "God is too good to do wrong or too wise to err." F. C. McMILLAN.

The fact is no less than this, that the springs of our life and power lie outside of ourselves in Christ, are independent of the changes in our personal condition and furnish us with a joy and a strength which it is out of our power to understand or account for, save as we know that his infinitude is under our finitude, that we are rooted in the Eternal Sun.—W. Robertson Nicoll.

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NEW I. & G. N. TOWNS. HUFSMITH, Montgomery County; MELTON, Harris County; STONEHAM, Grimes County. There will be a Grand Barbecue at Melton and Town Lot Sale at each of these New Towns on Thursday, September 4. By the Smith Land and Improvement Co. TERMS OF SALE—One-third Cash, balance one and two years—4 per cent interest. Don't fail to attend this Great Sale—a splendid opportunity for investment. The I. & G. N. will have very Low Excursion Rates in effect to Hufsmith, Melton and Stoneham for this event and will operate trains to suit the convenience of the people attending Sale at all three points same day. Tickets will be on Sale for trains arriving Sept. 4. See Times or call on I. & G. N. agents for further particulars.

"KATY FLYER" M&T. TO THE COOL SUMMER RESORTS. MICHIGAN, WISCONSIN, NEW YORK, OHIO, MINNESOTA, COLORADO. ROUND TRIP TICKETS ON SALE DAILY — AT RATE OF — ONE FARE PLUS \$2.00 GOOD FOR RETURN UNTIL OCTOBER 31st 1902 FOR FULL PARTICULARS WRITE "KATY" DALLAS, TEXAS.

OBITUARIES.

The space allowed obituaries is twenty to twenty-five lines, or about 175 or 180 words. The privilege is reserved of condensing all obituary notices. Parties desiring such notices to appear in full as written should remit money to cover 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.

DOUGLASS—Mrs. Elizabeth Douglass (nee Harvey) was born in Mississippi on May 5, 1826. She came to Texas in 1847 during the time when we were a Republic, and was a time living in Austin. From there she removed to Guadalupe County, where she continued to reside till her death, May 10, 1892. Her husband preceded her to the eternal world, and during the course of her widowhood she lived with her daughter, Mrs. M. E. Baker, in Seguin. Sister Douglass was a lifelong Methodist, and the influence of her sanctified Christian life abides in the hearts of her children. Three sons and ten daughters survive her. One son lives in San Antonio, one in Stamford, and one in Dallas; one daughter lives in Houston and the other in Seguin. We expect to find her again in that world where the triumph of Christianity is the triumph of the human spirit of all the world. J. W. WILSON.

HEATH—Mrs. Ella J. Heath (nee Brown) was born in Park County, Ga., in 1822, and died at Nacogdoches, Texas, June 2, 1892. She was the daughter of Mrs. D. W. Brown, since a member of the East Texas conference, was married to J. P. Heath, June 18, 1846, happily converted under the ministry of "Uncle Dan" Watkins, at Mt. Enterprise, while a girl. The day of her conversion marked the beginning of a new and useful life. She was a member of the Methodist Church in Nacogdoches, Texas, where she lived until her death. Her family were used to seeing her and her husband. She loved the Church and her duties to her family. In her last illness, she was a great comfort to her family, and her death was a relief to them. Her husband, J. P. Heath, died in 1888. She was the mother of seven children: two sons and five daughters. One son, J. P. Heath, Jr., died in 1890. She was a devoted Christian and a good mother. Her death was a great loss to her family. W. W. WATKINS.

MERRILL—The subject of this sketch, Mrs. M. O. Merrill, wife of Louis R. Merrill, of Brown County, Wisconsin, died at the home of her son, Mr. H. E. Merrill, of Brown County, Texas, July 22, 1892. She was born near Fort Valley, Va., November 3, 1806, was baptized in infancy by Rev. Hamblin, a local preacher of the M. E. Church, and with her parents, to Kemper, Kentucky. She was married in 1828 to Rev. M. O. Merrill, and lived in Brown and Hamilton counties till the year 1850, when she came to Texas, and settled near Brown Prairie, where she spent the remaining years of her life. She professed religion by baptism, 1828, and joined the M. E. Church. She and her husband were members of the same for several years, but for convenience she afterwards joined the P. C. Church and lived a faithful member of that Church to the end. A large number of faithful Christians I have never known. It may be truthfully said of her, "She died in peace with God and all mankind." She was the greatest blessing to her family, and the joy of the poor and needy. How well I feel when I think I shall see her smiling face and hear her words come so sweet. Her letters were always full of comfort and sympathy, always expressing her faith in God and her love for her children. Her death was a great loss to her family, and her memory will be long and sweetly remembered. J. J. DAVIS.

