

"There is a Spirit in Man"

What Am I? Whence Came I? Whither Am I Going?

By Geo. Hare, M. D.—Part I.

It had been my purpose to proceed with evolution in making observations regarding various occurrences in the Darwinian Gulliver's Travels, but it occurred to my previously obtuse understanding that, as my theme includes consideration of what I am as well as whence I came, it would be well to exhibit some of those characteristics which distinguish human beings from all other animals and which elevate them to an amazing height of pre-eminence above all other sense-bearing, moving things. This will put our minds in a more receptive condition concerning the verities and fallacies of evolutionary imaginations.

If not contrary to the kindness of the editor's code of ethics, I can accomplish two undertakings by a criticism, to the satisfaction of Christian people.

Remarks on Chapter Commencing Page 65 of Gordey's New Psychology.

If I understand the author, he considers himself in a direct line with all other animals. He writes a book called "New Psychology on purpose for schools, and slyly, insidiously and walking softly, goes on to teach learners that what is commonly understood as their soul or mind is precisely on a par with the soul or mind of a beast. Accordingly, he defines it with such wording that he can make it fit both man and beast. This is his definition of soul: "The thing which thinks, and feels; the thing which has thoughts and feelings."

If the gentleman had distinguished between soul and spirit, stating that he considered spirit the only proper term for that causality of a singular, paramount activity which is certainly in man, and found only in him I should probably never have thought of this criticism. But there is not an acknowledgment of the existence of any such entity or being.

The word "hell" is a Bible term. A man who does not believe in the faculty taught by Jesus Christ has no right to change the use of the term, saying that our misery on earth is our hell, whereas from the Lord's sermon on the mount until now it has been used to designate a certain sort of wretchedness and punishment in the future in a place of banishment prepared for devils. Whether he believes it or not, there may be a hellish condition for the soul, as there is for the body, after death, which the term "hell" is used to express.

So the word "soul" is a Bible word. A scientist has no authority to change the term "soul" so as to apply to a beast. If a scientist does not believe in the Bible soul—i. e., the immortal part of man—let him speak out and say so, and show enough smartness to coin a term that will express the instinct that we all know is common to man and beast. Let him say, "I find nothing in man but what I can find in a beast." I don't want Mr. Gordey to tell me, "You and I both believe in a soul, and I now have only to inform all you of the vulgar crowd that quadrupeds and birds, quadrupeds and humans, have one and all minds or souls which are every one equal to the same or to one another."

Thoughts.—I suppose a beast may have thoughts within a very circumscribed area. Man has also thoughts—some arising from sensation and instinct, as those of beasts must always do; and he has some which far transcend the instinctive impulses of the beast's mind. Thus the word "thoughts" indicates two very different products.

Similar observations may be made with regard to the word "feelings," as used in common parlance. There is a spirit-consciousness which is often referred to as feelings; again there are feelings which beasts by senses and association of ideas have in common with man.

In our communications with one another we make use of the term "mind" after a similar fashion also. We use it to express the amount and character of the thoughts. It is not then, which thinks, but that which has in it or consists of thoughts. It is sometimes used to designate a product of sensations and brain that may be considered common to man and beasts, and again we use it to express those ideas that far transcend the minds of beasts. The mind of man has in it or consists of ideas that may be somewhat approached by common instincts, together with those moral and abstract cogitations peculiar to man.

A myriad of instincts act according to original impressions—not by studying plans and designs; a spirit learns for itself and originates abstract thoughts. A spirit can consider and give expression to abstract truths. A dog may have sensation of pleasure, but only man can investigate and consider all the whys and wherefores thereof.

Accountability to a Creator, by its connotation of right and wrong—right as right and wrong as wrong—abstract contemplation belong to neither matter nor beast. The beast has brain, yet it is utterly incapable of either moralizing or reasoning by abstract ideas or of moral action. Dogs never swear when they fight. Man alone has an entity or essence to weigh moral truths or ideas; only man is accountable to the Creator for his actions; only he is capable of accountability; he alone bows before and worships his Creator. Man only of all creatures can take cognizance of his Creator at all.

The cattle, with heads bent to the earth, browse on the grass; the dog bays the moon; man stands upright and, surveying the stars and other artistically and nicely accommodated scenes and creatures, he perceives the results of much design, and inferring a designing hand from the nicely fitting accommodations and precise arrangements of parts, he gives the credit and glory to an infinitely intelligent Creator, saying:

"These are thy glorious works, Parent of good,

Almighty, thine this universal frame.

The spirit in man, beholding, exclaims,

I know by the worlds in the sky,

And by joints so well oiled we can move without pains.

There's a Builder who dwelleth on high.

The beasts roaming over the plains

Their Creator can never deny."

They can appreciate the hand of kindness which they behold; but can no apprehend an unseen Creator. Man can apprehend and adore the Creator he never has seen.

My intelligent dog Tray knows nothing of his canine species on the other side of the earth. He knows nothing of his ancestors. They are all prohibitive to him. Not one idea has he of them, nor can you make such ideas enter his discernment. Much less will he ever sit down to study any of those matters of his own record.

Dogs have no code of laws governing a nation of dogs, nor judges and juries to pass sentence on transgressors. They have no penitentiaries in which to punish canine transgressors. They have no legislatures in which their representatives discuss the best mode of governing dogs.

Will the indulgence of patient readers allow me to amuse them by giving a lesson in astronomy to a very intelligent dog, whose attention is attracted by the soft light of the moon? Tray, that beautiful luminary which, with the stellar orbs of the firmament on high, drives away the sombre darkness, is one of those secondary planets which accompany other celestial spheres as they whirl in their elliptical orbits around a grand central luminous body which human beings of earth have termed the sun. The sun is that glorious luminary of the day which shines with light too dazzling for your eyes to behold. Upon his light and heat this mundane sphere depends for vegetation and all the movements of living beings, for, without the heat of this glorious orb, conglomeration would overspread this lower sphere from pole to pole, till the waters of the seas and of the land would become a world of ice. The fluids of our bodies would freeze and life would become extinct. In all this we perceive the infinite wisdom and skill of the great Creator. The earth, to whose undulating surface our peregrinations are confined, is far surpassed in magnitude by the planet Jupiter, which travels its stupendous annual rounds of wary years, through frigid ether in dimly-lighted regions of far-off space.

Now, Tray, if you have learned your lesson well, cease your whining and repeat over what I have said to you. Talk to me. What language do you use, any way? Will you understand me better if I use Sanskrit or hieroglyphics?

Without observations on this practical test, all can see at once the impassable gulf that separates the highest intelligence of the brute creation from the spiritual and abstract understanding of man.

Abstract intelligence to use language and its signs is peculiar to man. In what language, written or oral, classic or Christian, do barking dogs or neighing horses convey their learned abstractions?

The dog is frightened at the thunder and lightning through the medium of his senses; he is unable to apply the electric spark to the self-motor, but man presses the lightning into his service to turn his carriage wheels. Elephants do not invent steam engines and lay off railroads; man by his superior wisdom reduces the mighty elephant himself to his services. The elephant's contracted mind can not soar aloft and imagine witches riding on broomsticks in the stormy sky; but

an imaginative man can take a piece of dead carcass into the laboratory, analyze it into its constituent parts, and then imagine the volcanic lava to organize itself into a living being without the touch of a fairy wand, and after changing about for a long time, to be high in the air, managing a very complicated abstrus of his own invention.

I object to science taking it for granted that man is nothing better than a beast. I object to the scientific training for granted that evolution is admitted—he well knows it has never been proved—before he has found a starting point. He is too fast. His primitive nomad, self-originated from lava, is an imaginary absurdity; and there is no link, missing or found, to impart to man his spiritual abstraction, which is most certainly a positive new creation. If the missing link had abstraction to impart, whence did it derive its abstraction? I object to Gordey giving the appearance of scientific definition to soul and mind so as to make terms apply equally to man and beast, as though they were both after the same pattern.

Formerly the lower reasoning from sensation and the association of ideas from the primary impression of self-preservation, was considered instinctive; and the higher abstract faculty was called reason. But now this has become: "We surmise, probably speaking, this may be distinction without a difference; for all animals reason the last ten years." Why, certainly, it is not denied that men have souls, yet all animals have souls or minds. If Gordey writes for schools and I had to rebel against him being taught my boy in the school here, why not instruct the calves and the colts with the children, as all have minds or souls in common? If partyism and the Bible are to be excluded from our public schools, I object to Gordeyism being introduced.

If a scientist can take no cognizance of the Bible idea of soul, let him show it and work in his own shop; he need not meddle in it only to say that it comes not within the horizon of his sky. It says he finds "moral facts." Let him deal with them, then, and give them a scientific designation, and let the souls of Christians and their Bible terms alone.

Kirkland, Texas.

NATH EXPOUNDS.

I have seen nothing for a long time in the Advocate that did me so much good as the report of that Mill Creek meeting held by Bros. Wilson and Miller.

Some people want to discuss Methodist doctrine. There it is for you in its purity. A Methodist that simply holds its own ain't worth holding. Establishing a Church in work and habits of life that leave out soul-winning is sanctifying it in barrenness instead of sanctifying it in fruitfulness.

An Episcopalian preacher told me a while back his Church was teaching the world how to worship. Any Church or set of folks going through physical motions at stated times, repeating certain forms of words, adopting their children from other families who have borne them, and then calling that worship—a gymnastic piety.

I have less respect for a barren Methodist Church than an Episcopalian. Nobody expects anything better than beautiful sleep of the Church in gowns, but, praise the Lord, God and the world still expect Methodism to wear overalls and do something. "Herein is my Father glorified, that ye bear much fruit, so shall ye be my disciples." Hear me, some of you Methodist preachers and members! Culture that wastes itself in selfishness is no more account in the kingdom of God than ignorance. Some of our Churches, like some of our women, have gone into society and have no time nor inclination to be bothered with children. Some of our folks exclaim sometimes about their worldly exhibitions. Ah! 'almost divine.' Yet they have doubts about the divinity of Christ.

Thank God, Mill Creek, Jim Wilson, J. T. H. Miller and a whole lot more Churches and preachers still find their highest joy in the multiplicity of children in the kingdom of God and believe in the divinity of a good, old-fashioned Methodist meeting.

I want you boys to give us the receipt of that meeting. Surely, it wasn't an accident.

I do love to hear of our Bishops getting mixed up in a sure-enough revival. Forever holding conferences, dedicating dry church houses, hearing complaints, traveling on trains, it is a wonder to me they don't sorter backslide sometimes. It is a good thing we never elect them till well grown.

I didn't like Bro. Govert the first time I met him, but his talk in the Salvation Army and that great meeting he has just held in Sherman make me care very little whether he says Govert, or like his father, Govett.

Brethren, it is not what your name is or what you wear, but is your ministry and membership fruitful. God help me.

NATH THOMPSON.

Endowment of Southwestern University

SOUTHWESTERN UNIVERSITY ENDEWMENT.

I did think that I would remain silent on this question, and patiently listen to wiser and better informed brethren, who have taken up the matter, it seems, in good earnest at last. But I must speak. Not that I can hope to throw any light on the subject; but I must keep up appearances and seem to be alive, even though I know myself to be very dead!

In the course of my remarks, I shall show myself to be utterly ignorant of the whole question and all that it involves. This will produce a well-merited rebuke, possibly, by which I will have my name in the paper again, which is about all any of us can hope to do in the discussion of this question. Here goes, then, for the fire-brand:

Our educational policy is all wrong. It is fundamentally defective. We ought not to be trying to maintain denominational schools for higher education. The time was when this was not only proper, but it was a crying necessity. There were no free schools of such high grade as the needs of the Church required, and the founding and support of such schools was indispensable. That time has passed. The several States of this Union have each, I believe, a strong and well-endowed university, where everything is taught, from the raising of a cabbage to the rolling of a star, with all the necessary apparatus for simplifying knowledge, and with the most competent teachers that money can procure. And all this is free—to all.

"But," it will be objected, "religion and theology are not—can not be—taught in these schools, and the Church must instruct its children, especially its ministers, in these things." Granted. But is it absolutely necessary to found and endow separate colleges and universities, carrying a full course of scientific instruction in order to emphasize just one department? Are the humanities, belle lettres and all the sciences to be dragged along in order that our children may get religious instruction? Are we to support and maintain a great, long list of professors just to keep a professor of theology company? Is it good business? Is it common sense? Is it not this very unbusiness-like policy of ours that has caused our wealthy members to run shy of our school-endowment schemes?

All these questions, of course, are very silly—"easy," as the children would say; and being so they can be the more easily answered, and a healthy, common-sense answer would, as the late Dr. McFerrin used to say, be "powerful fine reading." Let it be forthcoming; we wait to be edified. "But what would you suggest?" asks a brother. There is only one suggestion to make, from the standpoint I have here taken, and that is to make the State do all it will do for us, free, and then foot the bill from there on ourselves. Instead of spending thousands of dollars for school-houses, let us put that money in dormitories, chapels and lecture-rooms, built in the neighborhood of the State universities. Here our children can be lodged and boarded in a Methodist home; have Methodist preaching and all the instruction possible to be given in Methodist theology. Moreover, such a saving of money would enable us to employ the very best talent Methodism can furnish, on either side of the water!

The need of a successful scheme like this will commend itself to Texas people, especially when it is remembered that we have now matriculated in the State University more than 300 Methodist boys and girls, who are thus cut off not only from Methodist training, but from the ordinary means of grace as such! No city pastor can attend to his work as he is expected to among the people whom he is appointed to serve and at the same time look after the spiritual health of two or three hundred students in a State school—nor any other school, as to that matter. The result is, as some of us know quite well, that many of such neglected students not only drift away from the faith of their fathers, but from all faith! Brethren, such things ought not so to be!

This dormitory and chapel plan is being worked in some places now. The M. E. Church is operating it successfully in Oklahoma, I understand; and Bishop Kinsolving, of the Episcopal Church, is making it a success for his people right here in our own capital.

"But," says one, "what are we to do with what we have already on foot? What are we to do with Georgetown with the Polytechnic and the North Texas Female College and other institutions under our control?"

The reader will bear me out that I did not start into this paper to settle difficulties, but to raise questions, get up a row and thus have my name in the paper. This last question is the hardest of all. It is easy to explain how not to get in the mire, but it is

often very difficult to devise means of getting out. Our fathers made a mistake. They erred honestly, and on the side of truth and right. If the conditions of thirty years ago had remained, their plans would have been as wise as they were benevolent. But those conditions are gone, and we who are charged with the responsibility of leadership, in this day and time, must set our sails to suit the wind. We must do the best we can! These great institutions of learning are on our hands, and we must make the most of them, and to do so they must be endowed. Either endow them or get rid of them, for as long as they are forced to compete with the State, without endowment, they are—we are—playing a losing game!"

J. W. HILL,
Greenville, Texas.

THE SOUTHWESTERN ENDEWMENT PROBLEM.

The agitation of this question has become imperatively necessary. Indeed, according to Dr. Hyer, our Regent, it is "do or die." It seems to me that one of the things we must get into the Methodist mind of Texas is the need of a great central denominational school. It is no use blinking the fact that the average Methodist of Texas has but little enthusiasm on the subject, the State High School and University affording all that is necessary. This arises from the fact that there is no deep sense of the need of Christian education—an education, in their minds, being one thing and Christianity another—a form of that divorce which has ever been the plague of all that makes for the highest good, the divorce of the secular from the religious. The trend of the times, as I see it, is more and more toward the secularization of education. This means, if we could only bring our people to see it, the dwarfing of those moral and spiritual forces which are ever the basis and manning of all that is best in our civilization. Voltaire and Rousseau strove to put France on the basis of a pure intellectualism, and the reply to their system is France, from whence, despite much that is admirable, comes a corrupting stream which pollutes the best things of life. A pure intellectualism may produce a Voltaire, but never a John Wesley; a Byron, but not a Tennyson; an Ingersoll, but not a Gladstone. Secular education means neutrality in reference to religion; it means the Bible left out, and those great forces which have meant so much in the up-building of the race ignored. Now, could we but get our people to see the need of a great Christian school to their boys and girls; that it means not less education, but better—a rounded education, including heart as well as brain—their pocket-books would fly open and the money for endowment would soon be forthcoming. Hence, my first proposition is: Let the Texas Christian Advocate continue indefinitely a pace for the airing of this great question of Christian education and the endowment of our central institution, and let prominent laymen, as well as preachers, be asked to contribute articles.

Next, specifically as to the endowment: Let the Boards of Education of the Texas conferences secure from the pastors the name or names of the really rich men and women of their charges. When secured, let the Secretaries of the respective boards be instructed to write a personal letter of appeal, stating distinctly that the rich men and women of Texas Methodism are being appealed to personally to endow Southwestern University, and let this be followed up by an interview from the presiding elder of the district in which these people reside. Secondly, let the General Secretary of the Board of Education be asked by the Texas boards to appoint an Endowment Day, and let every preacher be requested to make it a great occasion by much advertising of it and the scattering broadcast of all the information that can be gathered, and when the day arrives strive to lift a collection that will be an honor to his charge, and report in direct to the Texas Christian Advocate, where, under the head of "Southwestern Endowment Day Fund," the results can be tabulated.

I present the above because I believe it is "do or die," also with the hope that it will help toward the solution of the problem. It can be solved; it ought to be solved; it must be solved; and let every Methodist of Texas say, "It shall be solved."

C. J. OXLEY,
Calvert, Texas.

The buzzing of a fly in the meeting may make more trouble than a howling of a mob.

The social card table is the college of gambling—Ram's Horn.

Devotion

SOBER THOUGHT

"Evil is wrought by want of More than by want of"

Thoughtlessness is many evil habits and did not think," is the opinion some men are their ways. No to defend the man swearing. They despise it. They thinking. The drug deliberately and the his course from the did not consider wiling.

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There is a story in a young man who li life, almost breaking heart. The father and when near death son. The young ma ling into the presen expecting to dealt w his merit. The fa but one request to that the son should of each day alone in requirement was so though he could no stand its meaning, t readily promised to p er his father's death fulfill this promise, long in discovering the request. Shut t room, his mind had to work. Having n do, he could not hel thought produced g turned his feet to th the Lord.

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University

It to devise means of fathers made a mis- honestly, and on the right. If the condi- tions ago had remain- would have been a: benevolent. But are gone, and we who the responsibility of a day and time, must suit the wind. We we can? These great learning are on our must make the most do so they must be endow them or get as long as they are with the State, w th- they are—we are— game' J. W. HILL.

WESTERN ENDOW- PROBLEM.

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above because I be- e die," also with the help toward the solu- em. It can be solved; solved, it must be every Methodist of all be solved." C. J. OXLEY.

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Devotional and Spiritual

SOBER THOUGHT.

"Evil is wrought by want of thought More than by want of heart."

Thoughtlessness is responsible for many evil habits and evil deeds. "I did not think," is the only explanation some men are able to give of their ways. No one can be found to defend the habit of profane swearing. Those who practice it despise it. They do it without thinking. The drunkard did not deliberately and thoughtfully plan his course from the beginning. He did not consider what he was doing.

The mind is often clouded by passion until it is incapable of clear thought. Harsh words, stinging words, cruel words are usually spoken without thought. Rash deeds which result in most serious consequences are performed without thought. The wrongdoer does not consider beforehand the character of his deed, its effects on himself and others, and its ultimate consequences.

Thought is often perverted by bad literature and bad company. The assassin of President McKinley said, "I have done my duty." The literature he had read and the company in which he lived afford a sufficient explanation of this thought. It was not his own thought but the thought of others which he had adopted. One says, "There is no God;" another, "There is no difference between the righteous and the wicked." Another says, "There is no absolute standard of right. Right and wrong are relative terms." These conclusions are not the result of careful, painstaking, sober thought. Those who utter them have found them and adopted them without thought, save in rare cases.

Men review their own ways so seldom that they do not know the way wherein they walk. The mariner who does not consult his chart and compass for days together does not know his latitude and longitude. Not until one begins to consider his ways and to think soberly and honestly is there any hope that he will find the right way. "He came to himself," is the declaration of the great Teacher concerning a wandering youth. He had been thinking and acting like one out of his head. "I thought on my ways," says the psalmist, "and turned my feet to Thy testimonies."

There is a story in an old book of a young man who lived a wayward life, almost breaking his father's heart. The father was taken ill, and when near death sent for this son. The young man came trembling into the presence of his father, expecting to deal with according to his merit. The father said he had but one request to make, namely, that the son should spend one hour of each day alone in his room. This requirement was so simple that, although he could not quite understand its meaning, the young man readily promised to perform it. After his father's death he proceeded to fulfill this promise. He was not long in discovering the reason of the request. Shut up alone in his room, his mind had an opportunity to work. Having nothing else to do, he could not help thinking; and thought produced good fruit. He turned his feet to the testimony of the Lord.

The wicked, worldly, or careless man who will shut himself up alone for an hour each day and think will soon make some astounding discoveries. He will see that his ways have been unprofitable. "What fruit had ye then in those things whereof ye are now ashamed?" He will find that his ways have been expensive. Satan levies heavy toll on everyone that will walk in the broad way. It costs money to be a great sinner. We sometimes find that it costs something to be upright, but it costs far more to be crooked. It

costs something more valuable than money. It costs innocence. It costs reputation. A good name is worth more than great riches; but no one can live a bad life and keep a good name. He will discover that the influence of his life on others has been evil. He will find that the tendency of his ways has been downward. Those dark ways never rise to higher elevations. And if they go downward to the end, what must be the character of the future? The more one who has wandered from the path of virtue thinks of his ways the more profound will be his conviction that he has been wrong throughout his entire course. The first thing to do to make one see that he must forsake sin is to cause him to think. Sober thought will almost surely be followed by sensible action.—Exchange.

BROKEN REEDS.

The secret of the failure of so many to make their way safely through the dangers of this world is not far to find. They trust in idols. They lean on broken reeds. One depends on good blood. He comes of good stock. It were idle to disparage noble blood. There is great advantage in good ancestry. A stream of blood which has descended through five or six generations untarnished by vice or crime is a grand heritage. He is to be congratulated who has such noble blood in his veins. Let him not be the first to foul it, for by so doing he will sin against future generations as well as against God. He has a better chance in the world than one who is born of parents who have lived in vice and crime all their days.

But good blood is not a match for the evils which are in the world. Many a son of noble sires has fallen into sin and gone down to ruin. It were better to trust the grace of Almighty God than the best blood that ever flowed in human veins. With the grace of God in the heart one may go safely through the polluted atmosphere of this wicked world, notwithstanding he may have descended from a line of wicked ancestors. Others trust in good surroundings. They would keep themselves and their children unspotted from the world by keeping out of touch with the world. One cannot be too careful to keep his children away from the company of the vile. We are warned against the danger of evil associations again and again. But no one can flee so far from the world as to escape its influence. Satan can find us in the wildest desert or in the deepest forest. But the grace of God can keep us in the midst of the basest surroundings. A young man who had been for more than two years employed in an establishment where sin abounded declared that grace kept him pure through it all. The very atmosphere of the place was polluted with wickedness. His companions sneered at the Bible, at prayer, at the Church, and persecuted him because he would not run with them to the same excess of riot. But the grace of God in his heart triumphed. He lived nearer to God than at any other period of his life. He came out a better man than he was when he went in. It is better to trust in the Lord than in environment.

Some trust in rigid discipline. This was the plan which Benjamin Franklin adopted. But he discovered that the most rigid discipline and the purest philosophy are not equal to the power of temptation. In almost every city there may be found a considerable company of men and women who have given up religion and are trying to live by another rule. Some have adopted one philosophy, and some another. But with what success? Is there one of these who is better than he was when he trusted in the God of

Jacob? Has one of them risen higher in morals, in usefulness, in happiness? We do not know one. Many of them have gone downward very rapidly. Some of them have plunged into the lowest abyss of vice and shame. Some of them are the companions of the vile. Some of them have become profane and careless in their manners. They have all gone downward. The new refuges to which they have trusted are refuges of lies. The stays on which they lean are broken reeds.—N. Y. Advocate.

HEAVINESS.

Some Christians have met with a strange experience which has given them no little trouble. They had hoped that if ever they should be overtaken by affliction they would be so wonderfully supported by their religion that they could "rejoice and be exceeding glad." They had expected to "glory in tribulations also." But to their surprise they have not found it so. Instead of finding ecstasy in affliction they have found depression. Their spirits have sunk like lead. They have been covered with clouds. In their distress they have concluded that they have no religion, or that religion is vain.

St. Peter refers to this experience in these words: "Though now for a season, if need be, ye are in heaviness through manifold temptations." Grace does not always produce ecstasy. It is sometimes accompanied with depression of spirit. The best men in the world may have this experience. It is written of the Son of God that when He entered the shadows of His passion He "began to be very heavy." Surely He was tempted in all points like as we are. He traveled the whole length of the gloomy road. Then why should we think it strange if we also are depressed in spirit in time of affliction? This experience may be inexplicable. But the bright side of it is that there is joy in sorrow when grace is in the heart. Read again the words of Peter in their relation to the whole sentence: "Wherein ye greatly rejoice; though now for a season, if need be, ye are in heaviness through manifold temptations."

What a singular expression! "Ye greatly rejoice" and "Ye are in heaviness," at the same time. Does it seem strange? But it is even so. The heaviness will pass away, but the joy will remain. On the surface of the ocean there may be a current flowing toward the south, and in the same ocean at the same time, far down below the surface, there may be another current flowing toward the north. Two currents flowing in opposite directions at the same time in the same sea. And in the same heart there may be two currents of feeling flowing in opposite directions. The one seems to bear the soul downward into darkness, while the other bears it upward into the light. The one is on the surface, the other is in the depths of the soul. The one is caused by changes in worldly conditions and will soon pass away. The other is caused by the love of God and shall abide forever.—N. Y. Advocate.

THE CHRISTIAN'S WEALTH.

The servants of Christ have a different arithmetic from the worldling. He counts his gains by the earthly possessions that he accumulates. The Christian often gains by the losses of earthly things. "He that loses for my sake finds," is an assurance full of good cheer to many a tired and afflicted child of God. Grasping after earthly wealth of honor costs very often a sad loss of grace and godliness. It is not what we take up, but what we are ready to give up, that makes us spiritually rich. Giving up for the sake of our Master honors him, and adds to our treasures in heaven. Therein is the peculiar glory of the martyrs; they counted not even their lives as

dear, so that they might honor their crucified Lord, and glorious will be their reward among the crowned conquerors up yonder.

It is impossible to compute what treasures every faithful Christian may be storing away for that celestial storehouse. There is a constant accumulation. There is a "laying up" day by day. A "book of remembrance" is kept, and God will give to every one as his work shall be. That record on high will read very differently from the assessor's tax-books in this world. Plutus and Midas are assessed in New York or London as millionaires. Up yonder a "certain poor widow" will outshine many of these colossal money-mongers because she put into the Lord's treasury the two mites that were all her living. That box of alabaster which Mary broke over the feet of her beloved Master will not lose its fragrance in heaven. Every act of self-denial for Christ is an investment for heaven. Every word spoken for him here will echo there. A precious encouragement is this for faithful parents, and Sunday-school teachers, and city missionaries, and the whole army of hard toilers in the service of the best of Masters. Do you sometimes get discouraged, my brother, because you do not see more immediate results of your efforts? Don't worry. You are responsible for doing your whole duty; God is responsible for results. His "reward is with him" to give to every servant according as his work shall be.

It goes without saying that, as they who turn many to righteousness will shine as stars in that celestial firmament, there are some favored servants of Jesus who will come into magnificent inheritances in heaven. We can imagine Robert Raikes surrounded by a multitude of those who were the spiritual trophies of his Sunday-schools, and Spurgeon welcomed by the happy souls whom he led to Jesus, and our own Moody finding his heaven all the more joyous for the number of those whom his untiring labors won to the life everlasting. Consecrated talents will blaze as crowns of rejoicing. What an inducement is this to every young man and woman who is raising the question: How shall I employ my brains, my culture, or my money, to the best advantage? Even one talent if not hidden or wasted, shall make some very humble Christian rich and radiant when they come into their heavenly inheritance.

In these days, and especially in our own country, there is an astonishing increase of men of immense wealth; the word "million" is almost as common as the word "thousands" was in the days of my childhood. Haste to be rich is the prevailing mania; yet only a very, very small proportion of all the most eager seekers after wealth will ever attain it. But everyone of my readers may become "rich toward God." The secret of it is to get by giving. This is the true paradox in the economy of grace. He that refuses to give his whole heart to Christ is doomed to perish without Christ. He that saves for self only loses; he that loses for Christ's sake is sure to save. Would you secure treasures in heaven? Then learn to give, and give bountifully. God loveth the cheerful giver. This is not to be limited to gifts of the purse; for the offerings of silver and gold are only a part of what our Master has a right to; we must freely give of everything that we have freely received. If you have the heart to pray, give your prayers; answered prayers will be a part of your heavenly inheritance. You that have acquired wisdom and experience, give your counsels to those who need them. Give your personal labors for Christ and the salvation of souls; no wealthy Christian ought to compound with his Master by drawing a bank check in lieu of personal Christian



It is courting danger to stand under my eyes. Not a few have learned this to their cost. Every winter injury and even death are reported as the result of this carelessness. But there is a far more popular way of courting danger. Every man or woman who neglects a cough is inviting sickness, and many a fatal sickness has its beginning in a slight cough.

The timely use of Dr. Pierce's Golden Medical Discovery will cure the cough. Even when the cough is obstinate and there is something with emaciation and weakness, "Golden Medical Discovery" always helps and almost always cures.

"I was troubled with a bad cough, which settled on my lungs, and left me with a miserable cough" writes W. C. ...

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work. Those who have not much money, or cannot get a Christian work, may find all of the blessing of a good book and a holy example. And so a Christy life may be a constant reward; even as the reward of a successful his golden years of industry, and so, more the reward of warmth and brightness.

Such a life is a constant accumulation of beautiful treasures. It is a living-out here for Christ, and a living-out yonder. Every good deed is rewarded, every faithful word has its crown, every service for our Lord is remembered, for he hath said, "The reward is with me, to give to every one according to his work." Labor and prayer, suffer and battle on, O faithful servant of the crucified Jesus! Every day will add to your treasury in heaven and so shall you be made ready to be partakers of the glorious inheritance of the saints in light.—Theodore J. Carter, D.D., in the Michigan Advocate.

Children of yesterday, Heirs of tomorrow, What are you wearing? Labor and sorrow? Look to your boots again—Faster and faster Fly the great shuffles Prepared by the Master, Life's in the loom, Room for it—room! —Mary A. Lathbury.

DON'T TRY PRESSURE. Trust to Intelligence.

You cannot be precise of law great anyone from breaking themselves to death. We must prove the will by appeal to the intelligence. One of the drugs that does the most harm to Americans, because of its wide spread use and its apparent innocency, is Coffee. Ask any regular coffee drinker if he or she is periodic well. At least one-half are not. Only those with extra vigor can keep well against the daily attack of caffeine in the coffee. The heart and pulse gradually lose strength; dyspepsia, kidney troubles and nervous diseases of various sort set in and the clearly marked effects of coffee poisoning are shown. These are facts and worth anyone's thought. The reasonable and sensible thing, is to leave it off and shift to Postum Food Coffee. The poison that has been secretly killing is thus withdrawn and a powerful stimulating agent put to work. The good effects will begin to show inside of 10 days. If health and comfort are worth anything to you, try it.

Secular News Items.

President Roosevelt will make a tour of the western States.

United States Attorney General Knox plans for Chicago August 27 on the ground.

The American Bar Association held its twenty-fifth annual meeting at San Francisco, N. Y., August 27. There was a large attendance of delegates.

The condition of Judge Nathan, who has been very ill, is reported much improved. He is able to see his sons and has not yet left his bed.

The Cotton Belt and Texas Railway Companies have commenced the crossing daily of a freight and passenger train at the stacks and at North Worth street between 4:00 and 5:00 p. m.

John S. H. Cooper has been nominated by a caucus at the Democratic State Convention to represent the Second District in Congress. This marked the first time Mr. Cooper has been chosen by his constituents to represent them.

A report from The Hague, August 31, says: Henry D. Wilson and Devereux visited London today. If the peace treaty is signed, it is expected to be in force by the middle of September.

The State Department at Washington has decided to begin at once the investigation of the first installment of the Chinese indemnity fund, amounting to about \$100,000, among the numerous parties and individuals who were named in the bond stipulations.

A fire at the depot at San Antonio, Texas, was reported to have occurred on August 21. The report was made by the committee, headed by St. Louis, by officers of the French steaming line. This report was followed by a fire at the depot. The miles were from the depot.

A report from London for the day of August 21st and shows that the New York position and its financial condition are domestic money market is a decrease of 25 percent from 1.00 to .75. The official gold price is 105. The gold price during the week is 102.75.

King Victor Emmanuel, who has been in Italy since his return from the Emperor's coronation, visited for home August 21. The King and the Emperor visited the Wild Park station. Here the Emperor's visit of the monarch, his wife, and they returned to their respective homes.

The ship "Albatross," the largest, has been ordered to be sent to the Emperor's coronation, was successful in crossing the Atlantic. It is expected to reach New York in October. It is expected to reach New York in October.

The autumn parade at Berlin of the guard corps was held Saturday on the Trandshoff Field in the presence of the Emperor and Empress, King Victor Emmanuel of Italy and other important personages. Huge crowds enthusiastically greeted their Majesties, the demonstrations being particularly warm when, after the parade, Emperor William and the Italian King rode back to the castle at the head of the troops. The weather was beautiful.

In view of the increase of Catholics in the United States the Pope has decided, according to a dispatch from Rome, to create another American cardinal in order to re-establish the equilibrium in the sacred college. It has been pointed out to him that whereas Great Britain and Ireland, with 6,000,000 Catholics, have two representatives, and even Australia, with hardly 1,000,000, has a cardinal (Moran), 12,000,000 of American Catholics have only one cardinal, Gibbons. It is considered certain that Archbishop Ireland will get the red hat.

A Milwaukee dispatch says: By September 15 the large railway systems of the country will be confronted with a demand by 100,000 members of the Brotherhood of Railway Trainmen for an increase in wages, which will mean an additional outlay of \$1,000,000 a month for wages by railroads in the country, or the alternative of a strike which will collapse in its extent all previous strikes, including the demonstration of the American Railway Union in 1894. The demands, which have been formulated, but not yet presented, are for an increase of 20 per cent in wages.

Violent storms are reported from the southwestern part of France. At Rodez a hurricane unroofed a number of houses and caused great damage in the vineyards and orchards. The vineyards in the Perpignan region have been seriously injured by rain and hail. A waterspout which burst over St. Etienne converted the streets into torrents of water and flooded many cellars. A cyclone, accompanied by rain and hail, is reported from Montauban. The wind caused enormous waves on the River Tarn. A number of boats were wrecked and a fisherman was drowned. A great quantity of half the size of pigeon eggs fell at Lavel D'Aurelle, destroying crops and killing many birds.

Smith County went dry Friday by a majority of 600 to 800. The city of Tyler gave a majority of twenty-four to the pros. Hundreds of ladies of Tyler stood at the polls throughout the day while others served lunch and sang songs. When the result was announced after the polls closed a crowd of 500 people gathered at the polls and sang, "Praise God from Whom All Blessings Flow." This is the first instance in the history of Smith County when women worked at an election. The city of Tyler polled 2,000 votes, several hundred votes greater than ever polled.

A rumor from London, repeatedly denied heretofore, has been again circulated to the effect that the American Government is anxious to secure British soldiers who fought in South Africa for service in the Philippines. These rumors appear to have had their only foundation in the fact that about a fortnight ago a British officer who held a subordinate yeomanry command in South Africa called at the embassy and volunteered the services of himself and about 200 other veterans of the Boer war. The officer's identity has not been disclosed.

H. B. Dorsey, Secretary of the Texas Grain Dealers' Association, says: "I should judge there are about 8,000,000 bushels of wheat in Texas this year and about the same amount of oats. As to corn, there is no way by which an intelligent estimate can be made. The crop this year is some lighter than it was last year. I suppose there were about 1,500,000 bushels of wheat exported last year and the same amount this year. No oats were exported except for seed purposes, shipments being made to the Southeast. Something like 2,000,000 bushels were shipped last year and the same amount this year.

That the Congressman carried out these instructions was fully proven when he produced the tall, raw-boned, red-whiskered hunter upon the President's arrival. "I am glad to see you, Bill," said the President, whereupon Bill replied: "You ain't no gladder than I be." While at the Fair grounds some one suggested to Sewall, who was seated on the platform with the President, that he should go to Washington and secure an appointment as postmaster, but Bill had already received this honor, and said to his inquisitor: "I be postmaster already."

Reese Calhoun DeGraffenreid, member of Congress for the Third Texas District, died suddenly of apoplexy in his bed in his room at the Ritz Hotel in Washington at 10:30 o'clock Aug. 30. He was the picture of vigorous manhood and the glow of good health seemed to be in his face, although he had complained a little during the last three days. He was habitually cheerful and his friends felt not the least apprehension as to his condition. He did not utter a word to indicate that anything serious was the matter with him. He had been taking some medicine for the grip and had retired less than an hour when he was attacked by a fit of nausea. During a severe vomiting spell a blood vessel burst in his brain and he sank back on his bed dead. Only a newspaper correspondent and a bell boy were with him at the time. He leaves a widow, who is now at her home in Longview, Texas. Mr. DeGraffenreid represented the Third District of Texas in the Fifty-fifth and Fifty-sixth Congresses and in the present Fifty-seventh Congress. He was a lawyer and a Democrat. He was born in Franklin, Tenn., in 1829.

A factional contest between the members of the Christian Church at Cooper, Texas, culminated last week in one of the sides appealing to the strong arm of the law to interfere in the trouble. The two factions were known as the "firm foundationists" and the "progressives," the former being opposed to the use of the organ music in the church. Some time ago the firm foundation members withdrew from the church and formed an anti-organ church, but subsequently finding that by withdrawing they would cease to be in a position to call themselves the Church or to claim the church property, they returned. About four weeks ago a revival was started at the church, resulting in nearly a hundred conversions. The revivalists were known as a "progressive" and all of the converts were of the same faith. The anti-organ faction was left in a small minority. A few nights ago the minority held a meeting at the church, expelled all of the progressives, including the new converts, put the organ and Sunday-school literature out in the streets and nailed up the building and fastened the doors with new Yale locks.

The wheels of the church machine are not always for its weal.

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Notes From

WEST TEXAS CO. Oakville

J. J. Shaw, on Saturday met the young people organized them into an "Twenty-three gave their berths. We have some pie at dinner and sing that place they seem to work.

Paint Rock - J. A. Phillips, of Runnels County, was thirty-two successful versions of reclamation, guest 2 and closed August 1st and showed great power and in the instruction of M. J. Allen, of Sherman, service, preaching and Isbell, from Sanger, very useful. The people able preparation in the practice. The women zealous in their attendance most excellent. W. H. Miles is a clean town, prising.

Wilton C. Jas. J. Hase Sept. 1, ished up our round of on this charge. We are with Dr. W. R. Campbell, assisting in a case of congenital deafness. The able power in the photo the Word of God in it any and all who bear stand its teachings. A co-operative work that was weakened and the number of those who are tired with the Spirit's received six into our next to Post Oak, and in an old-time community meaning of the term to this charge I was to did not amount to very I run down until there was left indeed. But when a came-ground and found entire community was we said this means so and souls that were out and so the P. C. began August 6. The Church is by about the very best they were capable and looked upon as concerned, hard-working. Christ need to ask for. Yes, Church more people who do what they could to the guidance of the Holy God, then we have for that had no greater evening of August 27, came to our assistance, a large camp in crossed over work. His preaching was with a plain presented in an impressive way, which moved the hearts of the very best of the ladies were first to react then came the questions the power of the Spirit's this service none of the any charge. In research a work, word on. The patients, and as they then over to the Church tents that got on their feet and on with the their fine preaching and the forgiveness of their being listed for eleven days each day, as a result three who went there from start to finish in a matter of a few days converted. Twenty were a number reclaimed. We were into our Church. We labored there under the three conversions, all free, who will of our Church. Our Church a work at this point that it needed our heart for what we have received. Pray for us, that.

NORTHWEST TEX. Rising - J. H. Chambliss, Aug 27 report I have held about 2000 in fifteen sessions, 20 professions and real result of our summer's start in to wind up for hope to be able to "roll all these.

Boz. J. J. Canfax, Sept. 1 appointments on this. Each of them has been rather 14, 15, 16, 17, 18, 19, 20, 21, 22, 23, 24, 25, 26, 27, 28, 29, 30, 31, 32, 33, 34, 35, 36, 37, 38, 39, 40, 41, 42, 43, 44, 45, 46, 47, 48, 49, 50, 51, 52, 53, 54, 55, 56, 57, 58, 59, 60, 61, 62, 63, 64, 65, 66, 67, 68, 69, 70, 71, 72, 73, 74, 75, 76, 77, 78, 79, 80, 81, 82, 83, 84, 85, 86, 87, 88, 89, 90, 91, 92, 93, 94, 95, 96, 97, 98, 99, 100.

Brandon - Mar. M. Smith, Aug. 27 conference, by letter to four members. A good water has been secured. The collections ordered. Conference will be held, and a Woman's Home is Brandon, with good prospects of our people. God bless them all in the.

Cottonwood - I. L. Mills, Aug. 20, midet of a good revival party patients at the five of them were in twelve in all up to last us, that the good work they are all converted. I there have given val meeting. Many thanks are other meeting to be or thirty conversions about that many ac Church.

The Home Circle.

SUMMER TWILIGHT.

Now day's first twilight close,
 And the petals of the rose,
 Was the insect would to slumber
 In their folds, perfumed and deep,
 To their fallies, here and there,
 Gliding over the brow of ease,
 Smooth away the lines and plant
 Dreams that bless a sweet night's sleep.

Hear the lute in chords low,
 As to midnight's call they go,
 And the song the milkmaid sings,
 Proves her heart her own no more,
 Whispers with a plaintive call
 On the fragrant air her fall,
 And the meadow-lark in joy,
 Sings his melody clear and clear.

Crickets chirp and dry-flow hum,
 While the weary laborers come
 Home to claim a night of rest,
 Katelyde commence again
 Old disputes with night and moon,
 Children, trying this war to end,
 Strike such true their power to test.

Mother's cooling tubbles,
 Cook to slumber baby eyes,
 That all day have sparkled bright,
 Now the holy calm that steals
 Over all, God's love reveals,
 Earth has said her evening prayer,
 And twilight yields the throne to night.

God, in mercy, hides the breakers,
 Which, if seen, would freeze the blood,
 And the bell-boy, Hope, keeps stinging
 Gaily on life's surging flood.

(From "An Old Valentine")
 ELISE MALONE McCOLLUM,
 Houston, Texas.

THE EXPERIENCE OF A SCHOOL-BOOK.

I am being unpacked, with other books, for the opening of the schools. I am a White's Arithmetic, bright and new, and I was put on a high shelf where nobody could touch me. One day, as I was talking with my companions, the clerk came and took my drum and me and placed us in the window. This was a delight to us, for we could see the passers and they could see us. Another delight was being new. At my side was a second-hand dictionary, very dilapidated. It was full of information, and had a life's history to be proud of. I felt proud when the children would say: "That is a new arithmetic, just out. I am going to use one of those." I was extremely vain. No wonder!