LAWRENCE—John Lewis Lawrence, son of T. M. and Cora Lawrence, was born in Nueces County, Texas, October 1, 1889, and departed this life May 8, 1902. His death was caused from appendicitis. Johnny, as he was familiarly called, was a Christian from his childhood. The secret of his Christian life was the result of prayer. His mother was a good Christian woman and he learned, as many of us have, to pray at his mother's knee, and from this good habit he never departed. It mattered not how late he came home at night, he would go to his mother's bedside and there kneel and pray. This he did in manhood as he had done in childhood. The words of the prayer were changed, but not the spirit. He was not always surrounded by good associates, but wicked associates had but little effect upon him. He was firm, yet gentle and lovable in his disposition, and naturally won to himself a host of friends, and the friends only admired him the more for his faithfulness to his Christian duty. He did not live without temptation—he was tempted much, but did not yield. It was my privilege to receive him into the Church at the age of sixteen. He would have joined earlier in life, but his father told him he thought he was too young, but promised him he might join as soon as he was sixteen. I can now see him as he came riding into Corpus Christi on the first Sunday I held service there after his sixteenth birthday. He came

early, and before the service had begun he came up to me with that purpose in his heart that is always characteristic of a good man, and said, "I want to join the Church to-day, and he was most gladly received. On that morning before he left home he said nothing to his father about joining the Church. He had obeyed him in the first instant and remembered his promise in the second. Afterward his father told me that he was a little vexed because Johnny had not consulted him about the matter, but I promised him he could join when he was sixteen, and I believe he is a Christian and knows what he is doing. None but those who knew them can realize the influence of that Christian boy over his father. As a member of the Church he was always faithful. He made a good steward, was Secretary of the Sunday-school near his home, and was the youngest delegate to Beville District Conference in the past twelve years. It is almost useless to say when death came he was prepared to go. Just before he died he asked his mother to repeat with him the Lord's prayer, which she did, and then he told his loved ones good-bye, and died as calmly and peacefully as one in good health would fall asleep. His father remarked at the time, "There was supernatural power there, for I felt it. May his influence continue to abide in the home. We pray God's blessings upon the bereaved ones, and may He save and keep them till they shall meet their dear son and brother in our Father's home." JOE F. WEBB.

FORD—Mrs. Cella Curry Ford was born Sept. 11, 1822, in Marengo County, Alabama, and failed to her reward from San Angelo, July 29, 1892. She was married Feb. 15, 1828. She was converted and joined the Methodist Church at the age of fifteen; came to Texas and settled at St. Augustine about 1860, where she lived until she moved to Comanche in 1871. Sister Ford came with her daughter, Mrs. John Cox, to San Angelo in April, 1900. She was the mother of fifteen children: two sons and seven daughters are living with families of their own. For a number of years she made her home with the youngest daughter, Mrs. John Cox, of San Angelo. Though the attachment between mother and daughter is usually strong, in this case it was especially so, and the separation would be sad beyond measure if it were not merely temporary. For sixty-five years as a child of God this mother labored, suffered, watched and waited for the coming of her Lord. But now from her heavenly home she watches and waits for the coming of this daughter, and other loved ones, to join her in the eternal home prepared for those who are the Lord's. J. D. SCOTT.