My first owner was a girl, who came in late on the afternoon of October 15. She was richly dressed, but very impolite. She asked the clerk for a White's Arithmetic. He said: "Wait a few minutes; I am very busy. Here is a chair; sit down here." And he pulled a chair up before the stove. Without a "Thank you" she threw herself into the chair, and said: "Hurry up!" She waited a while, and said in an angry tone: "Hurry up! I am in a hurry." The clerk said:

"All right, Miss, what is your want?"

"I told you a dozen times what I want—a White's Arithmetic. Here" (handing him a piece of paper) "give it to me at half-price."

"We're just out, Miss."

"There is one in the window."

She meant me. I was brought out, and she snatched me from the clerk's hand with a "Let me see it." She looked over me and said:

"Wrap it up for me."

Without a "Thank you," she took me and left the store. I was in bad hands now, and my troubles began. I was handled carelessly. I was never covered. I was scratched up with notes to other girls and a few boys. Another trouble was having my leaves torn out and my back broken off. In her schooling was more trouble. I had impolite companions. Miss' Mental Arithmetic scoffed at my oral examples. They laughed at my name and at my color. I was slammed around, and came very near being put into the fire.

At the beginning of the next term I was thrown aside for a new one. I will not tell the name of this cruel, careless girl, for I am ashamed of her.

My next owner was a neat, careful boy. His name was Harry Brown. Harry was an grand boy for this rich girl's father, Harry's father being coachman and gardener. Harry's mother had been dead ever since he was 2 years old. I heard all this when a friend of Harry's father came to visit him in their rooms over the stable. All the rich girl's books were given to Harry by her mother, Harry studying at night, after working hard all day.

As I looked into his face after the night of my arrival over the stable, I saw a manly face. It was kind and sympathetic, and he was neat and clean. His hair was brushed back, and order reigned. Though rather ragged, I knew I was in good hands.

My appearance has changed since the night of my arrival. One night Harry patted my backs together, then

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IT FLOATS.

nusted them to the book. He went and found an eraser, rubbed the marks off the back, got my pages and pusted and arranged them, rubbing off the marks on them. He thought it a shame to treat a book as I had been treated. I could tell this by his face. I am now kept very neat and clean, and hope to be kept so the rest of my life.

MARY LEE NEAVES,
Galveston, Texas.

MOUNTAINS AND MOLE HILLS.

Worry is a habit, like biting the finger nails, turning in the toes or talking slang. It comes in time to be not only a habit, but a sinful indulgence, almost as hurtful to peace of mind as overeating or a violent temper, or scandal and tale bearing.

The mind readily falls a victim to bad mental habits. To make much of small things is to belittle life. To magnify and give importance to little evils is to distort out of all reality the actual things worth living for. When the peace of a whole family is upset because the breakfast coffee is cold or some one has mislaid the morning paper things have lost due proportion.

To be happy one should look at the evils and worries of life as if from the large end of an opera glass; while for pleasant things the small end of the glass should be held to the eyes.

This mental adjustment is possible. It is practiced constantly by people who "look upon the bright side."

I lately received a letter from a man who has lost his arm. His only remark upon the subject was that he was thankful it was his left arm which had to be amputated, as the right arm would have been greatly missed.

It is true that in facing real trials of a severe nature even common place mortals show a better quality of endurance and courage than would be expected from them by one who had listened only to their complaints and frettings over the moral nature, and that gives mind and body support. But to meet the daily friction of life we do not summon to our aid the great stimulant of moral principle. We lamely allow things to overcome and override us; we fly into a passion over a broken teacup or an ill-fitting gown, and ruin the happiness of a day for all around us.

We need to be disciplined in the matter of meeting cheerfully and gallantly the small ills of life; more than that we need to learn to dismiss them from our minds when they are out of sight.

The woman who smiles when she sees her best tablecloth ruined, who puts aside the little misdeeds and makes the people around the table forget it does well. But if, when she is alone, she allows her mind to dwell upon the loss of her cherished linen she is not the entirely wise, sensible and comfortable woman she ought to be.

If one allows little bothers to get a foothold in the mind, to wait there and nag, nag, nag, whenever one is a little disencouraged or trying to rest the last vestige of pure, real peace and happiness will soon depart forever.

It is not alone the worrying woman who suffers. She makes all around her share in her troubles, even when she does not talk about them. There are women who pride themselves upon their power, capacity and endurance in worrying. Even their children have a sort of hereditary vanity over this fault. "Mother's always worrying," they say, half admiringly. It is something which should be recognized as a reproach, and yet many a woman rather bristles, and faintly smiles as if she were being praised, when she is

charged with being unduly anxious and careful over trifles.

Phoebe, whose ancestors came over in "The Mayflower" with several other persons, many of them disagreeable and of small weight and account, is one of those housekeepers who never keeps a servant or any female help in her home. "I simply can't endure the slack ways of the girls I see in other people's houses," she says. "For my part, I can't eat unless I know what I'm eating, and one never can know when some careless, slatternly girl does the cooking!"

So Phoebe spends all her days cooking, sweeping, making beds and looking sharply for the meek old German who comes to the house to wash, iron and scrub for her. Poor old Lena has a life of it as she clatters about, harried by the relentless Phoebe, who knows just how everything must be done—even to the wringing out of a floor cloth—and insists upon her way of doing every bit of work in each particular.

But Phoebe does not escape worry. She worries about the flies—a half-dozen of these pertinacious creatures run the blockade of her screens every summer. She worries about mice and rats, although neither have ever been seen about her premises. She worries because Lena uses so much soap, and because the kitchen range is a voracious consumer of coal. She worries over the heat in summer and the frost in winter; over cool, wet weather, it is bad for the corn; over dry, warm weather, is bad for the potatoes. She worries because the sun shines into her parlor through the windows and fades the carpet, if the shades are raised enough to let in a tiny slit of sunlight.

But Phoebe's grand, undying, unlimited and endless subject of worry above and over all is—moths!

What is Phoebe herself but a little fragile, human, white moth? Of no account in a great world teeming with interest, clamoring for hands, hearts and brains to do its work. She's worse than a moth, because she worries herself in addition to worrying others.

You laugh at poor Phoebe. Are you sure you are free from the worry habit, the long drawn out mental friction over troubles great or small? And is not all such dwelling upon trouble a waste of time, energy and nervous force?

Undue attention to small things is a fault common in women. We habitually exaggerate the importance of trifles, and some of us create "scenes" over what is not worth five minutes' thought. The personal view is too frequently taken among us, too. And there is so much in the point of view when you allow for personal likes and dislikes.

A few days ago I heard what to me was an inspiring, stimulating address. Coming out from the meeting I met one of the audience, and she said, as we walked along together: "What a disappointing talk we have been listening to!"

"Why do you think so?" I returned. "I enjoyed it greatly; it seemed to me brilliant in ideas and expression, and I am taking away with me more than one comforting thought."

"But," persisted the discontented one. "I could not but notice how little stress the speaker laid upon—"

and so on she proceeded to cry down the eloquent lecturer until all of my glowing enthusiasm had to be called out to account for itself.

Now, the plain truth was, my fault-finding friend did not like the speaker, and though that lecturer might employ the tongue of angels, nothing she could say would ever find entry

or lodgment in the mind of one determined beforehand not to hear or heed.

Certainly of the two the prejudiced critic was the greater loser.

I like the man or woman who is not blinded or deafened by his own dislikes and petty notions. It is true we cannot expect flies from thistles nor grapes from thorns, but if I should see a luscious bunch of fruit upon the wrong vine or tree some day I would not refuse to admire the bloom upon the ripening wonders just because their appearance was unexpected.

Don't make much of the faults and failures of those around you—even be good to yourself, and don't harry your soul over your own blunders and mistakes.

The best way to correct an error is to apologize if any one else is concerned, and then do better next time.

Avoid the personal view, the small view, the critical and fault-finding view. Run away from gossip as from a pestilence, and keep in your soul great ideals and ideas to solace your solitude. They will drive out petty worries, conceits and thoughts of carking care.—Companion.

A NURSERY ECHO.

"Mother," said Georgie, "we had a nice time yesterday afternoon at Uncle John's. Do you know that there is an echo behind the barn? I wish we had one here."

"Well, so we have," said his mother. "This house is full of echoes."

"Is it?" said Georgie. "Where must I stand to make my voice come back to me?"

"Anywhere you choose, but I think the nursery is the best place."

Off ran Georgie, delighted, but as he entered the room he saw that Baby Ned had possession of his new kite, and was proceeding to fly it.

"Put that kite down," he cried angrily; "you will break it to pieces, you bad boy!"

"Bad boy, bad boy," shouted the baby, and mother entered the nursery just in time to prevent a serious difficulty.

"I think you found your echo sooner than you expected," she said soberly, when peace was restored, and Georgie hung his head.

"Oh, is that what you mean, mother?" he asked.

"Yes," she replied, "that is what I mean. Just as the echo behind the barn sent back the very tones of your voice, so your little brother and sister reflect back your tones and manner. I think if you will remember this, it will make you very careful how you speak."

Later in the day, Georgie was playing stage-coach with the little children, and with his shouting and his trumpet setting the nurse almost crazy. "I wish," she cried out angrily, "that you would go down-stairs, you are such a noisy, horrid boy."

"You are a horrid old thing yourself," he shouted back, and then suddenly he began to laugh.

"Why," he said, "I was an echo myself that time," and as mother came in just then they had another little talk about echoes, and both Georgie and the nurse determined to try to make some pleasant ones before the day was over.

When Baby Ned's supper came upstairs he was cross, and would not drink his milk, and said that his bread was "sour."

"Georgie," said mother, "now is your chance," and Georgie ran into the room and was so funny and bright with the baby that in a few moments he was in high humor, and

as mother listened she could not tell which was the laugh and which the echo.—The Parish Visitor.

WHAT THE BIBLE DOES.

"I don't see the use of reading the Bible," said George, with a scowl; "I like a regular Indian story, with lots of fighting."

"And I'd rather hear fairy stories," said Kate.

Mamma was away for a whole month, and she had got George to promise that every night before going to bed he would read a few verses to Kate from the little Testament.

"All the same, the Bible is the best book," said a voice from the other room.

"O, did you hear, papa?" cried George, turning red.

"Tomorrow I'll explain to you why," said papa, coming in for a good-night kiss.

The next day papa got out the globe from the school-room closet, where it had been put the day vacation began. Papa had some black chalk, and with it he marked parts of the countries.

"What makes you do that?" asked Kate.

"These are the lands where there are no Bibles," said papa; "and the reason I mark them black is because the people's lives are dark and unhappy. Why, over here in China little girls used to cry, because their feet were bound tightly to make them small; and in India it is sadness to be born a girl; for the women are treated so badly; and in many of these countries any one's life is hardly safe."

"What does the Bible do?" asked George.

"It teaches people how to live good lives," said papa, and he drew white marks through the black, to show where the Bible had been carried and the good it had done.

"Indian and fairy stories are all very well," he said, "but that is the best book."—The Little Pilgrim.

PREACHER'S CHILDREN

Same as Others.

The wife of a prominent divine tried the food cure with her little daughter. She says, "I feel sure that our experience with Grape-Nuts food would be useful to many mothers. Our little daughter, eight years old, was subject to bowel trouble which we did not then understand and which the doctor's prescription failed to cure."

We had been using different cereals for breakfast and finally becoming discouraged I said, "I will try an experiment, I will discard all other cereals and use only Grape-Nuts for breakfast." The three children all like it better than anything else and are so fond of it that I hardly let them have all they want. In a short time I could see an improvement in the bowel trouble.

We began using Grape-Nuts five months ago and now not only has the bowel trouble disappeared but the child has grown so plump and well—in fact was never so fleshy before—that all our friends notice and remark about it. We think we have an ideal breakfast which consists of whole wheat bread with butter, Postum Cereal Coffee and Grape-Nuts. This is all we care for and I think it would be hard to find many families so invariably healthy as is ours. Name given by the Postum Co., Battle Creek, Mich.

Liter

By Rev.

Certain newspaper mention as the of baptism, have a stereotyped serb "the fathers" and the Bible in support.

A secular paper my possession, of these stale re-

So far as I ever attempted lacy of these cit of this paper to cal way.

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Clement of Ab says: "The num scribed by Moses, in the one baptis (S. L. dxiiv: 40.) Hippolytus, A "to sprinkle"—ax 15.

Polycarp transk le"—I, and S. I dye the hair."

To say, therefor "to sink" is quit- from saying bap immersed. Bapto immerse, means "under water." li practice the thing Another stand-l "Pouring was a cases of sickness.

"Baptize was app deep in water—wad a frog's blood had blood.

Literary Pretensions

By Rev. J. A. Parker, D. D., Louisiana Conference.

Certain newspapers, advocating immersion as the only scriptural mode of baptism, have a habit of repeating a stereotyped series of quotations from "the fathers" and a few passages from the Bible in support of their theory.

A secular paper recently came into my possession, containing about fifteen of these stale repetitions.

So far as I have seen, no one has ever attempted an exposure of the fallacy of these claims. It is the purpose of this paper to do so in a calm, logical way.

The first one in the series to which allusion is made above affirms, viz.: "The Greek language is a very copious language, having a word for every idea, in which the finest distinctions may be expressed."

No authority is given for this wild assertion, contradicted by every Greek grammar ever examined by this writer. Take the prepositions for an example. Valpy, in his Grammar of the Greek Language, says: "The preposition 'en' has seventeen meanings in the dative," and gives the following examples: "Among-en—the birds. On-en—a bird. At-en—the Church. He-en—to en—himself." Here is one little word which may mean either one of seventeen things in one case alone—among, at, on, to, etc. Apo is but little more definite. Liddell and Scott, whose lexicon is a standard everywhere, defines it as from, by, with, etc., and says it never means out of, but originally from.

En is environed with similar shortcomings in its expressiveness. Liddell and Scott say it means "motion towards, motion to, or into." It is never used in the sense of in nor under. When the word is used, it always expresses motion towards. Add the work "ek," and we have the four words used, almost invariably, in connection with baptism. The only key to the meaning in any particular case is the circumstances of that case, the verb, etc. Of "ek," Liddell and Scott say: "The most frequent usage, but variously modified; 1 of motion, out of, forth, from forth, or out. . . . Taking away separating. The verb may give it the sense of at, on, from, off—meaning in case of descent in a more remote relation, the same as apo. If our knowledge of the mode of baptism is to come from the meaning of these words, then the case is a hopeless one. Fortunately, however, the circumstances and the verb used in every case enables us to arrive at a very definite conclusion in regard to it. See Acts 8:36-9. This baptism was in a "desert" place (v. 26). Travelers report only rainy season brooks along the road from "Jerusalem to Gaza." They went down eis the water—towards the water—and after the baptism they came ek the water—from forth the water.

This is enough to expose the ignorance of men who claim such copiousness for the Greek language. This same assessor asserts that in the Greek language "baptizo" always means to immerse. To clinch this assertion, he makes a quotation, viz.: "The soldiers marched a whole day, plunged in—baptized—up to their waists." It is certain that baptizo, as used in this quotation, does not mean to immerse, for the soldiers were only wading in water waist deep.

Prof. Moses Stewart is then quoted as saying, "Bapto or baptizo means to dip or plunge." All Greek scholars allow this, but further, also, as Liddell and Scott Lexicon says, baptizo means "to bathe." Who ever bathed with the head under water? Yet baptizo means to bathe. "Baptos—dyed, bright-colored." It would do to laugh at for some immersionist to dye his hair by dipping—baptizing—his head in a pot of hair dye! Still, if baptizo always means to immerse, that is the way for him to dye his hair!

Hippocrates, B. C. 430, is quoted: "Shall I laugh at a man who sinks—the word sink is baptizo—his ship by overloading it?" Certainly not. To sink is one meaning of baptizo but not the only meaning.

Clement of Alexandria, A. D. 192, says: "The numerous washings prescribed by Moses are all comprehended in the one baptism ordained by Christ." (S. L. dxiiv:10.)

Hippolytus, A. D. 220, renders baptizo "to sprinkle"—against Noctus, chap. 15.

Polyarp translates baptizo "to sprinkle."—L. and S. Lex. "Baptisthea, to dye the hair."

To say, therefore, that baptizo means "to sink" is quite a different thing from saying baptizo always means to immerse. Baptizo, as used by Hippocrates, means "to sink and remain under water." Immersionists do not practice the thing that way.

Another stand-by is this: "Pouring was at first introduced in cases of sickness, and was opposed un-

til the Roman Catholic Council at Ravenna, 1311, pronounced affusion to be equally valid with immersion.

All I can say about this "council at Ravenna" is, neither Moshelm nor Fisher nor Adams' Synchronological Chart, nor Neander, ment on any such council. It was certainly an unimportant one. Fisher, whose history is or has been a text-book in the Baptist Seminary at Louisville, says (page 41), speaking of "the apostolic age": "Whether in this rite the pouring of water on the head was sometimes practiced, as it certainly was subsequently, is an open question." He says that in the "Teachings of the Twelve Apostles," written perhaps about 120 A. D., direction is given to pour water on the head three." A. D. 129 was a long time before A. D. 1311. He says that pouring, "when Irenaeus wrote (about 180), was an established custom."

It is not true that "pouring was at first introduced in case of sickness," but was practiced in the very first years of the Church—indeed, from the beginning—through the Old Testament to the present time.

Once more, The eighth of these stereotyped statements says: "Paul teaches that believers are buried and rise with Christ in the ordinance of baptism, which necessarily implies immersion."

Reference is made here to Rom. 6:2-5. Now, if comparison be made with I Cor. 12:12, the great apostle will explain how we are buried and raised up in Jesus Christ. "By one Spirit"—not by water—"are we all baptized into one body. . . . and have been all made to drink into one Spirit."

Had he intended to teach water regeneration, he would have said something about water, which he does not do. Try suitable phraseology for such an idea! "As many of us as were baptized (by water) into Jesus Christ were baptized (by water) into his death. Therefore, we are buried with him by (water) baptism into death; that like as Christ was raised up from the dead, we also should walk in newness of life!" Does not this contradict what the apostle says? We are "buried with Christ" by the baptism of the Spirit (I Cor. 12:13) by "one Spirit" and not by water we are "risen together with Christ" and enabled to "walk in newness of life."

But again we read: "Jesus, whose example we are to follow, was baptized in the River Jordan, and after his baptism he came up straightway out of the water."

The writer evidently is pronouncing again on the copiousness of the Greek language. En and apo are the prepositions used in connection with the Lord's baptism. See Matt. 3:6, 16, Verse 6: "He went down on the water"—at or to the water, not into.

Of this preposition Liddell and Scott say: "1 of place—in, on, at, upon, by, etc." Here place is the object. Take four of the five meanings given: At Jordan, on Jordan, upon Jordan, by Jordan. There are just four chances to one that our Lord did not go in the river at all.

In verse 16, apo—translated out of—is clearly an erroneous translation. Liddell and Scott: "Original sense 'from,' whether a place or a time, or any object from which they go forth. . . . away from." Now read: "And were baptized of him at—en—Jordan." Verse 6:1 Verse 16: "And Jesus, when he was baptized, went up straightway from—apo—the water." In both places—verses 6 and 16—the preposition refers to place, and expresses nothing as to mode. Probably John baptized like the priests before him—took a hyssop branch, dipped it in the water, and sprinkled it on the people. (Num. 19:18, 19.)

THE SINGING CONVENTION.

In reply to C. G. Shutt on singing conventions, I will endeavor to define it in its sincerity. It is a non-sectarian organization for the purpose of elevating the true science and spirit of song. While some counties have failed to elect the right men for officers, and do not conduct them in the right spirit, please do not shoot at all of us, but shoot at the men that need to be shot.

The conventions meet once or twice a year, for the purpose of discussing and advising plans for the upbuilding of this most important part of divine worship. You stop the singing, and our Churches will dry up like the tree of old. Instead of trying to stop the organization, we should encourage them with the true spirit and persuade them to consider the responsibility that rests upon them. I don't think any preacher should give up any of his appointments for the convention, but rather give lectures to the conventions at his regular hours on the spirit of song, church singing or musical education.

In our last convention in Bowie

County, we revised our constitution and divided the great work into three parts: First, church singing; second, Sunday-school singing; third, musical education. And we invite every Sunday-school and Church, regardless of denomination, to have one representative at our next meeting to help in the discussion and the advancement of this great work. We want men qualified to give us good advice. A large number of our singers do not select songs to suit subject and occasions, and we need to make improvement along this line.

Our next convention will be held at Park, in the M. E. Church, and we expect our preacher in charge to give us one or more lectures.

If we will elect the right kind of officers, and our Churches will quit looking cross-eyed at the singers and all go to work in the right way, we will have a gracious ingathering.

W. T. BENTLEY,

President of the Bowie County Convention, Park, Texas.

THE SINGING CONVENTION.

I have just read an article in the Advocate of August 21, from the pen of Bro. C. G. Shutt, headed "Where Does the Singing Convention Belong?"

I endorse everything Bro. Shutt says on the subject, and hope his timely article will excite and stimulate the brethren of our beloved Methodism to an investigation of the matter referred to.

I do not know to what extent the singing convention has spread in Texas. I have never met with it except in the south central part of the State, and from what I had seen of its evil effects I resolved to oppose it, and offered in the District Conference of the Calvert District two years ago a resolution condemning it and calling upon our preachers to use their influence against it. That resolution was passed, and stands on the records of that district to-day, but what effect, if any, it had upon the singing convention I am unable to say.

A prominent layman opposed the aforesaid resolution at first, but when his pastor told the conference that the President of one of these conventions had tried to rub him out of his pulpit only a few Sundays before, he turned right about and supported the resolution heartily.

I have known members of the Church who would leave their church services and travel many miles on Sunday to attend a singing convention. The only thing about these conventions that has any resemblance to religious worship is the opening prayer. The songs, as a rule, are a light, frivolous type of music, not calculated to inspire to higher religious life.

Of course, we can only deal with this question directly as it affects the membership of the Methodist Church, but deal with it we must, or else we will soon be confronted with a problem the solution of which will be difficult indeed.