O'REILLY—Mary Almira O'Reilly was born July 24, 1876, in Bell County, Texas, and died at Magdalena, New Mexico, July 17, 1902. She was the eldest daughter of Rev. C. W. McCune, of Copera Cove. Converted to God in 1899 at Washington, D. C., she became a member of the Methodist Church and endeavored to lead a Christian life. For some years she suffered with lung trouble and sought relief by residence at various places. She remembered with great pleasure the ministrations of Bro. Osley at Galveston. She came to Magdalena from north of Roswell, a distance of 600 miles, an arduous journey, in her weak state. She never rallied from the consequent exhaustion, and in two weeks quietly and peacefully died. Her last hours were attended by her loving mother and sympathizing friends, who rendered what aid it was possible to give. We held funeral services in our little church and then laid her mortal remains to rest in our little hillside-cemetery. May the knowledge of a daughter and sister in heaven, with the good hope of a joyful meeting again be a comfort and a stimulus to the bereaved family. W. SHERLOCK HUGGETT.

HOGGE—The angel of death visited the home of Mr. and Mrs. Rahe Hogge-Thursday, June 19, 1902, about 4 o'clock p. m., and plucked their sweet little infant daughter from their home. Little Ressie Hogge was born in November, 1901. Her life on this earth was short, but long enough to find its sacred abode in the hearts of her parents, kindred and all who came in contact with her. It was a sad, touching scene to stand by the side of the little dying babe and see the heart-breaking parents witness their little one's departure from this earth. But parents, here is a comforting thought: God hath given, and God hath taken away. Again, God says, "A little child shall lead them." It has gone before you to lead the way. Your thoughts will often be led to heaven, where this little flower, which was only a little bud while here on earth, is now in full bloom. LON REEVES, Wylie, Texas.

KINDNESS AND KICKS. It is so easy to forget a kindness, and to remember a kick. Yet controlling our recollections is almost as important as controlling our temper. We are apt to forget completely a hundred little kindnesses and courtesies which one has shown us, and to remember a single careless, slight or thoughtless word. Often we hear it said of some wrong or thoughtless deed, "I have never thought so well of that man since then; it was then he showed his real character," as if a man's real character appeared more in one separate deed to which, perhaps, he was sorely tempted, than in the striving and overcoming of many days and years. One of the legends about George Washington is that he once amazed his friends by appointing to an important office a member of the Continental Congress who had done much to injure him when he was a General in the army. Explaining the appointment, the President said that the injuries to the General must not be remembered by the President, while the long and faithful service which this man had given to his country was just the kind of a thing which a President should remember. That showed a well-trained memory. Let it be a part of our Christian endeavor and education to gain a memory as well-balanced as self-controlled.—Sunday School Times.

Half our difficulty in doing anything worthy of our high calling, is the shrinking anticipation of its possible after-consequences. But if Peter had tarried, and cast up all that was to come, the poverty, and wandering, and solitude, and lonely old age, the outcast life, and chance of a fearful death, it may be he would have been neither an Apostle nor a Christian.—H. E. Manning.

If Christianity is a Life, it must begin with a birth; if a Journey, it cannot be taken unless we set out; if an Education, we must determine to commence the education; if Labor in God's vineyard, we must go into the vineyard and begin.—James Freeman Clarke.

The avalanche that has slid a mile does not stop for trifles, and the soul of any man who has gathered momentum by years of consistent living shall not stop at a trifle like dying.—Thomas K. Beecher.

Happiness is composite; pain is simple. It may take a hundred things to make a man happy, but it never needs more than one to make him suffer.—F. Marion Crawford.

HALF THE QUARRELS in married life are caused by bad digestion. It makes a person cross and inclined to fault finding. Prickly Ash Bitters makes home happy by keeping the digestion, liver and bowels in perfect order, strengthens the stomach, purifies the blood, promotes sound sleep and cheerful spirits. PRICE, \$1.00 PER BOTTLE. AT DRUG STORES.

The Indiana Disc Drill is the best on earth. Why? It has a large hopper with a wide open feed. Has a positive force and accurate feed. Will Sow More Trashy Texas Oats than any Drill Made. Has no trappe arrangements to change quantity and to be out of its most of the time. The seed is deposited when the furrow is cut, and before the earth falls back, insuring a positive cover. No "furrow openers" to catch trash and grass. Buy the Best—that's the INDIANA. Write us for descriptive matter.

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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. WELL PLEASED WITH IT. my machine all right, and am well pleased with it. Would not take my money back in exchange. (MRS.) MARY POWELL. Cogo, Texas, Jan. 14, 1902.—Mr. L. Blaylock, Dallas, Texas: I received

Table of church districts and members: Northwest, Vernon District, Brownwood District, Clarendon District, Corsicana District, Waco District, Georgetown District, Fort Worth District, Weatherford District, Washbaechle District, Dublin District, Abilene District.

NORTHWEST TEX. CONFERENCE.

Vernon District—Fourth Round.

Table listing church names and dates for the Vernon District—Fourth Round conference.

Brownwood District—Third Round.

Table listing church names and dates for the Brownwood District—Third Round conference.

Clarendon District—Third Round.

Table listing church names and dates for the Clarendon District—Third Round conference.

Clarendon District—Fourth Round.

Table listing church names and dates for the Clarendon District—Fourth Round conference.

Corsicana District—Third Round.

Table listing church names and dates for the Corsicana District—Third Round conference.

Corsicana District—Fourth Round.

Table listing church names and dates for the Corsicana District—Fourth Round conference.

Waco District—Third Round.

Table listing church names and dates for the Waco District—Third Round conference.

Georgetown District—Third Round.

Table listing church names and dates for the Georgetown District—Third Round conference.

Fort Worth District—Third Round.

Table listing church names and dates for the Fort Worth District—Third Round conference.

Fort Worth District—Fourth Round.

Table listing church names and dates for the Fort Worth District—Fourth Round conference.

Weatherford District—Third Round.

Table listing church names and dates for the Weatherford District—Third Round conference.

Waxahachie District—Third Round.

Table listing church names and dates for the Waxahachie District—Third Round conference.

Dublin District—Third Round.

Table listing church names and dates for the Dublin District—Third Round conference.

Colorado District—Third Round.

Table listing church names and dates for the Colorado District—Third Round conference.

Colorado District—Fourth Round.

Table listing church names and dates for the Colorado District—Fourth Round conference.

West Texas Conference.

Ilano District—Fourth Round.

Table listing church names and dates for the Ilano District—Fourth Round conference.

Cuero District—Fourth Round.

Table listing church names and dates for the Cuero District—Fourth Round conference.

San Angelo District—Fourth Round.

Table listing church names and dates for the San Angelo District—Fourth Round conference.

San Antonio District—Third Round.

Table listing church names and dates for the San Antonio District—Third Round conference.

San Antonio District—Fourth Round.

Table listing church names and dates for the San Antonio District—Fourth Round conference.

Boeville District—Fourth Round.

Table listing church names and dates for the Boeville District—Fourth Round conference.

NORTH TEXAS CONFERENCE.

Sulphur Springs District—Third Round.

Table listing church names and dates for the Sulphur Springs District—Third Round conference.

Greenville District—Third Round.

Table listing church names and dates for the Greenville District—Third Round conference.

Dallas District—Third Round.

Table listing church names and dates for the Dallas District—Third Round conference.

Sherman District—Third Round.

Table listing church names and dates for the Sherman District—Third Round conference.

Bowls District—Third Round.

Table listing church names and dates for the Bowls District—Third Round conference.

Terrell District—Third Round.

Table listing church names and dates for the Terrell District—Third Round conference.

Gainesville District—Third Round.

Table listing church names and dates for the Gainesville District—Third Round conference.

McKinney District—Third Round.

Table listing church names and dates for the McKinney District—Third Round conference.

Pittsburg District—Third Round.

Table listing church names and dates for the Pittsburg District—Third Round conference.

Tyler District—Third Round.

Table listing church names and dates for the Tyler District—Third Round conference.

Tyler District—Fourth Round.

Table listing church names and dates for the Tyler District—Fourth Round conference.

San Augustine District—Third Round.

Table listing church names and dates for the San Augustine District—Third Round conference.

Palestine District—Third Round.

Table listing church names and dates for the Palestine District—Third Round conference.

Marshall District—Third Round.

Table listing church names and dates for the Marshall District—Third Round conference.

Beaumont District—Third Round.

Table listing church names and dates for the Beaumont District—Third Round conference.

TEXAS CONFERENCE.

Galveston District—Fourth Round.

Table listing church names and dates for the Galveston District—Fourth Round conference.