The remedy I propose is this: 1. Let all of our preachers speak out in unmistakable terms against this evil, both in public and in private, and thereby let the public know where our preachers stand in relation to this nuisance.

2. Let no preacher nominate a man to any office in the Church who is known to affiliate with an institution that does not observe the Sabbath with Sunday pieties, and remove from office any man who prefers to attend such things rather than the regular services of his Church.

3. Let the preachers indoctrinate the membership, and particularly the young, in the importance of keeping their vows. They have promised before God to attend upon the ordinances of the Church and support its institu-

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MACBETH.

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Marysville, Pittsburgh.

I Can Sell Your Farm

tions, and those who attend Sunday picnics and neglect the house of prayer have perjured themselves. Barring the beer, our Sunday singing convention is very little removed in morals from the Sunday fest of the Germans of South Texas, and if something is not done to check it there will soon be no respect for the Sabbath on the part of our young people in those places where they are held.

I do not say that all who compose these conventions are willfully violating a moral precept. On the contrary, many of them are well-meaning people, who have become blinded to the moral, or rather the immoral, effect they are having upon the public, and all such people need to be

shown their error and they will enter upon the crusade against it.

This writer has known some very good men, of high standing in the Church, who took a prominent leading part in these conventions, and I have not the slightest doubt that they were conscientious and well-meaning; but their sincerity and conscientiousness can not atone for the moral depravity wrought in the minds and hearts of our young people by teaching them to disregard the morality of our holy Sabbath and to treat lightly the services of the sanctuary.

Let all the brethren say amen to Bro. Shutt's article.

W. H. BROOKS,

Cedar Bayou, Texas.

MALARIA An Invisible Enemy to Health

Means bad air, and whether it comes from the low lands and marshes of the country, or the filthy sewers and drain pipes of the cities and towns its effect upon the human system is the same.

These atmospheric poisons are breathed into the lungs and taken up by the blood, and the foundation of some long debilitating illness is laid. Chills and fever, chronic dyspepsia, torpid and enlarged liver, kidney troubles, puny-ness and biliousness are frequently due to that invisible foe, Malaria. Noxious gases and unhealthy matter collect in the system because the liver and kidneys fail to act, and are poured into the blood current until it becomes so polluted and sluggish that the poisons liberally break through the skin, and carbuncles, boils, abscesses, ulcers and various eruptions of an indolent character appear, depleting the system, and threatening life itself.

The germs and poisons that so oppress and weaken the body and destroy the life-giving properties of the blood, rendering it thin and watery must be overcome and carried out of the system before the patient can hope to get rid of Malaria and its effects.

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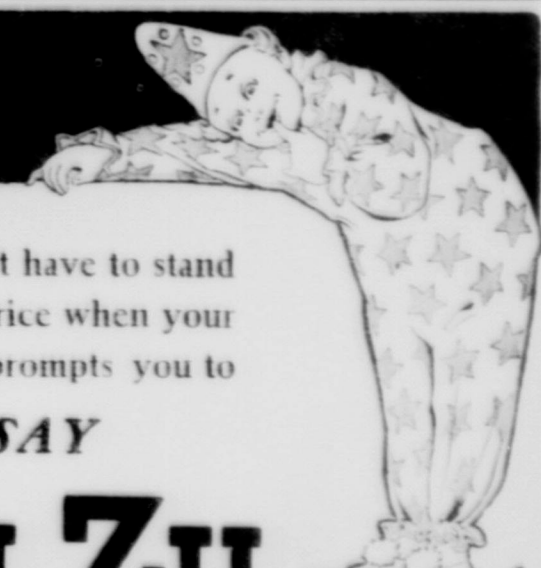
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THE BIBLE DOES.

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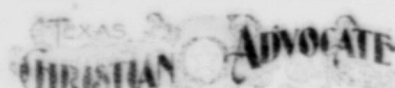
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*Baptizo was applied to men only waist deep in water—wading—to a lake in which a frog's blood had mingled—tinged with blood.



L. BLAYLOCK, Publisher
Office of Publication—Corner Ervay and Jackson Streets.

Published Every Thursday at Dallas, Texas

Entered at the Postoffice at Dallas, Texas, as Second-Class Mail Matter.

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

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RAPE NUMBERS.—Subscriptions may be sent at any time, but we can not undertake to furnish back numbers. We will do so when feasible 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, unless so indicated. Money forwarded in any other way is at the sender's risk. Make all money orders drafts, etc., payable to

L. BLAYLOCK DALLAS TEXAS

BISHOP HENDRIX EXPLAINS.

When a certain theological paper from Boston threatens us it will help the Southern movement in its efforts in the Middle States. I have again received by the Texas Conference will send intelligence to you as soon as possible to W. G. T. Hatcher, Boston, Texas. He will give you results of this to me in reports.

J. B. COCHRAN.

Kansas City, Mo., Aug. 29, 1902.

Dear Bro. Cochran:

Yours of the 15th inst. is at hand. There can be but one solution as to who is entitled to the domestic missionary money when it is used for meeting the drafts of the current year. It is only in exceptional cases, as in some conferences, whether in Texas or not, I do not know where no drafts are drawn save against the funds of the previous year already in hand, that I suggested that the question of distribution be left open until after the reports were made. In your conference the funds collected in the Austin District will be disbursed by the Domestic Board of Missions of the Texas Conference either before or during your session. Brethren of the Austin District will make the reports of their charges and of the moneys collected at Floresville. A special arrangement will be made whereby any cash received after it is audited, may be sent to the proper person who are Treasurers of the funds in the Texas Conference. It will be a matter of convenience in many instances to make reports of moneys at the session of the West Texas Conference. Receipts from the Treasurer of your Domestic Mission Board will, of course, be received in making reports. Those with the cash will prevent against all confusion and show that the moneys tally with the statistical reports of the collections. If it will facilitate the earlier payment of the drafts brethren from the Austin District might forward any collections at once, taking the proper receipts to be used in making their reports at Floresville. The enabling act of the General Conference dividing the Texas Conference by giving of the Austin District, and then uniting the Texas and East Texas Conferences, becomes effective only at the approaching sessions of the affected conferences. Until then moneys can be sent as before, but reports of moneys and charges must be made at the sessions of the conferences where the charges fall. Yours cordially,

E. R. HENDRIX.

EDITORIAL BIRDSHOT.

Do not bandy words with an angry man.

God comes very close to those who love him.

Education without religion is to be greatly deplored.

Prurient literature in the home will poison the source of life.

Cigarettes are weakening the minds and vitiating the morals of our boys.

The society girl who is known as "fast" will show up one of these days to her sorrow.

The snuff-dipping woman has an unclean mouth that no decent and self-respecting husband wants to kiss.

The father who is so busy making money that he can not be bothered with his children is a sorry excuse at the head of a family.

The use of tobacco is said to be a very social habit among men. Nevertheless, it is an expensive and a nasty luxury.

The man who is so pious that he is always consulting the mind of the Lord in prayer, often forgets that the Lord has already made his mind very clear in the Scriptures.

MORE PROHIBITION VICTORIES.

The march of local option is steady and uninterrupted. At all the elections the bar-rooms are getting overwhelmed. Since our last issue three counties have wheeled into the dry column. Smith, with Tyler as the county seat, gave a majority of over a thousand for prohibition. The fight was a stubborn one, but the barrooms had to go. On the same day the "State of Van Zandt" brought in two hundred majority for local option; and the day following, Ellis rolled up a majority of seven hundred. This last county had the most exciting election ever held in that section, but the victory was complete. The Waxahachie Enterprise entered the fight for prohibition and rendered prodigious service. Many of the leading professional and business men, together with well nigh all the farmers, came out on the side of temperance, and they made short work of the barroom business. Old Texas is moving to the front in a way that is alarming the anti. Out of the two hundred and forty counties in the State, one hundred and eighty of them have voted out all liquor; and in nearly all the other sixty prohibition prevails in many of their precincts. This is glorious, and in less than a dozen years Texas will be a prohibition State under local option rule. The people have made up their minds that a business whose proprietors ignore public sentiment and trample laws under their feet shall not curse the State with their crimes against humanity. During this week several other counties will vote on the question, and we expect other victories to be reported in our next issue. The hardest fight now on is in Navarro County, where the result is doubtful, both sides making only small claims. But outside of Corsicana the country is already very largely under local option rule, and we confidently look for the county to vote right on the subject. Where, oh! where is Mayor Riggins? Nearly all the feathers are already plucked from his neck, and he is in a sorry plight. Isn't he making rapid strides toward the gubernatorial mansion? On with the battle!

A SUNDAY AT MCKINNEY.

We spent last Sunday morning at McKinney with Dr. J. H. McLean's congregation, and the occasion was a pleasant one. The Doctor was off on a little rest-outing, and we took his place at one of the services. Major Doggett had charge of the Sunday-school, which is a good one, and right

well does he direct it. One feature impressed me most favorably, and that is, after the classes were through with the morning study, he has one of the teachers, by special appointment, to take charge of the school and review the lesson for ten or twelve minutes. This was well done, and it made the closing exercises very helpful.

At the 11 o'clock hour there was a good congregation, and we had a delightful service. The audience was attentive, and to preach to them was a pleasure. The music was very excellent, indeed. Mrs. Dr. Gibson, an old East Tennessee friend of mine, has charge of the choir, and she keeps the singing up to a high standard. At the close of the service I met Bro. Deering, of Kentucky, who is sojourning for a time in the city. He is an excellent preacher, and has filled the pulpit there a number of times with great satisfaction. Bro. Sullivan, an aged minister, lives there, and I had the pleasure of shaking his hand. He has been a preacher nigh on to sixty years. I was also pleased to meet Sister Ragland, who is one of the original members of that congregation, having joined the Church there with its organization in 1849. She is still an active member, though eighty-odd years old.

While in McKinney I was delightfully entertained by my good friends, Mr. and Mrs. J. D. Still. They were mine hosts last fall at the session of the North Texas Conference.

McKinney is one of our very best North Texas towns, and our Church is in a good condition. The new building, with other improvements, has placed our cause in the forefront. Some months ago Collin County voted out whisky by about two thousand majority, and the law is rigidly enforced. Instead of hurting the town, it has given it a forward step and the people are delighted with the result.

G. C. R.

GRATEFUL ACKNOWLEDGEMENT

To the Brethren of All the Texas Conferences:

In response to the Bishop's call and circular letters we sent out, we now have about \$850 in the hands of our Treasurer, Bro. W. B. Campbell.

We appreciate very much the hearty response upon the part of the preachers and brethren who have sent contributions, and sincerely hope those who have not yet presented our great needs to their congregations will do so at once.

Now, brethren, don't think that you have your hands full in your conference collections and pass us by, but remember that we, too, have all of these on hand, together with a church and parsonage to build, and that in the midst of a people, of whom several of our Methodist families lost all they had in the way of personal property. Remember the parable of the good "Samaritan"—do the best you can for us, and I assure you we will be able to rebuild.

I want to thank all of my friends and brethren who contributed to our personal needs. They have all been nobly and amply met. Please do not send me any more money for that purpose, but place this matter before your people and send us the result at your earliest convenience. B. H. PASSMORE, Goliad, Texas.

GOLIAD CHURCH FUND.

In this issue Rev. B. H. Passmore makes another appeal in the interest of his Church enterprise. Read it and do for him and his people all you can, and from now on send your contributions directly to him at Goliad. Below is the report of all funds that have come into my hands to date:

Already reported \$153 42
E. W. Lyon, Greenville 1 69
William and Emma Schou, Jacksonville 1 69

Total to date \$155 43

All the above amounts have been forwarded to Rev. B. H. Passmore.

G. C. RANKIN, Treasurer.

The life of pain oft makes the heart at peace.—Ram's Horn.

TEXAS CONFERENCE MEETS AT CROCKETT.

After much correspondence with the presiding elders, I announce the change in place of the session of the Texas Conference from Cameron to Crockett, as the more central place for the meeting of the Texas Conference for its first session after the union between the Texas and the East Texas Conferences. The change in date was announced previously as December 3 in place of November 26. E. R. HENDRIX.

TEXAS PERSONALS.

Rev. R. H. Webster, of Wheatland, paid the Advocate a pleasant visit this week. He is having a good meeting at his Church.

Rev. W. H. Brown, of the North Texas Conference, was in to see us last Saturday. He was on his way west to help the brethren in meetings.

Dr. H. A. Bourland, of Belton, spent a few days recently in the city, and we had a few pleasant words with him before he got out on his way to the corner-stone laying at Polytechnic College. He looks to be in good health.

Prof. J. S. Kendall, of North Texas State Normal, Denton, passed through Dallas this week and was a visitor at the Advocate office. After a siege of forty-two weeks in school work, he was in need of "vacation," and visited the cool climate of Colorado. He returns to Texas much improved, and is getting ready for the next term.

Rev. W. D. Mountrath, of Plano, was in the city the past week and made the Advocate an agreeable visit. He has just closed in of the most successful meetings in the history of Plano and his Church is greatly revived.

Mrs. Elizabeth Lewis White, mother of Rev. G. W. White, of the Northwest Texas Conference, and P. A. White, of the Indian Mission Conference, entered into rest from her home in Mineral Wells, Texas, August 17, 1902, in her 70th year.

Rev. J. D. Odum, of Italy, was in the city last week and made us a pleasant call. Since his church property was destroyed by fire, he and his people are worshipping in the school building of the city. They expect to rebuild in a short time.

Rev. W. M. Hayes, D. D., formerly of the Northwest Texas Conference, but now of Arkansas, passed through the city last week and made the Advocate a social call. He is looking well and is pleased with his present conference membership.

Rev. T. J. Duncan, the old man eloquent at Ennis, is about the happiest man in Texas over the prohibition victory last Saturday in Ellis—unless it is Rev. J. T. Smith at Tyler. Last Saturday was prohibition day in the territory of Duncan and Smith.

Mr. T. T. McDonald, City Ticket Agent M. K. & T. Railway, Ft. Worth, Texas, was a pleasant caller at the Advocate office the past week. Mr. McDonald in his youth was a member of St. John's Sunday-school, Galveston, and he has not departed from the instructions he received therein.

Bro. John Reedy, formerly connected with the Branch Publishing House, is now a member of the faculty of Coronal Institute at San Marcos. He is one of our best educated young men and eminently fitted for first-class school work. Coronal is one of our best Church schools, and her faculty are in the forefront.

CHURCH NEWS.

It is reported that Bishop A. Coke Smith is likely to make his home at Charlotte, N. C.

Rev. E. H. Hawkins, one of the most promising young preachers of the Alabama Conference, presiding elder of Lafayette District, died August 2nd.

Dr. Fielding Marvin, of Fayette, Mo., will preach the opening sermon for Marvin Collegiate Institute in Fredericktown at 10:30 o'clock, Sunday, September 7.

Central Church, Baltimore, has begun to build its new Church, which will be, when finished, our most modern and beautiful Church in Baltimore. This expression should be modified, perhaps, in the light of the fact that Arlington is now practically in

Baltimore. Arlington in many things has advantages over Churches more emphatically "down-town." It has just built a fine pipe organ.

Emory and Henry College reports a better enrollment and a larger income than during any previous year; also the debt of the college has been greatly decreased.

Rev. W. G. Starr, D. D., succeeds Dr. Lipscomb at Washington Street, Petersburg. This is Dr. Starr's old charge, and both he and the Church are delighted.

Col. J. S. Austin, formerly President of the Pacific Methodist College, is now teaching at the Preston Industrial School, a State reformatory under the able superintendency of Dr. C. B. Riddick.

Rev. A. F. Watkins, D. D., of Miss., has been chosen Connexional Agent for raising the \$5,000,000 fund to become a permanent endowment fund for the superannate ministers of our Church.

Bishop Merrill had a unique experience at the recent annual meeting of North Montana Mission—every charge sent up a request for the return of its pastor. A few chances, however, had to be made to meet the changed conditions of the growing work.

The Church authorities at Rome, have received information that 4,985 Catholic students are attending secular universities in the United States, 500 of whom are at the University of Pennsylvania, while the Catholic University, at Washington, has but 100 students.

Rev. W. H. Coleman has been transferred by Bishop Key from Tennessee to Jackson, La. This was done by request of Presiding Elder Keener, Brother Coleman taking the place made vacant by the election of Rev. Henry R. Carre to the presidency of Centenary College.

Mr. James M. Nelson, who died at Booneville, Mo., August 15, bequeathed \$5,000 to the Booneville Methodist Episcopal Church, South, the interest to be applied on the pastor's salary. His son, who lives in St. Louis, is a Baptist, but Mrs. Nelson, their two daughters, and their sons-in-law—Mr. C. E. Leonard an ex-Governor Stephens—are Methodists.

Dr. Woodward, of Missouri, recently spent a few hours in Fort Worth, and in writing to the St. Louis Advocate, he has this to say of Dr. Werline: He thinks First Church, Fort Worth, is a splendid appointment. One hundred and twenty-five have joined the Church since last October, and his Sunday-school numbers four hundred and forty-one. Everything else in keeping with the above evidences of prosperity.

The responsible officials of the Methodist Episcopal Church, South, last week voted to endeavor to raise a \$5,000,000 endowment fund, the interest of which is to go to ministers incapacitated for work and to the widows and orphans of clergymen who died in the harness. If the South out of its comparative poverty can have faith to attempt such large and magnificent things for its clergymen, must not the rich and prosperous North be led to do something of the sort for very shame, if for no nobler reason?—The Congregationalist.

The Book Committee met in the Publishing House on the 29th. There were present Paul Whitehead, James Campbell, R. A. Child, Collins Denny, Sidney Bass, J. R. Hindman, D. B. Coltrane, R. W. Millsaps, Jo B. Morgan, John B. Ransom, W. C. Dibsell. The report of the joint committee on Publishing House in China was submitted and unanimously adopted. The report will be found on another page. We trust the new house will always have the united and enthusiastic support of both Churches, and that much good may come of this practical fraternity.

In a letter to the Nashville Advocate, Bishop Galloway says: "This time I go not alone. The brave warrior who has 'tarried by the staff' for these three and thirty years while I have been trying to shout to the battle, will be the cheerful companion of this voyage. Our home-leaving, while full of blessed anticipations, was not without a hitherto unknown sadness. Into a new-made grave we have laid a love that had grown strangely sweet with years of helpless suffering and constant watching. To be separated by eight thousand miles from a treasure so sacred has already caused many an aching heart-throb. In thought, if

not with hands, we place fresh flowers, place of the gentle sl in the light of those eyes that have been earth."

REVIEW NO.

The September number of the Review comes to us in supply of most excellent these is "The Training by W. E. Du Bois. I written, but the author through eyes that says many things the truth. His arraignment of the South for the motive is inspired by a practical sense of the practical value of the treat. Still it gives to see what our spot "A National Standard," by Herbert W. Sessel, of excellent takes the position that universities, and that makes it necessary to supplement them all a tem of training. This out into several grand "Democracy and Social Scudder, is a plea for and maintenance of a pact among men—see counteracted the evils of make people feel that brotherhood. "What Are Doing for Child Welfareman, is a most giving a history, the written in his own present status of the There are many other cles in this number of we can not notice the periodical.

THE PHILOSOPHY PRYM

"A rolling stone gathers no moss." When you are growing work, think of the position.

Patriotism, in the common citizen, is not a business.

Obscurity has its own charms, the highest of them.

You can not, with a man's character by Panama hat.

Sometimes the loftiest above the grave, starved to death.

Much talk is no demerit; the noblest action ways win the race.

The average standard that you are taking as when you attempt a conversation concerning merit.

If the camera could think, how would your picture taken? I tion of you—the man reading this paragraph.

WHY THERE ARE POMPEYS AMON

There is a good reason why there are Pompeys among us. Their natty were scarcely ever as difficulty in pronounced ability on the part of them when demanded, was necessary to name a cargo caused the 4 month numbers, ante doses, heroes, demi-gods, Shakespearean shorter English, and names of the day to ever again. In every d of sable workers answer as Tuesday, Friday, Jesus (in use to this even them. Do, Hari use now, Jupiter, Pall Diana (now "D"), Aaron, Moses, Pharaoh Hamlet, Othello, Caesar, Rose, Triscilla, Bech and others. Vary probing "Young" or given. The American their surnames rather dately after emancipation title on the American Monthly for September.

The contents of the Popular Science follows: "Aerography," "University Cont Stevenson," "The Worth the Ernest Haack's," "Prof. Frank Thilly," "Question," by M. C. 1 of a Word—Mamal," "A Year of Weather, United States," by Fr. "Mental and Moral He by Dr. F. A. Woods, a of Light and Colors," ton. There are editori Martie Biological La Carnegie Institution, J. lean Journals," "A Su riculture," and other t.

The special features number of Review of illustrated account of northwestern Canada, a graphic summary of real situation in English character sketches of known in this country Morgan of Japan; J. deli Holmes and the of New York's "East 1 "The Russian Jews in J of the census of manu Statistician North; "At Sharing," by Samuel System of Rewarding Gantt; "Improved" American Farmer's 12 Motion; "The Farmer use," by William R. I sion of Agricultural P Henry C. Adams from the Atmosphere Martin; and an illustri recent fall of the Cam in Venice. The edi "The Progress of the 1 cron situation, discus tional reforms, espe ment of rural schools, of the pending politi comments on the coal South America, and v of timely interest.

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Nelson, who died at ugust 15, bequeathed loneville Methodist South, the interest the pastor's salary, as in St. Louis, is a s Nelson, their two r sons-in-law—Mr. ex-Governor Steph-

of Missouri, recently in Fort Worth, and St. Louis Advocate, of Dr. Werline; He ch, Fort Worth, is a nt. One hundred ve joined the Church r, and his Sunday- ur hundred and for- ge else in keeping vidence of prosper-

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the Nashville Advo- loway says: "This e. The brave wot- ed by the stuff" for thirty years while I shout to the battl- n companion of this e-leaving, while full e-was, was not with- known sadness. In- rave we have laid a own strangely sweet dless suffering and e. To be separated l miles from a treas- already caused many hrob. In thought, if

not with hands, we will every day place fresh flowers on the resting place of the gentle sleeper, and dwell in the light of those beautiful brown eyes that have been forever closed on earth."