Brenham District—Third Round.

Table listing church names and dates for the Brenham District—Third Round conference.

Huntsville District—Third Round.

Table listing church names and dates for the Huntsville District—Third Round conference.

Houston District—Third Round.

Table listing church names and dates for the Houston District—Third Round conference.



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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.

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BEGINNING JULY FIRST, WE SHALL HAVE TWO THRU TRAINS TO COLORADO EACH DAY. One will leave Fort Worth at 9:45 a. m., the other, 11:30 p. m., after the arrival of all evening connections.

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PASSENGER DEPARTMENT FORT WORTH, TEXAS. N. B.—The rate, from all Texas points, is one fare plus two dollars for the round trip, good, returning, till October 31st, on sale all summer, every day.

Vertical text on the left edge of the page, including 'DALLAS, TEX.', 'er Co.', 'Shingles', 'NG', 'WORK', 'ELL FRONT DROP', 'PREPAID', 'Dallas, Texas.', 'e that we have sold', 'all right, and am well', 'Would not take my', 'in exchange.', 'ERS.) MARY POWELL.'

A TRAINED MINISTRY NEEDED NOW.

There never was a place or time that stood in need of a trained ministry more than here in the United States and now.

The ends of the earth are coming to our shores, and every conceivable phase of belief and unbelief is being propagated—Romanism, Mormonism, Spiritism, Universalism, Unitarianism, Positivism, Agnosticism, Rationalism, Higher Criticism, Atheism and downright infidelity. These, like the waters of many rivers, have met here and are flowing on in one stream. They all find advocates in the daily papers, and thus the public mind is being filled with a conglomerate mass of so-called religious thoughts that the busy common people will not be able to digest, and if faithful intelligent work is not done by the ministry, we shall soon have a nation sick with theological indigestion, and the final results will be the national stomach will revolt at the whole thing and throw it off. This result has been witnessed in other nations, where they have thrown off the corruptions of Catholicism and with them every other religious conviction. It does not take a wise man to see that none but a trained ministry can take this mass of stuff and separate the wheat from the chaff, and feed his people on the sincere meat of the Word.

One of the most difficult things ministers have to meet now is that false, dangerous idea that it does not matter what a man believes so he is sincere. This false idea—like the devil as an angel of light—is clothed in the livery of heaven, but effectually serves the devil. Its advocates project it in the name of sweet charity, and pronounce every man narrow who does not embrace the deceptions monster. With them Roman Catholics, Unitarians or Universalists are as safe and good as any, if they are only sincere.

At the risk of being thought uncharitable, our ministry must teach men that true religion is not simply a question of sincerity, but a question of conformity to God and his laws. The child may be perfectly sincere when it thinks the burning candle is a play thing, but when it puts its hand into the flame it will be undecieved.

A man may give arsenic to his hog and cure it, and then sincerely believe it will cure him, and take it and die.

There are doctrines that are essential to salvation, and the ministry must be skillful enough to separate them from the non-essential and press them upon their people, emphasizing that they can not be rejected or ignored by any man, however sincere, without peril to his soul.

A few of these essentials I will venture to mention:

1. The existence of a personal God. No force or influence can be substituted for him. "He that cometh to God must believe that he is."

2. He must believe in Jesus. "Other foundations can no man lay than that is laid in Jesus Christ." "There is no other name given under heaven among men whereby we must be saved than the name of Jesus."

3. Men must believe in their own depravity. "They that are whole need not a physician, but they that are sick." To reject the doctrine of depravity does away with the necessity of regeneration and the renewing of the Holy Ghost, and in the last analysis leads men to reject the divine mission of Christ. Why should Jesus come, if not to save us from sin? Those who reject the doctrine of depravity have a low idea of sin, of holiness, of Christ, of the Holy Spirit, of God's love and of Christian experience.

4. Justification comes by faith. Depravity can't work itself into God's favor.

5. Regeneration is essential. "Except a man be born again he can not see the kingdom of God." No wonder Paul exhorted Timothy, "Take heed to yourself and the doctrine," and Jude exhorts us to "Contend earnestly for the faith once delivered to the saints."

Besides these doctrinal questions, there are other difficult questions of great importance with which the ministry of to-day have to deal, and they can be successfully handled by prudent, skillful men only. They are such questions as woman's rights in the Church; political preaching, at which a few men seem to have had temporary success; the alliance of the Church with prohibition parties; evangelism that cultivates disrespect for Church authority, and many other things.

The Church that undertakes to meet these things with an untrained ministry will fail, and the preacher who undertakes to meet them without rigid and constant application will be routed.

On the non-essentials, such as the mode of baptism or the manner of taking the Lord's Supper, we can afford to be liberal; but whoever repudiates the fundamental doctrines of our holy religion or the authority of the Book from which they are drawn

may be faithfully instructed, but never indorsed, however sincere. We want men to give us medicine who know the difference between a poison and a remedy, and it takes skill to know this; so we want men to minister to our souls who will not give us a scorpion for an egg nor a serpent for a fig.

Few people recognize the importance of feeding the soul on the right sort of pabulum. As a man's faith is, so is his life. If a man believes money is worth more than religion, he will sacrifice his religion for it. The only real difference between a Roman Catholic and a Presbyterian or a Mormon and a Baptist is their belief. "For as he thinketh in his heart, so he is." (Prov. 23:7.) As the soul is more important than the body, we ought to be more careful who acts as physician to it. B. H. GREATHOUSE, Palestine, Texas.

WHERE DOES THE SINGING CONVENTION BELONG?

As you are aware, there is an institution abroad in the land known as the "Singing Convention." Now I do not know, and I do not suppose anybody else knows, just where the institution belongs. But I know I speak advisedly when I say it is high time for our Churches to demand that the institution shall define itself, that we may know what it is and what its aim is. If the aim is purely secular, or for pleasure or amusement, then the pulpit and religious press all up and down this land ought to open up on it, and never cease firing until it is driven to the week time to hold its meetings, which are the proper days to hold all meetings pertaining to secular things. If it is a religious institution, and its aim is to help save the world, then we have a right to demand that it shall be conducted as a religious institution. Again, if it is claimed to be a religious institution, then we have a right to look for some good fruit. The thing has been running now for a number of years, and if any considerable abundance of good fruit has been produced by it in the regions where this scribe has run up against it, it has not been our privilege to see it. If there has been any great improvement in the singing where these conventions have been very frequent, it has not been discovered in many places. On the contrary, when it comes to the church services, these same singing convention folks have been found to be the ones that are very mum. The singing leader has been known to go right into a Methodist Church and demand of the pastor that he should give the 11 o'clock hour on Sunday to the singing folks. Only last summer, just a few miles from where I write, three denominations were engaged in a great revival meeting. Numbers had been saved, and numbers of others were seeking Christ. But the time arrived, after the meeting had gone on a few days, for the meeting of a protracted singing auxiliary, and the singing folks demanded that the revival should stop, and it did stop, and those three denominations retired from the field and the singing convention went on. Do you tell me that is the spirit of Christ? Not a bit of it. Do you tell me that a thing that will demand that the Holy Ghost shall come down from his throne of soul-saving and that Jesus Christ and his Church shall be side-tracked from their mission of saving the world, that its little procession may go by, should be recognized as a religious concern? No, never! never! But you say, "Don't the crowds go to these conventions on the Sabbath?" Certainly they do; but not on account of their being intensely religious gatherings, but on account of the lack of it.

You may depend upon it that the crowd is not there to worship, but for a picnic and a big time. It is very rare to find a singing convention that will even consent to have a sermon preached on Sunday at 11 o'clock during the convention. The singing leader thinks he is presenting a big argument in favor of the institution when he can show the crowds and Sunday-schools broken up for miles around. That is one of the strongest reasons why the convention ought not to be allowed to run on Sunday. The man who can get his consent to hinder the work of such a blessed institution for good as the Sunday-school must have a fearful account to render in the judgment. But I suppose no one will deny that the singing leaders in these conventions are often men who take a pleasure in retarding the work of the Church.

With malice toward none, but charity for all, I have penned these few lines, to put our people on their guard touching these outside issues, which hinder rather than help.

C. G. SHUTT.

Increase Your Capacity For Hard Brain Work.
Horsford's Acid Phosphate supplies just the material that is most wasted by brain work and nervous exertion—the Phosphates.