REVIEW NOTICES.

The September number of the Atlantic Monthly comes to us laden with its usual supply of most excellent articles. Among these is "The Training of Black Men," by W. E. Du Bois. The article is well written, but the author sees his subject through eyes that are prejudiced, and he says many things not in keeping with the truth. His arraignment of the whites of the South for their alleged treatment of the negro is a piece of gratuity whose motive is inspired by his ignorance of the practical phases of the subject he essays to treat. Still it gives us an opportunity to see what our opponents think of us. "A National Standard of Higher Education," by Herbert W. Horwill, is possessed of excellent merit. The author takes the position that we have too many universities, and that the very number makes it necessary to have one more to supplement them all with a higher system of training. This position he works out into several practical conclusions: "Democracy and Society," by Vida D. Scudder, is a plea for the development and maintenance of a closer social compact among men—something that will counteract the evils of moneyed caste and make people feel that there is a common brotherhood. "What Public Libraries Are Doing for Children," by Hiller C. Wellman, is a most instructive article, giving a history of the progress of books written in behalf of childhood and the present status of libraries for children. There are many other most choice articles in this number of the Atlantic, but we can not notice them all. It is a fine periodical.

THE PHILOSOPHY OF FELIX G. PRYME.

"A rolling stone gathers no moss," but it enjoys all the advantages of travel. When you are growling about your work, think of the poor fellow who has none. Patriotism, in the mind of a not un- common citizen, is another name for partisanship. Obscurity has its compensations; he who flies the highest sometimes falls the farthest. You can not, with much success, judge a man's character by the cost of his Panama hat. Sometimes the loftiest monument towers above the grave of the poet who starved to death. Much talk is no demonstration of ability; the newest automobile does not always win the race. The average financial magnate feels that you are taking an unfair advantage when you attempt to engage him in a conversation concerning mental development. If the camera could photograph our thoughts, how would you like to have your picture taken? I am asking the question of you—the man or woman who is reading this paragraph.—September Success.

WHY THERE ARE CAESARS AND POMPEYS AMONG NEGROES.

There is a good reason for the curious proper names even now in use amongst negroes. Their native African names were scarcely ever used, owing to both difficulty in pronunciation as well as inability on the part of the blacks to give them when demanded. The hundreds it was necessary to name on the arrival of a cargo caused the days of the week, goddesses, heroes, demi-gods, biblical characters, Shakespearean names and the shorter English and French Christian names of the day to be used over and over again. In every district were dozens of sable workers answering to such names as Tuesday, Friday, July, November, Primum (in use to this day), Sixteen (rare even then), Doc, Hart, Rabbit, Fox (in Waco), (now "D"), Perseus, Hercules, Aaron, Moses, Pharaoh, Bonimus, Remus, Hamlet, Othello, Caesar (a favorite), Jinnas, Rose, Priscilla, John, Jack, Lize, Beth and others. Variations were had by prefixing "Young" or "Old" to the name given. The American negroes acquired their surnames rather summarily immediately after emancipation.—From an article on the American Negro, in Leslie's Monthly for September.

The contents of the September number of the Popular Science Monthly are as follows: "Aerography," by Percival Lowell; "Literary Control," by Prof. J. J. Stevenson; "The World-View of a Scientist—Ernst Haeckel's Philosophy," by Prof. Frank Thilly; "Eds and the Eds Question," by M. L. Marsh; "The Story of a Wood-Man," by Dr. Theo. Gill; "A Year of Weather and Trade in the United States," by Prof. R. DeC. Ward; "Mental and Moral Heredity in Royalty," by Dr. F. A. Woods; and "A New Theory of Light and Colors," by Sir Isaac Newton. There are editorial articles on "The Marine Biological Laboratory and the Carnegie Institution," "Science in American Journals," "A Summer School of Agriculture," and other topics.

The special features of the September number of Review of Reviews are an illustrated account of the migration to Northwestern Canada, by Dr. Warman; a graphic summary of the present political situation in England, by W. T. Stead; character sketches of Baron Shibusawa, known in this country as "The Pierpont Morgan of Japan," Justice Oliver Wendell Holmes, and the late Rabbi Joseph, of New York's "East Side," an article on "The Russian Jew in America," a resume of the census of manufacturers, by Chief Statistician North; "An Instance of Profit-Sharing," by Samuel Cabot; "The Digestion of Agricultural Prosperity," by Prof. Henry C. Adams; "Fixing Nitrogen from the Atmosphere," by Thomas C. Martin; and an illustrated account of the recent fall of the Campiello of St. Mark's in Venice. The editorial department, "The Progress of the World," reviews the present situation, discusses various educational reforms, especially the improvement of rural schools, outlines the issues of the pending political campaign, and comments on the coal strike, the strife in South America, and various other topics of timely interest.

ANTI-PROHIBITION FRAUD EXPOSED.

Galveston, Texas, August 11.—(Staff Correspondence.)—On Sunday, June 29, there appeared in several leading papers of Texas an extended article entitled "Prohibition in America." It professed to be "A history of the movement from colonial days up to this time." Other sub-heads attached declare it a "timely topic," "a careful study by a prominent citizen," etc. As it appeared in the Dallas News it occupied more than 40 column inches of closely set nonpareil and was crowned by a big-letter, three-column-display head.

The matter was exceedingly garbled, inaccurate and one-sided in character, and in no respect could it be considered a fair history of the prohibition movement, but it was sent out to the people of Texas without anything to show that it was not, what it appeared to be, the result of investigation and research upon the part of these leading Texas newspapers, or their reputable contributors.

It may be readily imagined that much excitement was caused in prohibition and temperance circles throughout the State. In less than three days dozens of copies of the article had been received at the office of The New Voice in Chicago, and scores of letters came in the course of the next week asking for the information with which to refute the statements of the article and advice as to the course of conduct that ought to be pursued.

In the New Voice office the stuff was readily recognized as liquor advertising, paid for by the liquor interests and furnished from some of the literary bureaus that are maintained by the different liquor dealers' associations. For the purpose of determining this exactly and exposing the rascality of these newspaper publishers who had sold their columns for the purpose of deceiving their readers, The New Voice sent the writer of this to Texas to make a thorough investigation.

As a result of careful investigation, I am now in possession of facts and documents which absolutely prove the article in question was a paid advertisement, and that it was prepared and printed in the form of a special newspaper write-up for the purpose of deceiving readers; that it was paid for by the whisky pool, which has an office in New York City, and that the money was paid through J. W. Riggins, Mayor of Waco, chairman of the so-called Anti-Prohibition State Executive Committee. The headquarters of this committee are at Waco and Mr. Riggins is its chief prophet.

How some of these documents came into my hands is not necessary at the present time to tell, and telling might implicate parties whom I am at present disposed to protect. It is sufficient to say that I have the original letters to prove all points of the charge.

It appears that a certain Clarence T. Johnson, who represents himself to be an "advertising contractor" in Washington, D. C., on July 18 sent out to a considerable number of Texas papers a circular letter offering matter similar to the Dallas News anti-prohibition article for insertion in Texas papers as advertising, run as "regular reading matter, without advertising marks of any kind." Johnson's letters also inquired at what rate the same stuff would be run as editorial matter.

The following is the letter from Washington: Ads in Job Lots, in One Paper or a Thousand.

Cash Both Ways. The advertiser pays us cash in advance and our check goes with the copy.

Clarence T. Johnson, Advertising Contractor, 28 Bliss Building, Washington, D. C.

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

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

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

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

While the matter to be published will run alone for some months, yet it is imperative that the contracts or arrangements be made at once. Your immediate reply is therefore desired if you wish an allotment of the business. It will be strictly cash transac-

tion, as my check will go with the copy in every case. Respectfully,

C. T. JOHNSON.

In the meantime the publishers of the Dallas News, A. H. Belo & Co., were hearing from their subscribers and were being vigorously chastised by a number of Texas papers that favor the temperance cause. Owing to this, the News had notified Mr. Riggins of the Anti-Prohibition Committee that if they published any more matter of that sort of stuff, it would have to be marked "Advertisement." This was not satisfactory to Riggins, who was not willing to have his whisky batteries unmasked. Accordingly, a conference had been arranged at Dallas, whither Mr. Riggins was to come to confer with the News management as to how the matter could be published in such a manner as to accomplish its purposes and yet protect the News from the public odium of espousing the whisky cause.

This was explained in a letter written by Mr. F. P. Dealey, Secretary of the Belo company, who has his office in Galveston, where the same company publishes the Galveston News, the two papers being the most important newspaper combination in the State of Texas. Mr. Dealey's letter is addressed to Mr. Johnson, and reads as follows:

Galveston, July 23, 1902.

Mr. Clarence T. Johnson, No. 28 Bliss Building, Washington, D. C.

Dear Sir—Acknowledging receipt of your favor of the 18th inst., we desire to say that our Dallas office is now in negotiation with Mr. J. W. Riggins, chairman of the State Executive Committee Anti-Prohibition of Waco, looking to the rendering of a service on mutually satisfactory lines. This is brought about by the fact that the article you refer to in your favor, and which appeared in a recent issue of the Dallas News, created considerable adverse criticism, both on the part of the press of Texas and individually, many seemingly having been misled into the belief that the article itself was not inserted as an advertisement, but emanated with the News. This brought up a question, which is still undecided as to how matter inserted for the Anti-Prohibition Committee shall be arranged so as to protect the paper and clearly indicate that the matter is paid for without a specific statement to that effect. We would not, therefore, in advance of the matter being definitely determined to the satisfaction of both parties, care to name a rate or to consider the entering into of a contract for matter such as you specify. We might say further, however, that THE ARTICLE IN QUESTION WAS INSERTED IN THE DALLAS NEWS AS A DISPLAY ADVERTISEMENT, the rate for which is very much lower than would be the rate applicable to reading matter, which is the service your letter indicates will be desired. We would suggest that you take the matter up with Mr. Riggins, who can advise as to whether an amicable agreement is reached between us or not. Yours very truly,

A. H. BELO & CO.

By F. P. Dealey, Sec.

On the same day that Mr. Dealey wrote this letter to Mr. Johnson—July 23—he also sent to Mr. Riggins a copy of Johnson's letter to the News, with the following letter of explanation:

THE GALVESTON NEWS.

THE DALLAS NEWS.

A. H. Belo & Co., Publishers.

Galveston, Tex., July 23, 1902. Mr. J. W. Riggins, Chairman State Executive Committee, Anti-Prohibition Waco, Texas:

Dear Sir—Your favors to our Dallas office with reference to anti-prohibition advertising have both been submitted us for our information, for which reason we think it is well to submit to you copy of letter received this date from Mr. C. T. Johnson, Advertising Agent, of Washington, D. C., together with copy of our reply thereto. If it is your intention to treat directly with the Dallas News, you might find it to your interest to do so likewise in behalf of the Galveston News.

Yours very truly,

(Sgd.) A. H. BELO & CO.

By F. P. Dealey, Secretary.

Mr. Riggins replied to Mr. Dealey on the next day, as follows:

Waco, Tex., July 24th, 1902.

Messrs. A. H. Belo & Co., Pubs. News, Galveston, Texas:

Gentlemen—Your favor of July 23d, with enclosures as stated from Mr. C. T. Johnson, and copy of your reply to him, received this a. m., all of which has been carefully read. Replying I desire to say:

First: It is our purpose, in the management of the anti-prohibition campaign, to do educational work in Texas, to transplant from reliable sources facts which can not be questioned, from communities who have experienced the prohibition rule, from con-

clusions, statistics and facts. It is our purpose to get this information before the people of Texas, and to do this we desire to avail ourselves of the best agencies and facilities at our command, within reach of our funds for that purpose. Just how is best to do this, and what agencies to use, has yet not been agreed upon, nor have we come to any definite agreement with the Dallas News as regards the matter. In the first place, it has not been made clear as to what designation it is intended to give the material to appear. As we do not care to publish matter with the designation "paid advertisement," nor can we very well furnish the exact authority for each statement we make, except to say that we are ready and willing and able to verify such statements as we may make from time to time to the public. We do not publish sensational matter presented without the backing of truth. At the same time it is not always convenient to place the source of our information, or give the author of a particular article, because our articles may be a collection—data secured from fifty or more different sources. The anti-prohibition side is one of truth, and of a high standard of morality and manhood, and we can not be a party to any statement not founded on experience and in the truth, which can not be fully authenticated if demanded.

Second: We would like to enter into such an arrangement as seems to be contemplated by Mr. Johnson, by which we would reach the people of Texas through the leading Texas papers. We have felt that the Dallas News, Houston Post and San Antonio Express covered the greater part of the field, but at the same time there are very many other papers in Texas, including the Galveston News, which we could utilize to great advantage. We would like for you and the Dallas News to feel perfectly free to enter into any negotiations with Mr. Johnson as you may see proper, without being hindered or delayed by any arrangement with us. THERE ARE SOME VERY STRONG ORGANIZATIONS IN THE EAST REPRESENTING MANY MILLIONS OF DOLLARS, WHO I JUDGE WILL FURNISH THE MONEY TO DO THIS ADVERTISING THROUGH MR. JOHNSON so that any arrangement you would make with them would not be in conflict with any deal you would make with the Texas organization. This I am not authorized to state, but assume that such is the case.

I WILL, HOWEVER, SUBMIT THE MATTER TO OUR NEW YORK OFFICE, AND LEARN IF I AM CORRECT IN THE UNDERSTANDING.

Thanking you for the courtesy of sending me a copy of your letter to Mr. Johnson, I am, very respectfully,

Mr. Riggins' name was signed to the copy of this sent to Mr. Dealey though as I copy from a press copy I have not added it above.

But in the meantime Mr. Riggins submitted a copy of Johnson's letter to the "New York office," where it was received with much suspicion. The whisky pool was not acquainted with any advertising agency in Washington that was authorized to handle anti-prohibition advertising, and Mr. Riggins was hurriedly notified that he had better steer clear of the Washington advertising contractor. Accordingly Riggins is now frantically writing letters to Johnson asking where he gets his money whom he represents, and at the same time frantically declaring that he (Riggins) does not represent the saloon interests, but stands for the "business interests of Texas."

While these things have been going on, Riggins and the Dallas News have been considering an agreement to publish anti-prohibition stuff as "signed communications," a method which would fool the people by leading them to suppose that the matter published was the work of some reputable citizen; but the News, after consideration, declined to adopt this plan, since it foresaw that it would be obliged to publish the replies of prohibitionists, who would not consent to pay for the space occupied and could not be forced to pay for it without confessing that the pro-liquor matter had been paid for, and who would thus be able to get their arguments before the public to the confusion of both Riggins and the News. Mr. Riggins, too, violently objected to his expositions of "truth and of a high standing of morality and manhood" to appear. So this plan was abandoned.

The immediate results attained are: (1) That the papers controlled by the Belo company will publish no more of this stuff in such shape as to deceive their readers. Mr. Dealey, in a conversation with me to-day said:

"We are not going to publish any more of Riggins' anti-prohibition stuff unless it is plainly marked as an advertisement. We had so many kicks and got so much roasting by the State papers on account of the other article, that it won't pay us to do it. We will print most any old thing for money so long as it is plainly marked as an

Rheumatism

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

He knows that his sufferings are very much like the tortures of the rack.

What he wants to know is what will permanently cure his disease.

That, according to thousands of grateful testimonials, is

Hood's Sarsaparilla

It promptly neutralizes the acid in the blood on which the disease depends, completely eliminates it, and renews the system against its return. Try Hood's.



A SWELL TURNOUT

is what you'll have in so far as the vehicle is concerned, at any rate, if the carriage is purchased of us. We give the best value obtainable for the money. If you want a heavy or light wagon of any style, we'll give you one perfect in construction and of elegant finish, warranted as to workman-ship and material at a very low price. Can't do better.

When you see the P. & O. Co. NAME PLATE on bargains on the floor of your merchant, you will know that it stands for full value and a good guarantee as to quality. Look for it. Write for our new Vehicle Catalogue, which will be sent free to any address.

PARLIN & GRENDRUFF CO.,

Dallas, Texas.

advertisement. We don't propose to be held responsible any more for some other person's get-ups."

(2) The second result is that by these exposures the people of Texas will be so fully warned that the fraud that has been perpetrated in other States will hardly succeed here, and the liquor dealers will find it exceedingly difficult, even though they are backed by the whisky pool money, to get any more fake statistics before the readers of the newspapers of Texas.

At least if any more "takes" appear in the Belo papers, the public will smell whisky-pool money and "high morality" of the Riggins brand and know that some "amiable agreement" has been reached so that the Belo cash drawer can grow fatter and the two Newses preserve their reputation as fair-damaged-as honest papers.—The New Voice.

ELLIS COUNTY VICTORY.

The ball that the editor of the Advocate set rolling went on till on Saturday night about 7 o'clock the wires told the "Ellis County ladies" to be far over 500 majority. It was a hard-fought battle. The organization at this place was well-nigh perfect. The workers were brave and true. A more determined set of men I have never known. The opposition was well organized also. There was no dress parade, no wild enthusiasm. Deep, earnest conviction moved men. The city of Ennis went out by 154. This was a surprise, as many knowing the elements to contend with thought it would go and by just a few hundred. The country people did us proud. They honored themselves in honoring us. When Middleton swooped down upon us it brought many wild horses from the waiting crowd.

It is over. The women have wrought well. It is now in other hands. Our Father knows how grateful we are in prospect of closed saloons, and peace and sobriety in our city and county. The strife of the campaign was as little as could be expected. The voters on either side are yet door neighbors, and will forget the struggle. At least, the bitterness of it.

I start out for the remainder of the conference year full of hope and love for my beloved charge. They have in all things been good and true to me. From this till the close of the conference year will be spent in an earnest effort to place them in line for the meeting of the Annual Conference.

T. J. DUNCAN.

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

Sunday-School Department.

Third Quarter, Lesson 11, Sept. 14.

LOVING AND OBEYING GOD.

Deut. 30:11-20.

Golden Text: "For this is the love of God, that we keep his commandments."—I John 5:3.

HOME READINGS

Monday, Sept. 8—Introduction, Deut. 29:1-12.

Tuesday, Sept. 9—Loving and obeying God, Deut. 30:11-20.

Wednesday, Sept. 10—To be remembered, Deut. 31:1-13.

Thursday, Sept. 11—Blessing in keeping, Deut. 11:13-25.

Friday, Sept. 12—Hearers and doers, James 1:17-27.

Saturday, Sept. 13—Knowing and keeping, I John 2:1-10.

Sunday, Sept. 14—Proof of true love, John 14:15-26.

There has always been a tendency to represent or to conceive religion as complex and difficult. Just in proportion as the true spirit of religion has declined its complexities have increased. Sacerdotalism and ecclesiasticism have always grown rank and bewildering as the spiritual vitalities have grown weak. Phariseism in all ages has made religion hard and burdensome, multiplying exactions and definitions, and surrounding the truth with so many confusions as to render it incomprehensible. The curse of religion has always been too much theology, and too much ceremonialism, and too much ecclesiastical machinery. These things have always made the commandments of God seem difficult or impossible, and caused the kingdom of God to seem afar off—inaccessibly high or deep, exalted into the heavens or buried in the sea. This overloading of religion and surrounding it with impenetrable mystery has always been fostered by those who would use it for selfish ends. Religious tyranny and oppression have never wished to have religion appear simple. The authority of a hierarchy is gone the moment religion is seen to be something which common people can understand. So long as the many can be persuaded that religion is understood only by a select few, that its mysteries are the possession of a priesthood or order of any kind, they are under the rule of that order. Religious enlightenment always brings religious emancipation.

The truth of this is borne out by every great religious revival that has ever taken place. Such revivals have always been returns to the simplicities of religion. The accretions and impositions, and artificialities, and non-essentials of the religious life which through periods of ignorance have fastened upon or been builded about it, have fallen away, and it has appeared that religion is something comprehensible in its essential principles by common men and women, and even by little children. When the life of the Spirit breaks out there is slight use for the service of the dogmatic theologian or ruling ecclesiastic.

The thing which Moses points out is that religion belongs to the nature of man. "The word is very nigh unto thee, in thy mouth and in thy heart, that thou mayest do it." The oracle of God is in every man's heart. The soul itself answers to the truth. What God commands is in harmony with the laws of the soul. It ought not to be difficult for a man to fulfill the demands of his own being. God imposes nothing upon us that is inconsistent with constitution of nature. It should not be difficult for the hungry and thirsty man to obey the command, "Eat and drink." It should not be difficult for the lungs to obey the command to inhale the air for which the lungs are made. No more should it be difficult for us to do God's will, for his commands are directed to needs which are in ourselves. Our nature—our truest, deepest appetites—require the very things which God commands us to do. So the things which God offers us, and commands and counsels us to take, are really things of primary necessity to us—bread, water, light—these are the things which Christ makes the symbols of himself and his kingdom. Surely, the demand for these things is in us, and it should not be difficult for us to receive them.

Miners speak of the "mother lode"—that is, the main vein of gold-bearing rock from which all the particles of gold washed down into the sands of the stream came, and of which all minor veins are lateral branches or fragments. They tell us that such a "mother lode" often runs through long ranges of the mountains and it is the miner's hope always that he may come upon it at some new point. Love is the "mother lode" of the kingdom of God. All the gold of all the virtues are grain washed out of it, all the fissures of all the duties some-

where have, or have had, their connections with it. It holds the same place in the Old Testament as in the New. Moses pointed to it as Christ did and as John did. It has been lost at times, but when this has happened the spiritual mines have yielded but small returns. God is love, and out of love all good proceeds, and love is or may be in the heart of every human being.

The solemn warning which Moses gave the people of the results which would follow disobedience was sternly fulfilled, though not without repeated and continued warnings. Destruction is the only possible thing for a nation or a man that disregards the law of God. The body must perish that disregards the laws of health. The house must fall that is builded upon the sand. A nation must break to pieces that disregards the principles of righteousness as surely as a ship must be wrecked that dashes against the rocks. There is nothing arbitrary in God's punishments. They are involved in the very structure and laws of life. Nothing can prosper that disregards the laws of its being—International Evangel.

Epworth League Department.

Topic for September 14: "Delight in God's House."—Psalms 84:1-4; 100:1-5.

HOME READINGS

Monday, Sept. 8—The head of the Church, Col. 1:16-20.

Tuesday, Sept. 9—The glory of the Church, Isa. 62:1-7.

Wednesday, Sept. 10—The task of the Church, Rom. 15:16.

Thursday, Sept. 11—A united Church, John 17:11-23.

Friday, Sept. 12—A purified Church, Matt. 18:15-18.

Saturday, Sept. 13—A triumphant Church, Rev. 21:1-7.

The purpose of the Bible was to give to mankind the record of the manifestation of God in Jesus Christ, and through him to create and develop the Christian Church for the salvation of the world. Jesus Christ is the cornerstone of the Church, when viewed as a building; he is its Head and its Life and the source of its power, when viewed as a living organism. His fundamental doctrine was the kingdom of God, created through the allegiance of individual souls to himself as supreme Lord, maintained by doing the will of God, and certified by the overthrow of the kingdom of Satan in the soul. It does not come with display for it is the enthronement of Christ in the individual life. Its consummation will be the complete and perfect obedience of all redeemed souls to God. Christ left as his permanent instruction to his disciples that they should go into all the world and teach all nations what he had commanded them as the law of their life. In this way the Christian Church began as a union of believers in Christ, who, through faith and love, are members of the kingdom of God. It is supernatural in its origin, and sustained by life imparted to it from God. The essential elements of the Christian Church are: (a) repentance toward God; (b) supreme allegiance to Christ; (c) the gift of the Holy Spirit; (d) the covenant of believers, established by baptism and the Lord's Supper.

To be a part of this universal Church, and one of the members thereof, is to be a Christian, and all such will not forsake "the assembling of themselves together, as the manner of some is."

A WRONG VIEW.

1. The Wrong View of Going to Church.—Important and essential as attendance upon the services of the Church is, as may be inferred from the foregoing historic review, yet such attendance is only a part, and a very small part at that, of the Christian life. For the believer's duty includes: (a) obedience, inward and outward, to the law of love; (b) a life of devotion to the good of others; (c) conformity to the precepts of the Word of God, among which is the duty and privilege of going to church.

If we go to church only, and neglect the other elements of true religion, we may have a specious outside morality, but it covers up the enmity of our hearts against God, and brings us into condemnation. We may, by outward formality, persuade ourselves and deceive others into thinking that we are Christians indeed, but God who knows what is in man, will be forced one day to declare, "I never knew you." Attempted eternal conformity to divine law, which is unquestionably better than a life of flagrant sin, yet does not constitute salvation here or hereafter. Merely going to church does not give one a passport into the kingdom of heaven. If you are unconverted, go to church, by all means, for the good you may get, and for the good you may do, but do not imagine

that your going to church, apart from accepting Christ as "the way, the truth and the life," will admit you into the fellowship of the people of God."

A RIGHT VIEW.

2. The Right View of Going to Church.—This leads to a consideration of the motives which prompt attendance at public worship. The believer will regard the church as a place of assembly for certain definite purposes—a place of assembly of Christians for worship, edification and inspiration; of the unsaved, who need salvation; of the discouraged, who desire comfort; of the broken-hearted, who long for consolation; of the bright and joyful, who contribute to their good cheer and divinely-born confidence to all.

(a) What we should mean when we go to church: We should mean that we love the Lord. Our love for God constrains us to enter his house and engage in his worship. We should mean that we expect to rejoice in the service of God's house. "I was glad when they said unto me, Let us go into the house of the Lord." We rejoice because of the spiritual uplift that we obtain; because of the sacred interests we promote; because of the instruction we receive; because of the Christian society in which we mingle. We should mean that we have love for all who are of the household of faith. The public assembly of God's people, with the sacraments that are administered in the church, knits men together in the closest religious sympathy and forms the grandest brotherhood on earth. We should mean that we wish to be obedient to the commands of God, and that we desire to engage in the worship of the highest. The noblest act of the human soul is communion with God. The promise is, they that wait upon the Lord shall renew their strength.

(b) What we should do in regard to the church services: Attend ourselves regularly, and devoutly. Join in the singing, prayer, and testimony. Give attention and heed to the instruction of God's servants. Contribute of your means to the financial support of the Church. Aid, as far as possible, in the missionary and philanthropic work. Don't be a camp-follower, a mere hanger-on—be a soldier in active service in this the greatest cause that can engage the attention of men. Invite others to attend. We enjoy the riches of the kingdom of heaven; then let us seek to extend its benefits to others in spiritual poverty. A loving invitation extended will do us good; will do those who accept the invitation good; will quicken the ardor of those who worship to have many others join with them in the holy privilege. "Let us go," spoken by one hundred men in any city or town to those over whom they have influence, would raise a monster meeting. How few ever take their religiously indifferent friends by the hand and say, "Let us go together." We can bring multitudes whom we can never send or drive to the Lord's house. Many who would never come alone, would come most willingly under the shadow of our company. Let us be examples of proper decorum in God's house, for which we should entertain constant reverence. Let us live before the world so as to commend the Christ, in whom we believe, and whom we worship in the sanctuary. Let us dwell in the house of the Lord, and live under its sacred influences all the days of our life, until we leave the Church militant to join the Church triumphant.—Canadian Era.

"Worth Its Weight In Gold"

Dr. Radway & Co., New York:

Gentlemen—I send inclosed M. O. for which you will please send me one dozen Radway's Ready Relief and one dozen Radway's Pills. Your Ready Relief is considered hereabouts to be worth its weight in gold. This is why I am induced to handle it. I have handled—Oil for some time, but I consider the R. R. R. far superior to this, as it gives better satisfaction. J. M. ALEXANDER. Hoxban, I. T.



Radway's Ready Relief cures the worst pains in from one to twenty minutes. For Headache (whether sick or nervous), Toothache, Neuralgia, Rheumatism, Lumbago, pains and weakness in the back, spine or kidneys, pains around the liver, pleurisy, swelling of the joints and pains of all kinds, the application of Radway's Ready Relief will afford immediate ease, and its continued use for a few days effect a permanent cure. Sold by druggists.

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Will Sow More Trashy Texas Oats than any Drill Made.

Has no trappy arrangements to change quantity and to be out of fix 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.

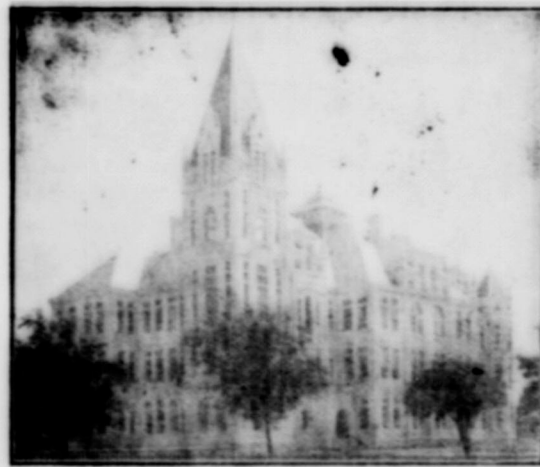
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22 Professors and Instructors 250 Students. Courses of study and admission requirements in excess of all demands made by Board of Education of the M. E. Church, South. Methodism has no other institution in the State recognized as a college by this Board.

Courses of Instruction—Mathematics, English, Latin, Greek, Hebrew, German, French, Spanish, Philosophy, Ethics, Political Economy, History, Bible, Physics, Chemistry, Botany, Geology.

The Ladies' Annex, a home for young women, is a four-story stone building, with all modern conveniences.

Made under the direction of instructors who have received training in Berlin and Italy. Art and Elocution teachers from the best studios of the East.

The Annex in charge of Prof. Landon F. Smith. Giddings Hall in charge of Prof. S. H. Moore.

For catalogue, address R. S. HYER, LL. D., Georgetown, Texas.

Weatherford College

Next session opens Sept. 8, 1902. A boarding school for boys and girls. Among the best and healthiest in the State. Altitude 100 feet. Its graduates stand well in the Universities to which they go. The girls board in the President's family. Strong literary courses and excellent facilities in Music, Art, Elocution and Bookkeeping. Instruction thorough. Terms reasonable. New Furniture. New Pianos. For catalogue address

S. W. STANFIELD, Pres., Weatherford, Texas.

Chappell Hill Female College.

Chappell Hill, Texas.

W. K. STROTHER, A. M., President.

A home school for a limited number of young ladies. Fifty-first Session opens Sept. 2, 1902. Building undergoing thorough repair and being newly furnished. Best of advantages in Music, Art, Elocution and Literary Course. Best of opportunities at lowest cost. Write for particulars and catalogue.

Switzer's Woman's College and Conservatory of Music.

At James Hill County, Texas, opens September 9, 1902. New Buildings, Beautiful Grounds, Sixty rooms all lighted with electricity heated by Hot Air Furnace. Water Works, Bath Rooms on both floors. Five of the Library teachers students of great Universities. Teachers in Music, Art, Theory and Harmony in their lines and stations of Great Masters. Only forty-five miles south from Fort Worth with close wagoning three times a day on the M. & T. Lines is considered to be one of the most progressive, moral and intellectual towns in the state of Texas. Apply for Catalogue to D. S. SWITZER, James, Texas.

Advertisement for San Antonio Female College, West End San Antonio Texas. The Methodist School for Young Ladies. University trained teachers and Specialists. Diploma in Music. No extra charge for languages. All Music pupils study Theory and Harmony without extra charge. \$20 a year for board, tuition and laundry. Write J. E. Harrison, President.

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Advertisement for Queen City Business College. IS BE A MONTH WHAT YOU WANT? Some of our graduates are getting more, and you can too. It will wake up and take our course. No school can do more for you than ours in the way of qualifying and placing you in a position. Write at once for our offer. Ad. G. W. HILL, Pres., Dallas, Texas.

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Location and Environment Unrivaled in the South.

Suburban and city life combined. Electric cars to north entrance. Attractions of park persuade to outdoor exercise. Ten schools in the hands of skilled specialists. Schools of music, art and elocution employ methods of best Conservatories in this country and abroad. Diplomas conferred by schools. Lecture courses studiously selected. Best lectures, concerts, recitals, etc. in city. Librarily patronized. Christian influences. Early registration necessary to secure room. Send for handsomely illustrated blue and bronze catalogue, and other literature. Students from 42 States and territories.

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30th year. The College—a University trained faculty. German-American Conservatory, managed by specialists. Wm. H. Barber, Concert Pianist (May). Resident Professors—Guerne, Fichter, Krumpholtz, Forrest, Roberts, Thomas, Hornaday. For catalogue, address JOHN W. MILLION, Pres., 20 College Place, MEXICO, MO.

DID THE PERF DEMAND T

There is another in the parable than that which a And as this paratative of the su be used largely I it. Jesus labors use God's metho Every word of it approval of e gve me the fa falleth to me r right of his son tate, "he divid ing"—his persona

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DO THE at the right tim from indigestion lence; for all sickened by con have weak or di mation of blad prostate gland, write immediat Vernal Saw Pa will be sent po The right time mail after you of Texas Christ a trial bottle of Berry Wine set writing to Ver Buffalo, N. Y. gestion. Flat weakness and i and Inflammati one small dose quickly, throu Perfect health l lished by a lit curative medic Write for a fr yourself witho value of Verna Wine for the e

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newspaper correspondent, in a careful review of the matter, affirms that neither the Sultan nor the powers would tolerate a self-governed country. Hence a republic is not feasible. A protectorate, under the powers, he thinks might be established.

Evil fastens on us only because it finds affinity in us.

A TEXAS WONDER.

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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.

Albany, Texas, Aug. 9, 1902.
Dr. E. W. Hall, St. Louis, Mo., Tex.
In 1901 I was in great suffering from kidney and bladder troubles, and your "Texas Wonder," Hall's Great Discovery, cured me, and I can cheerfully recommend it to the public. Yours truly,
J. S. BRIGANCE.

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Wesley Peacock, Ph. B., Univ. of Ga., Prin.



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HONEY GROVE, TEX. Resopens September 2, 1902.
Its pupils enter mainly uneducated without any previous schooling. It contains an excellent library, athletic grounds, swimming pool, and all other conveniences.

North Texas Female College @ Conservatory of Music

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Our preparations for the coming year are now complete, and we invite investigation. No changes in the teaching force of the Literary Department and but few in the Conservatory. Herr von Mielwitz continues as Music Director, assisted by Prof. McDonald, Dettler and Pipes and seven lady teachers.

LEARN PROOFREADING.

ELIZABETH COLLEGE
High Grade College for Women
CHARLOTTE, N. C.
Students from all parts of the United States and foreign countries. Excellent library, athletic grounds, and all other conveniences.

DID THE PERFECTIONS OF GOD DEMAND THE CREATION OF MEN?

No. 3.

There is another and a deeper meaning in the parable of the Prodigal Son than that which appears on its surface. And as this parable is strongly illustrative of the subject in hand, it will be used largely in the continuance of it. Jesus labors to show us by its use God's method of dealing with us. Every word of it meets with the hearty approval of every reader. "Father, give me the portion of goods which falleth to me;" and recognizing the right of his son to a part of the estate, "he divided unto them his living"—his personal property.

Now, upon the supposition that God had the power, and the right to refuse his child a part of his estate, and still maintain the character of a just Father, apply the argument to this case. Supposing the father had said: "My son, I am much interested in your welfare and the honor of the family, and would readily grant you what I am willing to admit is yours of right, but my experience and observation enable me to say that wealth in the hands of an inexperienced youth proves a snare. You will doubtless use it to your own disgrace and the disgrace of the family, and for your own sake, and to secure the honor of the family, I think it best to withhold it." The son might say: "Father, this is business. If I am entitled to it, I want it. Your experience and observation, however wise or painful, ought not to offset my claim. Give my part, and I will bear the disgrace attending its disbursement; and, as to the family, better for them to risk disgrace than bear the actual and present disgrace attending my wrong."

So we applied to our Father for our part of his estate—life—his sole available means at the time. Applied? Yes, applied. And a little reflection will satisfy us that the application assumed the form and force of a demand. For if we demand the right to live now—and let any one attempt to rob us of life, and see how that demand asserts itself—this demand has always been before our Father.

But how could we apply before we were in actual existence? In answer, attention is called to a previous admission, or rather assumed, uncontradicted premise—no past, no future, with God, but now. Our claim to life has always been before God, just as it is now. Only since Adam's fall have we stood as transgressors. It has been said that there was a period when nothing existed but God. And as difficult as it may be to comprehend, we and all other created beings and substances material have always been in his immediate presence. He has always enjoyed and fully comprehended the work of his hands, though unmade as yet. What? Yes; the artist fully comprehends and enjoys his mental creation while the canvas is yet in the loom, the statue still imbedded in shapeless mass in the unquarred marble. If surprises are not in store for God by the succession of events, as with us, then succession does not interfere with his immediate and eternal presence. If he is surprised, then he is a student, learning something still—a position fatal to the claim of the God of the Scriptures.

The idea of our right to life may be better conceived in this way: Let it be supposed that we stood now before God, as we did in Adam—innocent.

DO THE RIGHT THING

at the right time. For all who suffer from indigestion, Dyspepsia and Flatulence; for all who are tortured and sickened by constipation; for all who have weak or diseased kidneys, inflammation of bladder or enlargement of prostate gland, the right thing is to write immediately for a free bottle of Vernal Saw Palmetto Berry Wine. It will be sent postpaid by return mail. The right time to do so is by the first mail after you read this. Any reader of Texas Christian Advocate 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, weakness and disease of the kidneys and inflammation of the bladder. Only one small dose a day does the work quickly, thoroughly and permanently. Perfect health and vigor is soon established by a little of this wonderful curative medicine.

Write for a free bottle and prove for yourself without expense to you, the value of Vernal Saw Palmetto Berry Wine for the cure of your ailments.

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with all the happiness connected with innocence; with an eternity of bliss before us, with no thought of God but a filial thought; and he should come to us, and without explanation, and without any apparent motive, announce his determination to blot us out of being, annihilate us soul and body—how would we receive the announcement? What consternation! what astonishment! "Father, you do not mean it. What have I done? Father, Father—" "Silence; I am a Sovereign. My will is law. I will it. Di!"

How would a jury of men—men to whom God constantly appeals as judges of what is right—decide a case like this? What would their verdict be if a man should destroy human life because he had the power, and willed it?

What is the difference in taking a right once given, and withholding a right conceded to be just? See how hard God is on the man who commits willful murder! Will any one dare to put God in the same category?

The only difference in this supposed case and the one in hand is, we would never have known, of course, if we had never been made, the great wrong done us; but he would have known it. And how would his throne have sustained the pressure of such a knowledge? How?

The babe of a day, slain by its unnatural parents, could never know the wrong it had suffered. But the miserable parents! Nothing but lost fatherhood and lost motherhood could secure them against perpetual agony!

These "conclusions" must be accepted, or God's fatherhood and sovereignty and our filial relations to him, as set forth in the Bible, must be denied, as well as his eternal presence.

Suppose the prodigal's father had refused to grant his son's request, what would have been the effect on the son? Would not the growing sense of injustice which would have resulted from the continued withholding of the property have led to an everlasting estrangement? Have not instances occurred in the history of the race where sons have killed their fathers under a sense of this injustice? And does not this show man's estimate of the right—a determining faculty in us for the settlement of legal matters—to which God constantly refers in his dealings with us? It is not right to kill in order to get justice, but the right to judge of what is right is absolutely independent of parental authority or parental judgment, experience, or observation. (Isa. v. 3.)

The son would have seen but one side of his father's character—the worst side—the exercise of a despotism inconsistent with the character of a father. The foolish father would never have known the loving appreciation of his son. The endearing relation of father and son would have been destroyed forever. But as it was if he had never returned from his reckless course, he would have died with a full sense of his father's love and justice. With his dying breath he would have blessed his father, and his denunciations would have been upon himself as a fool. W. J. JOYCE.

INFANT CHURCH MEMBERSHIP.

I was interested in Bro. Ballard's article on this subject in the issue of the Advocate of August 21. He is an able exponent of our doctrine and polity, and one would naturally hesitate before taking issue with him. I submit the following for the consideration of Advocate readers.

Baptism is a Church ordinance, and our Methodist theology teaches that it is the "initiatory rite of admission into the Church of Christ." The Church of Christ is composed of all who are in covenant relation with God. Baptism is the sign and seal of this covenant, or, it is the act by which God's covenant is ratified. None are members of the Church of God without baptism. One may be in saved relationship with Christ without it, but not a member of his Church. God said to Abraham: "My covenant shall be in your flesh forever. And the man-child who is not circumcised shall be cut off from my people; he hath broken my covenant." This does not mean that the child is cut off from the grace of Christ for it can not help itself, but that it is cut off from God's people, and is not in covenant relation with God. Now, our Methodist ritual agrees with this. We say to those who present their children for baptism: "In causing this child to be brought by baptism into the Church of Christ, it is your duty to teach him," etc.

Bro. Ballard says that if baptism admits one—or is the door—into the Church, then the only way to get them out of the Church is to "unbaptize" them. He puts himself out of the Church when he repudiates the covenant of which baptism is the sign and seal. This the child does when it come to religious responsibility and rejects the Christ of the covenant. Hence we further say in our ritual of the Church of Christ: "As none who have arrived at years of discretion can re-

main within its pale or be admitted to its communion without assuming its obligations," etc. We then call on them to ratify the "baptismal covenant." At "years of discretion," according to our ritual, our children either ratify the Church covenant or repudiate it. If they repudiate it, they "cut themselves off from God's people"—from his Church. This does not mean that baptism saves, but that it introduces the saved (those who are already saved—i. e. infant children or truly converted adults) into God's covenant, or Church.

Now, the only question that arises is, is the Methodist Church the "Church of Christ?" Our Church teaches that it is identical with the Church of Christ, for we say to those to whom we have administered the vows of Church membership: "We rejoice to recognize you as members of the 'Church of Christ,' and bid you welcome to all its privileges." We do not mean to say that the Methodist Church is all there is of the Church of Christ, but that it is the Church of Christ.

It matters not whether we enroll the names of infant Church members, or not, nor even of adult members; they are members just the same. The Church Register is only kept for convenience—i. e., as evidence of Church membership. We record the names of baptized children for the same reason: not as active members, for they are not, but as infant members. If we know when they "arrive at years of discretion" we might enroll them with adult members, for we could then remove their names from the roll if they refuse to ratify God's covenant. But as it is, we enroll them as infant members, and when they "come to years of discretion" and ratify God's covenant we transfer them to the roll of active members. We do this because it is the best we can do. It is the most convenient way of dealing with our infant members. J. A. OLD, Howe, Texas.

LIFE AND ITS CHANCES.

I have seen man in the bloom of health and the vigor of manhood, his form was erect, his step elastic and his eyes sparkled with hope, he seemed almost invincible. I said, "How grand is man!"

I looked again, and lo! what a change! Disease had fastened its fangs upon him; his strength was gone; his eyes were sunken, his face pale. I said, "Oh, how weak is man!" Surely, in the midst of life we are in death. Who knoweth what a day may bring forth? Be ye also ready, for as in an hour ye think not the Son of man cometh."

While in health prepare for death, for it will surely come to all.

W. J. McCRARY, Mr. Pleasant, Texas.

MARRIAGES.