MR. KIRBY AND THE CIGARETTE.

A newspaper reporter was not surprised a short while ago to observe the following notice placed by Mr. John Henry Kirby in the offices of the health departments of the great lumber company, of which he is president.

"All departments are requested not to engage any habitual cigarette smokers for a position of trust. Yours respectfully, J. H. KIRBY, President."



The outlawed cigarette has already been proscribed by the majority of the railway systems of the country, by the United States Weather Bureau service, and by a great number of corporations in the North and East, but Mr. Kirby in this matter has taken the initiative in Texas.

Peacock's School for Boys in San Antonio is the only school in the State that positively outlaws the vice, on the ground that the cigarette unfits the body for physical endurance, incapacitates the mind for attention and concentration, and renders the soul irresponsible to the appeals of truth, honesty and manhood.

"DID THE PERFECTIONS OF GOD DEMAND THE CREATION OF MEN?"

Under this caption, Bro. Joyce is giving the readers of the Texas Christian Advocate the benefits of a production of his which I had the good fortune to read years ago. While I was reading that pamphlet I thought I heard the point of Bro. Joyce's pick strike the bedrock of truth on this troublesome question. Other good men have done the same, but too many of them have acted like the man who dug my well—struck bottom rock and immediately returned to the surface. It is to be hoped that Bro. Joyce will do as my friend who came along just after the well-digger left, and said, "Your man came out too soon," and going down into the well he cleared away the sand and gravel, pulled the clay out of the crevices of the rock, and gave a few well-aimed blows, and out came living water, fresh and cool. Blessed is the man who shall bring water out of this stone of stumbling, for he shall have the thanks of all who can drink of it. But it seems to me that whoever shall justify the Almighty in permitting moral evil to enter his government must consent to appear, in the opinion of a large majority of Christian people, as audaciously irreverent. Indeed, he must be bold and irreverent enough to consider the relation of evil to God before he ever put forth an act of creation. For the simple reason that this question pushes him back into the dark corner of that remote past. That is not all: he must feel no restraint whatever of that oft-intended quietus. "Whatever God wills is right, simply because he wills it." Not only so, but he must believe firmly that just the reverse of that statement is true—viz., God wills a thing shall be because it is right that it should be. And that implies that God governs himself by the rule of right. And this postulates the only free government in the universe.

No being is governed who does not govern himself. Only he is free who governs himself justly and rightly. The word justice means right action toward one's self and toward all others. No person can act justly toward another and unjustly toward himself in the same act. Justice can never be in the first person singular. It must have respect to the actor and also to the person acted upon.

The necessity for this line of investigation lies in an ancient chipping up of God into contending attributes, exalting one attribute and subordinating another. The result was polytheism. Some exalted justice at the expense of love and mercy. Some have deified sovereignty and made all his attributes bow down and worship it. Some exalted power to the disgrace of all his other attributes. We of this age deify love, crucify justice, and leave mercy to die for the want of something to do. H. T. HILL.

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Rev. G. H. Phair has changed his postoffice address from Petteway to Franklin, Texas.

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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.
Abilene, 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.

AN ANNOUNCEMENT.
The question having been raised as to the text-book in logic to be used this fall in the examinations at conference, I wrote to the Secretary of the College of Bishops, and learned that changes usually take place immediately, but that Tigert's Logic would be accepted this fall. Either will do—Tigert's harder work, if you have it already; Jevon's easier course, if you had rather get that.

The work of the institute Rev. E. W. Solomon is ready to adapt to the needs of the class attending.
R. B. McSWAIN, Georgetown, Texas.

SUMMER INSTITUTE.
I attended the Summer Institute of Theology at Georgetown last year and derived much benefit therefrom, so much that I resolved, if possible, to "take in" the next one. Most heartily I commend it to all my brethren of the ministry. It would be especially profitable to the local preachers.
J. M. ARMSTRONG, Salado, Texas.

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

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Dedication.
Bishop Key will dedicate our new church at this place on Sunday, September 21. All former pastors and others interested are invited to be present. CHAS. W. IRVIN, P. C. Big Springs, Texas.

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