Cravin-Cassey—On the evening of August 19, 1902, at the residence of the bride's parents, Mr. and Mrs. James Cassey, Axtell, Texas, Mr. John A. Cravin of Yantis, Texas, and Miss Mamie E. Cassey, Rev. T. J. Hays officiating.

Sassman-Barring—In the Methodist Church, South, Austin, Texas, August 29, 1902, Mr. Thomas H. Sassman of Creedmore, Travis County, Texas, and Miss Lenora Barring of South Austin, Rev. E. G. Hount officiating.

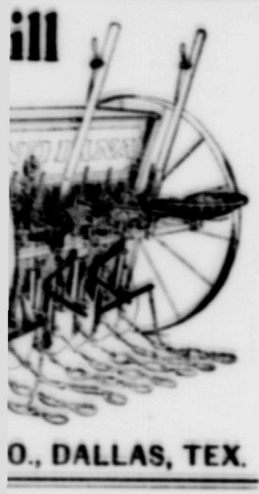
The revived efforts of "Zionism" to gain possession of Palestine for the Jews suggests the query as to how the restored Holy Land would be governed if the efforts were successful? William E. Curtis, the well-known author and

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WOMAN'S DEPARTMENT.

The North Texas W. H. M. Society, will meet at Kavanagh, Greenville, October 21. The opening sermon will be preached October 29.

All applications for aid in parsonage building must be in the hands of the Conference Corresponding Secretary, Mrs. L. P. Smith, Lewisville, Texas, by October 1st. MRS. L. P. SMITH.

HELEN KELLER'S TRIBUTE TO HER MOTHER.

How shall I write of my mother? She is so near to me that it almost seems indelicate to speak of her. We never dream of comparing our mother to another; it is enough that she is our mother—the being in whose beneficent tenderness is security and joy. To describe her would be like attempting to put into words the fragrance of a flower or the smile on a beloved face.—Ladies' Home Journal.

A TRAMP'S ELOQUENT LECTURE.

A tramp asked for a free drink in a saloon. The request was granted, and when in the act of drinking the proffered beverage, one of the young men present exclaimed:

"Stop, make us a speech. It is a poor liquor that doesn't unloosen a man's tongue."

The tramp hastily swallowed down the drink, and as the rich liquor coursed through his blood he straightened himself and stood before them with a grace and dignity that all his rags and dirt could not obscure.

"Gentlemen," he said, "I look to-night at you and myself, and it seems to me I look upon the picture of my lost manhood. This bloated face was once as young and handsome as yours. This shambling figure once walked as proudly as yours, a man in the world of men. I, too, once had a home and friends and position. I had a wife as beautiful as an artist's dream and I dropped the priceless pearl of her honor and respect in the wine cup, and, Cleopatra-like, saw it dissolve and quaffed it down in the brimming draught. I had children as sweet and lovely as the flowers of spring, and saw them fade and die under the blighting curse of a drunkard father. I had a home where love lit the flame upon the altar and ministered before it, and I put out the holy fire and darkness and desolation reigned in its stead. I had aspirations and ambitions that soared as high as the morning star and broke and bruised their beautiful wings, and at last strangled them that I might be tortured with their cries no more. To-day I am a husband without a wife, a father without a child, a tramp with no home to call his own, a man in whom every good impulse is dead. And, all swallowed up in the maelstrom of drink."

The tramp ceased speaking. The glass fell from his nerveless fingers and shattered into a thousand fragments on the floor. The swinging doors pushed open and shut again, and when the little group about the bar looked up the tramp was gone.—New Orleans Picayune.

KNOWLEDGE VS. EDUCATION.

What can an ideal woman in an ideal home do for humanity? She can lessen vice by her voice and presence in the home; neglected households lay the surest foundations for crime. If the thought, time, and work which women now devote to the bread-winning effort were expended upon the home—aiming for artistic decoration, scientific cooking, and, in general, better modes of living—the households of the land would be lifted to a plane that would insure the conservation of what a nation holds dear. They can seek paths of usefulness in their leisure time; for example, in charitable lines; there are wrongs to right, a suffering world to help; humanity to uplift; opportunities to even some of the irregularities of life. The world is theirs to make it what they will; and when lifted out of their present unnatural position, and placed in their proper setting, the benefit to them will be mental, moral, and physical; further, the effect upon mankind in general will be vast. Thus our "new" or future women will find for them-

selves and others perpetual peace and happiness, making for all time "an age of ages telling, in which living is sublime."—I. E. Turner, in Self Culture.

WHAT IS LEFT IN CHINA?

Under this caption the veteran Rev. William Ashmore writes thus in the Standard: "With a rapidity almost equal to that of the destruction, things are getting back not to their normal position simply, but to a deal in advance of that. The scattered missionaries are coming back by the hundreds, with many new ones added. The imperial government has issued edicts for their protection. Governors of provinces are sending them urgent invitations to return and resume their work; indemnities for the loss of their property have already been paid them in full, with but rare exceptions, before as yet the foreign powers have got a cent of theirs; their great school buildings are going up more stately and capacious than before; their dwellings are rising up out of their ashes; their chapels are being replaced on a much larger scale. More than all that, the missionaries are being treated with 'distinguished consideration' everywhere, are consulted on great measures of reform, are invited to take the presidency of the colleges they propose to found to promote the new education. An still more than that again, and still more inspiring, the attention of multitudes is turned to the contemplation of Christianity as never before. Christian books are in demand and Bibles are called for. Recently some of the high officials have been making large presents to help on in certain branches of work, one even sending \$3,000 to Dr. Timothy Richard to aid him in the diffusion of Christianity and general knowledge. And the great student body, 1,000,000 strong, is getting ready for a morning march, keeping step to a new music, in which the notes of the silver trumpet play, whereby missionary voices are heard leading the strains."

Three Governors, each ruling over a population of some 25,000,000, have united in calling upon Rev. Timothy Richard for counsel in matters connected with the introduction of Western forms of education, and asking for books to be used by Chinese students. Mr. Richard is connected with the Society for the Diffusion of Christian and General Knowledge in China; he has the confidence of prominent men in that empire, and he has been applied to for a list of the best books in Chinese on modern learning. The Governor of Shantung has declared that he will not promote any of the five hundred expectant mandarins until they have passed an examination in Western science and learning. Books of the kind that this Governor asks for have been prepared almost entirely by missionaries of various boards, and they are already in great demand. It was a similar call from the Emperor, made in 1898, that led the dowager Empress to put a stop to the proposed reformation by setting him aside. It would seem as if the Emperor's plan, which all regarded as inopportune, was about to be carried out by the most intelligent and influential leaders in the present government.—Missionary Review of the World.

Serofula, dyspepsia, rheumatism, kidney complaint, catarrh and general debility are cured by Hood's Sarsaparilla.

A few months ago Count Tolstoi was reported dying and for weeks the world waited for the announcement of his demise. The persistent octogenarian not only lived, but he is again defying the Russian autocrat. In a recent letter to the minister of the interior he asks that he be punished and not his disciples, and defies the government by declaring that he will continue to write the books which the government regards as harmful. Tolstoi describes the persecution as incomprehensible, useless, cruel and, above everything, unjust. He says: "I alone am the guilty one in connection with the matter, for I write books which propagate ideas which are regarded as a danger to the State. If the government considers it necessary to suppress by force that to which it objects, it should strike directly at the origin of the evil, that is, at me. I consider it my duty that you should punish me instead of those who accept my teachings, and I beg you to mitigate your severity." The authorities have decided, according to Vienna dispatches, to take no action against Count Tolstoi.

Too much service steals our time for serious thoughts.

Opportunities make obligations.

NORTH TEXAS CONFERENCE.

CONTINUED FROM PAGE FIVE.

saw. Here, as at Herald's Chapel, we were much hindered for want of room to accommodate the great crowds. This meeting resulted in a great religious awakening; the Church was wonderfully revived; fifty-one conversions and reclamations, and thirty added to our church. We closed this meeting the last day of July. Bro. Parrish left me for a while. I began at Merit August 1. The second day Rev. C. L. Ballard came to us, and did nearly all of the preaching. When we began this meeting the Presbyterians, Baptists and Methodist Episcopalists had been preaching continually at Merit for five weeks, and had altogether had three or four conversions. So it seemed that the people of Merit were almost gospel-hardened. Some said there was no use in trying to have a meeting. But Bro. Ballard trained his gospel gun on them for nine days, and we had a good meeting. The Church was greatly revived; forty-five conversions and reclamations; twenty-eight joined our Church. Bro. Ballard is too well known to need any commendation from me, but I will say he is a stem-winder, a "side-setter," a "coal-burner" and a "long-kneen goosden."

I went at once to Indian Creek. Here Bro. Parrish joined me again. We struck this community in what seemed to be a bad time. There were two Baptist meetings running not far away, and there was much sickness in the neighborhood. One of our oldest and best members—Bro. Duff—died during the meeting. But the Lord was with us. The Holy Ghost came down upon us, the people sang, prayed and shouted. We had forty-one conversions, and twenty joined our Church. The Lord has been very gracious to me this year. I have had about two hundred and fifty conversions in my work and received about one hundred and sixty into the Church, nearly all by ritual. In fifty-six days during the heat of the summer I rested only two. Bro. Parrish endorsed himself to our people very much by his earnest preaching, and his efforts to bring sinners to Christ. He is a good young man, I think it but just that I say my wife attended all of these meetings and was one of our best workers. I want to hold one more meeting, at a school-house where we have no organization. Then, if there is any other preacher in the Greenville District ahead of me, I will go out and hunt another school-house to hold a meeting at.

I don't know how our finances are coming up. It seems that our people are struggling to hard run for money. Most of our people cultivate sandy land. Their corn crop is almost a complete failure. The worms and dry weather have about ruined if crop. But if there is money made, I am going to bring up the conference collections.

EAST TEXAS CONFERENCE.

Melrose.

Geo. A. Nance, Sept. 1: Meeting closed at Melrose, Taylor County, last night; twenty-five additions to the Methodist Church; some will join other Churches. A move is on foot to build a Methodist Church there. Now for Leaders.

Simpsonville.

Thos. Reece, Aug. 28: We have held three meetings on the Musgrove work; had over 100 conversions and reclamations and the Church greatly revived. Rev. W. W. Gibbins, a Presbyterian minister from Cumby, helped me at Marvin, where we had the finest meeting that I have been in for a long time; sixty-five conversions, sixteen added to the Church, eighteen to the church, contributing by looking up. But some can't stand sound doctrine, but the truth will stand the fire when the great day comes.

TEXAS CONFERENCE.

Cameron Circuit.

S. Stephen McKenney, Sept. 1: We have just closed a series of revivals on our charge, which have resulted in quickening the Church at large, besides the addition of nineteen members, with more to follow. We held a meeting in each of our five houses of worship, covering a period of nine weeks from start to finish. Bro. Ira M. Bryce, of Rockdale, gave us a week of most efficient service, which we heartily appreciate. The pastor did the balance of the preaching. Our last meeting was in the new Salem Church, and was spiritual and uplifting. Just a word as to Salem. Within the past year a beautiful new church has there been erected, and furnished. This handsome structure is 36x50 feet, with a semi-circular addition, where the pulpit is located. It has a seating capacity of about 250. The Gothic windows are of stained glass, and a lofty tower pointing upward can be seen over many miles of surrounding country. The interior furnishings are neat and handsome, and stand as a representation of the generosity of our leading member, Sister Lizzie B. Wilson. After liberally contributing toward the building itself, she took it upon herself to furnish it, at a cost of \$275. Though this godly woman has considerable means at command, yet she never loses sight of Him who has blessed her with such a liberal supply of worldly goods. For nearly a half century she has been a resident of the community where she now resides, and for her loyalty to God and interest in humanity she is loved by all who know her. May she live long in the land which the Lord our God hath given her.

NEW MEXICO CONFERENCE.

Alamogordo.

Geo. R. Ray, Aug. 27: We are closing out our first year at Alamogordo. The Lord has been good to us and blessed us in our work. Our Church had been burned about eight months before we arrived, but by the faithful work of Bro. W. A. Dickey, who was pastor last year, new church was rearing completion, so we set about to seat the new church, and now we have it nicely seated with chairs, the aisles carpeted, and lighted with electricity. Our membership is now more than double what it was the first of the year. Our conference collections were paid in full at our fourth Quarterly Conference. A parsonage has been built and furnished, but we owe about \$300 on it yet. The town has been growing very fast. We now have about 2500 people. The two large sawmills are running both night and day, and there are over two hundred men at work in the railroad

shops. Bro. Allison, one of our pastors, from White Oaks, helped us in a meeting in March, which proved to be a gracious revival. Nineteen were added to the Church during the meeting. Still the field is white unto harvest. We have not forgotten our many friends in Texas. They were kind, and may the Lord still continue to bless them. Our hearts are made glad when we read of the fight and victories that are being made against the liquor traffic. We are looking forward and praying that the time may speedily come when old Texas will be a prohibition State. Our conference meets the 23rd of September. We will write again after conference. The Texas Christian Advocate is not our official organ, but we still take it, and it is an inspiration to our home. May God bless the good editor and his collaborators.

Hot days followed by cool nights will breed malaria in the body that is bilious or costive. PRICKLY ASH BITTERS is very valuable at this time for keeping the stomach, liver and bowels well regulated.

COMMENTS AND ELSE.

H. G. H.

A writer in Advocate of 28th ult., speaking of the old town of Matagorda, says: "It was there that LaSalle first landed in Texas in the middle of the seventeenth century." LaSalle, in an effort to find the mouth of the Mississippi, sailed up Matagorda Bay, and on the 16th of February, 1685, first landed at or near the mouth of Lavaca River, and established Ft. St. Louis.

Jesse Hord visited Matagorda for the first time January 2, 1838, and the following Sunday attended the Episcopal service and at 3 p. m. he preached. During his stay in the old town he was a guest of Col. Albert C. Horton. He "opened the doors" of the Church and four joined. This was the first Methodist organization in that town, and it was started in the Episcopal Church. Mr. Hord preached again at night.

Jesse Hord deserves large notice in a correct and full history of Methodism in Texas. Thrall does him ample justice, but his obituary when he died near Goliad many years ago, was written by a young man lately from Tennessee, and the writer did not seem to know the man he was writing about. He was an evangelical apostle in the early days of Texas Methodism.

Harry Haynes, in speaking of Soule University, says that Chappell Hill Female College is its successor. That is a mistake. Soule University was strictly a male school. Southwestern University, Georgetown, is the successor of Soule University.

Mr. Haynes mentions an interesting fact, viz. McHenry Institute, located at Mount Vernon, Washington County, Texas, and taught by Miss Lydia McHenry, was opened in 1825. From history we learn that Miss Lydia McHenry was a sister of the famous Rev. Barnabas McHenry, of Kentucky, and a sister-in-law of the noted John W. Kinney. She was a woman of fine gifts, graces and personal character. She came to Texas with Mr. Kinney's family and opened probably the second school ever established in Texas, then under sovereignty of Mexico, the first female school being Trask Seminary, 1824. Miss McHenry and others corresponded with the Mission Board at New York and were instrumental in inducing Dr. Martin Ruter and the first missionaries to be appointed to the Texas Republic, and thus started the wave of Christian civilization over this commonwealth. We do not know where she is buried. The women of her Church should raise a monument over her grave.

W. H. Newkirk reports twenty-two conversions and reclamations at Oak Island. The name of that old church touches a tender chord in our heart. Here J. W. DeVilbiss married J. K. Harper to Nannie Desmuke in 1859. J. W. was "best man." It was the dead of winter, and the ground was covered with snow. A many a shouting time have I enjoyed at Oak Island, and heard preach there Thornberry, DeVilbiss, Harper, Woods. Here rests the dust of Harper and DeVilbiss and his first saintly wife. Here worshiped Jas. Mitchell, in whose house in East Texas Dr. Martin Ruter preached his first sermon in the Republic. Here the late Jesse Applewhite and his good wife held their membership. Near there John S. Gillett was married, and not far off Harper organized a Mexican school and fixed the nucleus of a Mexican Church in 1859. S. W. Stanfield, of Weatherford College, was raised here. Years gone, the Kerrs, DeVilbisses, Mitchells, Applewhites, Thompsons, Desmukes, Quesenberrys, Standfields, made old Oak Island a power for good. And how Sam Harris' wife would shout! New people are in—old people gone to glory. That Church has wrought itself with power into the history of Methodism in West Texas. Its an old kirk, although it may be run now by a Newkirk. Let him tread lightly, for he is on historic ground.

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J. F. NICHOLS, McKinney, Texas.

GENERAL SECRETARY'S APPEAL.

I am happy to be able to report to you that there are decided signs of a revival of the spirit of the Epworth League since the session of our General Conference. The favorable action of that body in dealing with the League has tended to this result.

The ten cent assessment levied on the local Chapters has been responded to by the Leaguers with a readiness which assures a sufficient fund for office expenses.

The great need now is a larger circulation of our League organ, the Epworth Era. A moderate advance in its subscription list will insure it an income sufficient to pay the mechanical and editorial cost. We are asking for five thousand new names by January 1.

The opportunity before our young people's organization was never so flattering as to-day. Your help in this matter will put us under many obligations. H. M. DuBOSE, Nashville, Tenn.

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In this class we have the Senior, Home Department and Intermediate Quarterlies, very satisfactory in their respective grades. They really form the basis of our periodical literature and no school can succeed without them, even if they use nothing else. The price list will be found in another column on this page.

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THE CHILDREN'S VISITOR AND SOME OF ITS FRIENDS.

We have carefully prepared a list of those Sunday-schools in Texas that take regularly one hundred or more copies of the Children's Visitor. The name of the Church is given together with the name of the preacher in charge and the superintendent. While the list is large and creditable, we regret to miss from it some of our best and largest schools. If any reader of this list is an officer or teacher in a school not represented in this list we hope plans to get into line will be made at once. Read the list:

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Remarks

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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 excess of space, to wit: At the rate of ONE CENT PER WORD. Money should accompany all orders.

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

POETRY CAN IN NO CASE BE INSERTED.

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

LUCAS.—Bro. Geo. J. Lucas was born in Tennessee March 12, 1829. He came to Texas in 1872, was converted and joined the M. E. Church, South, and lived a consistent member for sixteen years. He died at the home of his son, at Markley, Texas, June 21, 1902. His dying testimony was, "I am ready to go." He prayed that he might go. To the sorrowing children I would say, look up; father is at rest. The community has lost a good man, the Church a faithful member. But our loss is his eternal gain.

B. R. WAGNER.

BIFFE.—Sister Emily Elizabeth Biffe was born in Wayne County, Tenn. September 5, 1832. She was married to N. I. Biffe December 21, 1859, and moved to Missouri in 1851 and from thence to Weatherford, Texas, in 1879, and from thence to her home near Loving Ranch, in Jack County, Texas, where she died June 16, 1902. She was converted and joined the M. E. Church, South, in 1857. She lived a consistent Christian life. Sister Biffe had been paralyzed for three years. She was ready to go. To her husband and children we say, She is at rest, follow on.

B. R. WAGNER.

RATLIFF.—Jesse B. Ratliff was born December 15, 1825, and died May 2, 1902, aged 76 years, 4 months and 28 days. Grandpa Ratliff, as he was called, has for many years been a resident of the Six Mile community. Many years ago he joined the Methodist Church, and, as a member of this church, his sweet-spirited Christian life has been exemplary. Those who knew him loved him. His influence will long be felt. In his death the Church sustains the loss of a valiant soldier, the community a noble citizen, and the home a loving father. His departure makes heaven brighter to us all. His pastor.

I. BASCOM NEWBERRY.

HENTER.—R. H. Henter was born May 1, 1812, at Circleville, Ohio, moved to Texas with his parents in 1822. Coming to Texas in the early days and being of a patriotic spirit, he took part in her battles for freedom. He departed this life August 11, 1902, being 90 years of age. Bro. Henter was converted and joined the Methodist Church at Flatonia, June, 1891, during the ministry of Rev. G. C. Shovall. In a meeting conducted by Bro. James Colford, I talked with him a few days before his death, at which time, though suffering with physical pain, he was cheerful and consciously happy of a Savior's love, being fully resigned, saying, "God doeth all things well." In his last battle on earth he came off more than conqueror through Him that loveth all souls. He was a bright and genial character, always cheerful, and a fine conversationalist. It did one good to talk with him. Blessed are they that die in the Lord.

W. T. McDONALD.

LATIMER—KERR.—Louise Latimer, aged 22 months and 8 days, and Loys Kerr, aged 19 months and 21 days, grandchildren of Sister Lula Kerr, departed this life at her residence in Flatonia. Everything that human skill could do was done for them, but God saw fit to call them home. He knew best. The little cousins have gone, but the sweet memory of their presence and smiles linger and will ever abide. Dear friends, your loss is heaven's gain. You now have treasures there. Angels spirits, with beckoning hands, are calling you heavenward, and some day, when the conflicts of life are over, there will be a happy reunion in the presence of God, if you hold out faithfully. You should be happy in the thought, for "of such is the kingdom of heaven."

W. T. McDONALD.

BAKER.—Mrs. Sarah J. Baker, wife of M. W. Baker, was born in Cass County, Texas, March 3, 1818, and died April 15, 1902. Sister Baker resided in Chickasha, I. T., for three years, during which time she made many friends, who mourn her death. She leaves a husband and six children, most of whom reside in Chickasha. Two children preceded her to the home above. Sister Baker was one of the most consistent Christian characters that it has ever been the privilege of the writer to know. Pure in thought, elevated in sentiment, charitable at heart, she raised herself above that which is common in life and attained true excellence of character. If such is possible, she was affectionate to the extreme, and her love to her family was only less than her love to God. After spending eight months in her home, I recall with pleasure that not one unkind word have I ever heard Sister Baker speak against any man or woman. The secret of all this was found in her devotion to Christ and the Church. She was a member of the Methodist Episcopal Church, South, for years. Servant of God, well done.

C. H. RAY.

SIMMONS.—D. G. Simmons was born in Muhlenberg County, Ky., April 18, 1832, and, after a long life of usefulness and Christian service, passed away on the evening of the 24th of May, 1902. He was married January 21, 1858, to Miss M. J. Barr, who preceded him to the land of rest by several years, having departed this life October 27, 1895. For years Bro. Simmons was a faithful member of our Church, and ever ready to extend a helping hand to the needy. His neighbors have many good things to say of his Christian life and kindly spirit. He was a charter member of our Church at Bethesda, Parker County, which was organized in 1876, and it was always his delight to camp at the meetings held at this point, and dispense generous hospitality. He lived to see all of his children, seven in number, members of the Church, he so much loved, and walking faithfully in the way he taught them. Two of his sons, physicians, are officials in our Church, and his daughters teachers in our Sunday-school at the old home Church.

JNO. R. MORRIS.

RENfro.—Rev. Jno. Renfro died at the home of his grandson-in-law, L. B. Faulkner, seven miles northwest of Enid, Okla., on the 13th day of August, 1902. He was born in Virginia on July 27, 1812; converted and joined the M. E. Church, South, at the age of 16; licensed to exhort in early manhood; licensed to preach in 1841, and ordained deacon in 1848; elder in 1852. He had been a member of the Church for seventy-four years, and a preacher of the gospel for fifty-nine years. He was married to Miss Prudence Ferguson, in North Alabama, at the age of 19 years. To this union were born nine children, only three of whom are living—two sons in Texas and one daughter in Mississippi. His wife preceded him to the glory world by five years. He was glad to go to be with his Lord. His was a beautiful life—hid with Christ in God. The writer was his pastor for the last four years of his life. It was a great blessing to know such a father in Israel. We laid him in the silent tomb, knowing that if we are faithful we shall meet him in heaven.

R. A. CROSBY.

LAWSON.—Alvarina Victoria Lawson, daughter of J. A. and L. A. Whitmore, died at her home in Annona, Texas, July 23, 1902. She was born in Cherokee County, Ala., March 28, 1869, and came with the family to Red River County, Texas, in the fall of the same year. Her literary training was mainly obtained in the common schools of the country, though she was a student in the North Texas Female College during the term of 1889-90. She was married to L. L. Lawson December 23, 1894. To them were born one boy and two girls, all of

whom preceded her to the glory world. She was converted at about the age of 12 and joined the M. E. Church, South, and remained a devoted and useful member till death, which was one of the most triumphant ever known in this country. Her usefulness touched almost every form of Church work in which the lady engaged, and in all she undertook she was singularly efficient. In fact, her general character was so amiable that she was sincerely loved by all who knew her. How we miss her! But heaven is richer for her going.

J. A. WYATT.

ROBERTSON.—Mrs. Susan Bernett Robertson (nee Middlebrooks) was born in the State of Georgia, August 3, 1851. At the age of 4 she moved with her parents to Alabama, where she spent her girlhood days. On the 25th of October, 1868, she was happily married to L. J. Robertson. In the year 1880 she came with her husband to Bell County, Texas, and was happily converted near Belton, on Belton Circuit, in a camp-meeting held by Rev. Clee, P. C. Hers was a genuine case of old-fashioned religion. She delighted to do the Master's will, trying in every way possible to help all she had any intercourse with—worked as if she felt that "the night would soon come, when no man could work." And how true it was with her! In 1896 she was confined to her bed with rheumatism, from which she never recovered. Six long years she suffered with that awful disease. She was always happy in the love of God, nevertheless, and was anxious for the Master's call, May 25, 1902. She leaves a devoted husband

and five children to mourn her departure. The Lord help them to be as faithful as their devoted mother, whose last request was for them to meet her in heaven. R. L. GLAZNER, P. C.

RICHARDSON.—Mrs. Minnie-Carden Richardson was born May 29, 1879. She was the daughter of Rev. Hiram G. Carden, a former itinerant minister of the M. E. Church, South. She professed religion when quite young and joined the Methodist Episcopal Church, South, and lived a consistent member until her death, which occurred at her home Aug. 7, 1902. Sister Richardson was a great sufferer for years. As she approached the close of her suffering life she talked most tenderly and beautifully of her future home. There was no sting in death for her—no hesitancy on the margin of the dark river. After the operation was performed, without which she was doomed, and in the submission to which there was but the slightest hope, she was conscious but a little while. During the few hours of pain left for her she maintained the same characteristic patience. We carried her to Myrtle Cemetery and laid her away for the resurrection. She was married to C. D. Richardson in Mexia, Texas, August 2, 1893. Their short married life, marred only by the sufferings she endured, was only the means of an ever-increasing bond that welded their hearts the closer, and increased the desire for the home where suffering and death are unknown.

HER PASTOR.

The wise man is like a tree, bending often but never changing base.

SALLOW WOMEN
A disordered digestion makes itself manifest in a sallow or blotchy complexion, nervous weakness and irritable temper. The right remedy is PRICKLY ASH BITTERS
THE SYSTEM REGULATOR.
It is the best balm on earth because it goes to the root of the trouble, in the liver and bowels and removes it entirely. Imparts freshness and bloom to the complexion, brightens the eye, promotes good digestion and cheerful spirits.
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Cancer, Tumor, Carbuncle, Piles, Fistula, Rheumatism, and all Skin and Wound Diseases.
Cancer of the nose, eye, lip, ear, neck, breast, stomach, womb—in fact, all internal or external organs or tissues, cured without knife or burning plaster, but with soothing, aromatic oils.
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At home or traveling. Let us start you. Our Famous Water Pills—a wonderful invention. Great seller—big money maker. Everywhere demanded. Over 50,000 already sold. Everybody buys. It purifies the foulest water by distillation—removes every impurity. Furnishes absolutely pure, sweet, delicious drinking water. Burns fevers, sickness, doctor bills—cures disease. Write for NEW PLAN and OFFER.
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SUPERB NEW PULLMAN VESTIBULE BUFFET SLEEPERS
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ONLY LINE Running Through Chair Cars and Sleepers New Orleans without Change.
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A DOLLAR SAVED
Is a Dollar Made,
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G. F. P.
GERNSTLE'S FEMALE PANACEA.
It cures them at home, saves doctor bills, makes them strong, healthy, regular and beautiful as nature intended they should be.
SOLD BY ALL DRUGGISTS.
Mrs. G. A. McCloud, Miccosukee, Fla.
FOR TEN YEARS I was irregular and found no relief in the various remedies I used. I then began using G. F. P. and two bottles cured me entirely. I took two packages of St. Joseph's Liver Regulator with the G. F. P. This is the best treatment for women ever made.

Table listing various locations and services in Northwest Texas, including Vernon District, Clarendon District, Corsicana District, and Fort Worth District.

MINUTES OF THE JOINT COMMITTEE ON PUBLISHING HOUSE IN CHINA.

John F. Goucher, A. B. Leonard, and Homer Eaton, a committee of the Board of Managers of the Missionary Society of the Methodist Episcopal Church, and Bishop A. W. Wilson, Paul Whitehead, and Collins Denny, a committee of the Book Committee of the Methodist Episcopal Church, South, met at the home of Dr. John F. Goucher, near Baltimore, on August 3, 1902, to consider the advisability of a union Publishing House in China.

After full consideration the following items were unanimously adopted: 1. That it is desirable to unite in Shanghai, China, the publishing interests of the two Methodisms throughout the Chinese Empire.

2. This joint Publishing House shall be known as the Methodist Publishing House in China.

3. The capital shall not exceed one hundred thousand dollars. United States gold. Fifty thousand dollars of which shall be paid in full in equal sums of twenty-five thousand dollars each by the Board of Managers of the Missionary Society of the Methodist Episcopal Church, incorporated under the laws of the State of New York, and the Book Agents of the Methodist Episcopal Church, South, incorporated under the laws of the State of Tennessee, to be paid within thirty days after the adoption of this plan. If a larger sum be needed to secure the safety and efficiency of the said Methodist Publishing House in China, the Board of Directors hereinafter provided for shall have authority to call for as much as fifteen thousand dollars from each of the two parties aforesaid, when said call shall be approved by the Board of Managers of the Missionary Society of the Methodist Episcopal Church and the Book Committee of the Methodist Episcopal Church, South.

The ownership and interest therein shall be guaranteed in equal proportion to the two corporations aforesaid.

4. There shall be six directors, three of whom shall be elected by the Board of Managers of the Missionary Society of the Methodist Episcopal Church, and three by the Book Committee of the Methodist Episcopal Church, South, to be chosen from their respective organizations. The first Board of Directors shall be chosen by the above-named organizations at their first meetings respectively after this plan shall have been adopted, and thereafter they shall be chosen at their first meeting after the adjournment of the General Conferences of the Methodist Episcopal Church and the Methodist Episcopal Church, South, respectively, said directors, except those chosen at the first election, to continue in office four years or until their successors are duly elected.

5. Vacancies occurring in the Board of Directors shall be filled by the organization by which the original appointments were made.

6. The directors shall be paid only their expenses actually incurred in attending the meetings of the Board, or in the discharge of special duties assigned thereby.

7. The Board of Directors shall appoint two Business Managers of equal and coordinate authority, one from each of the two Churches represented. The one representing the Methodist Episcopal Church shall be elected to hold the office till June, 1905, and the one representing the Methodist Episcopal Church, South, to hold office till June, 1907. Each manager elected thereafter shall be for the term of four years, except when the election is to fill a vacancy for an unexpired term. In case of any disagreement between the two Business Managers, otherwise irreconcilable, the matter in dispute shall be referred to the Board of Directors, whose decision shall be final.

8. The salaries of the two Business Managers shall be equal, and shall be determined together with other expenses by the Board of Directors, and paid out of the proceeds of the business.

9. The profits of the business shall be used as follows:

(a) To strengthen and enlarge the plan and business as may be deemed necessary by the Board of Directors.

(b) Should the business at any time justify the Board of Directors in declaring a dividend from the net earnings of the said Methodist Publishing House in China, said Board of Directors shall, after retaining such a sum as is needed for the safe conduct of the business, divide said dividend equally between the Missionary Society of the Methodist Episcopal Church and the Book Committee of the Methodist Episcopal Church, South.

In effecting this union of publishing interests in China it is understood that all other mission interests remain as at present organized and established.

It is understood, secondly, that the said Methodist Publishing House in China shall occupy the property in Shanghai, China, recently built by the Book Committee of the Methodist Episcopal Church, South, for a Publishing House, and shall pay all the taxes, keep the building fully insured, and in good repair, and shall in addition pay a rent to the Book Committee of the Methodist Episcopal Church, South, equal to five per cent on the actual cost of the building.

Any proposed enlargement of the present building shall receive the concurrent approval of the Board of Directors, the Book Committee of the Methodist Episcopal Church, South, and the Board of Managers of the Missionary Society of the Methodist Episcopal Church, and the insurance and a rental shall be on the basis herein determined.

It is understood, thirdly, that in the purchase of machinery and material that now owned by the Missionary Society of this Methodist Episcopal Church in Foochow shall be given preference, provided such machinery and material be needed by the Methodist Publishing House in China, but no machinery or material now in Foochow shall be taken by the Methodist Publishing House in China unless it be needed for the work of the said Methodist Publishing House. The valuation of any machinery or material to be purchased from the Missionary Society of the Methodist Episcopal Church now in Foochow, shall be determined by our representative from each of the bodies interested, and one to be selected by these two, the valuation to be on the basis of prices ruling in the market.

We recommend that the Book Committee of the Methodist Episcopal Church, South, and the Board of Managers of the Missionary Society of the Methodist Episcopal Church, instruct their respective members of the Board of Directors to secure a charter for the Methodist Publishing House in China, at the earliest date practicable, and further to limit the authority of said Board of Directors to lease and indebtedness, the aggregate of which shall not exceed at any one time five thousand dollars, with the concurrent consent of the said Board of Managers, and the said Book Committee.

The Secretaries were instructed to take legal advice, and to furnish copies of these minutes to each member of this Joint Committee.

The Board of Directors shall meet as soon as practicable after their election, and organize by electing a Chairman, Secretary, and Treasurer. They shall also provide for annual meetings, and for such special meetings as the exigencies of the business may require.

In view of the necessity for immediate action we recommend that the Board of Managers of the Missionary Society of the Methodist Episcopal Church and the Book Committee of the Methodist Episcopal Church, South, appoint Homer Eaton and D. M. Smith to purchase what machinery is needed to open the business of the Methodist Publishing House in China. The plan was adopted as a whole.

The following paper was unanimously adopted:

In the foregoing arrangement it is understood to be the purpose of this Joint Committee to secure entire equality in the management and proceeds of the projected Publish House in Shanghai between the two parties represented and herein united, and to provide for the perpetuity of the harmonious relations hereby established between the two Churches in the mission field. It is our hope and prayer that, beyond all considerations of gain or advantage to either Church, the greater interests of the Church of God may be served and advanced. To these ends we pledge the men and means devoted to this work, as well as our own joint and individual efforts and influence.

The meeting adjourned with prayer by Bishop Wilson.

- A. W. WILSON, Chairman; HOMER EATON, COLLINS DENNY, Secretaries; JNO. F. GOUCHER, PAUL WHITEHEAD, A. B. LEONARD.

The Finest Drink When You Are Exhausted.

Horsford's Acid Phosphate in a glass of cool water, revives, strengthens and permanently benefits. Far better than lemonade.

"STAMPS FOR REPLY."

Some time ago I read an article urging all pastors writing for Church certificates to inclose stamps for reply. I rejoice in this suggestion. There is entirely too much brotherly feeling between Methodist preachers, and the sooner we dismiss all such sickly sentiment and descend to the low level of the cold business world the better. We care nothing for a member after he has moved away, and it is not right for us to have to invest a two-cent stamp to see him settled under the fostering care of another pastor. Of course, the thing is about as long as it is broad, and we ask for about as many Church certificates as we issue, but still, lest my brother pastor gain a few stamps off of me, or I a few off of him, we should keep the thing exactly even by always inclosing stamp for reply. Besides, with some pastors, it is all give and no take, and they would soon be bankrupt if they had to lose two cents on each member gladly leaving their parish.

I shall call the attention of my parents, brothers, sisters and friends to this timely suggestion, and I shall insist that if they expect me to reply to their letters they must inclose stamps for reply. Yours for fairness, SAM'L J. RUCKER.

UNANSWERED LETTERS.

- Aug. 28-J. A. Wyatt, sub. W. H. Head, sub has attention. Aug. 29-L. P. Smith, sub. M. E. Hawkins, sub. P. C. Archer, sub. M. M. Murphy, sub. Aug. 30-E. H. Casey, sub; thank you. J. E. K. Spain, sub. Sept. 1-A. L. Scales, sub. M. C. Dickson, sub. Sam'l Weaver, has attention. H. P. Pasmore, sub. K. L. T. Morris, sub. L. A. Hanson, sub. has attention. Sept. 2-E. G. Roberts, sub. R. L. McIntyre, sub. J. L. Greenhaw, sub. Jerome Duncan, sub. C. E. Lindsey, sub. Sept. 3-E. R. Wagner, sub has attention.

If you eat without appetite you need PRICKLY ASH BITTERS. It promptly removes impurities that clog and impede the action of the digestive organs, creates good appetite and digestion, strength of body and activity of brain.

- Greenville District-Fourth Round. Merit cir. at Dulaney, Sept 27, 28. Celeste and Lane, at Lane, Sept 28, 29. Floyd cir. at Floyd, Oct 4, 5. Wolfe City, Oct 5, 6. Neola mis. at Vansickle, Oct 11, 12. Campbell cir. at Shady Grove, Oct 18, 19. Vannah, at night, Oct 19. Commerce mis. at Mt. Zion, Oct 25, 26. Commerce sta., at Mt. Zion, Oct 26, 27. Kingston cir. at Salem, Nov 1, 2. Wesley, at night, Nov 2. Quindlan mis. at Union Valley, Nov 8, 9. Fairlie cir. at Fairlie, Nov 12. Leonard mis. at Blanton Chap. Nov 15, 16. Leonard and Orange Grove, Nov 16, 17. Greenville mis. at Kellog, Nov 19. Lone Oak, at Miller Grove, Nov 22, 23. I hope the awards will do their best to pay up in full at the Quarterly Conference. Let all the local preachers be present with written reports of their year's work. O. S. Thomas, P. E.

- Terrell District-Fourth Round. Reinhardt, at Locust Grove, Sept 27, 28. Mesquite, at Mesquite, Sept 28, 29. Rockwall, Oct 4, 5. Kaufman mis. at Rose Hill, Oct 11, 12. Kaufman sta., Oct 12, 13. Crandall, at Lone Elm, Oct 18, 19. Garland, Oct 25, 26. Boyce, Oct 26, 27. Chisholm, at Chisholm, Nov 1, 2. Fate, at Fate, Nov 2, 3. Mabank, at Mabank, Nov 3. Kemp, at Kemp, Nov 5, 10. Terrell cir. at Elmo, Nov 15, 16. Terrell sta., Nov 17. J. M. Peterson, P. E.

PALESTINE'S CARNIVAL.

The East Texas Industrial and Fruit Show, to be held in Palestine on September 16, 17 and 18, is in no sense a street fair or ordinary country fair, but is what its name suggests: An industrial carnival, celebrating the industrial advancement of this section of Texas, and a fruit show, showing the great advancement made in the fruit counties of Eastern Texas. Incident to this display, the Carnival Association has arranged for three days and nights of uninterrupted entertainment. The most gorgeous parade ever seen in the South have been designed, Paine's Fire Works, famous all over the world, companies of United States cavalry and artillery companies, volunteer companies, military bands, etc., will form parts of the most entertaining carnival ever held in Texas. The railroads are going to give especially low rates, and thousands of people are expected in Palestine on those days. Ample arrangements are completed to entertain all who come.

The most important feature of the show is that everything will be absolutely free. No admission fee.

NEW USES FOR OIL.

In the arid section from Seligman, Arizona to Hesperia, California, a distance of 36 miles, the Santa Fe has succeeded in laying the dust specter by liberally sprinkling the track with crude oil. The spraying will be repeated until the ballast is thoroughly saturated. The result thus far is very satisfactory. One may ride out on the back platform, while the train is making sixty miles an hour, and be practically free from annoyance by dust. The Santa Fe engines in California burn oil, and are cinders. The absence of both dust and cinders makes railroad traveling in that almost rainless country a matter of enjoyment instead of the reverse. The disagreeable rides down the Yampai and Hualapai Valleys are now a thing of the past. All the main line track of the Santa Fe is now thoroughly oiled.

He who compounds with the devil is likely to be impounded by him.

RESOLUTIONS OF SYMPATHY.

At the third Quarterly Conference of the Kaufman charge, held at Kaufman, Texas, August 25, 1902, the following resolution was passed:

Whereas, In the providence of God, death has entered the home of our beloved pastor, Rev. C. B. Fladger; therefore, be it

Resolved, That we deeply sympathize with the afflicted family and heartily commend them to the grace of God, and pledge them our sympathy and prayers.

RALLY DAY PROGRAMS.

The new Missionary Rally Day programs are now ready for distribution. The third Sunday in October is the appointed day, and it will be well for the superintendents to order at once, that the Sunday-schools may rehearse and be thoroughly familiar with the exercises. Programs are to be obtained free of charge from Mr. G. W. Cain, Nashville, Tenn.

It is hopeless consulting the compass of conscience when you lay the load stone of lust beside it.

The roots of a strong tree do not make much rustle, but they do the hanging on in time of storm.

An Easy Way to Make Money.

I have made \$600.00 in 30 days selling Dish Washers. I did my housework at the same time. I don't care how. People come or send for the Dish Washers. I handle the Mound City Dish Washer. It is the best on the market. It is lovely to use. It washes and dries the dishes perfectly in two minutes. Every lady who sees it wants one. I will devote all my future time to the business and expect to clear \$4,000.00 this year. Any intelligent person can do as well as I have done. Write for particulars to the Mound City Dish Washer Co., St. Louis, Mo.

ANYTHING WRONG WITH YOUR WATCH? Send by registered mail to our Watch Department for inspection and estimate. Our 52-page Catalogue sent FREE. C. P. BARNES & CO. 504 & 506 W. Market St. Louisville, Ky. Reference: Texas Christian Advocate.

RUPTURE AND PILES CURED QUICKLY, SAFELY AND PERMANENTLY WITHOUT THE KNIFE. Fishula, Fissure, Ulcerations and Hemorrhoids. No Cure no Pay. Pamphlet of testimonials free. DR. DICKEY & DICKEY, Linz Bldg., Dallas, Tex. HENRY LINDENMEYER & SONS, PAPER Warehouse No. 22 Blocher Street, P. O. Box 2888, NEW YORK.

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.

EVILS OF THE... The progress of our American life has long since... of the great business and the country. Bonds thousands of dollars great financial gain skilful manipulation honours, while now fail in their calced pers. Wheat and are involved in the lative and gambling its progress in the products of the soil of even months be long before the far or planted his cotton in Chicago, N have either made f them been reduced i is pervading all th little negro who sh the ramifications o to the man who ha at the bottom of the motive to get som for it, and to thus anything in return spirit is seen in the the wreck of bank-t tile establishments railroads. Throug men are making ha of the methods the deplorable feature when you reach the men handle million schemes, the laws most part, protect stupendous specula up to the youth e emulation, and th them as the "Na their gigantic sch the chances, and e efforts, and the w ceeds like success," all and then fails is blasted with ru alty of failure. S in the money wor as a felon and ce cell. We notice a day in Detroit. A Andrews, a few y with a modest in He entered a real his capacity for w doubted; and in e was doubled agai partnership and i worth \$25,000! took hold of him wealth soon quadr head of a leading And his townsmen "Napoleon" of fin a millionaire. Bu