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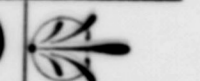


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Vol. XLIX.

Dallas, Texas, Thursday, October 2, 1908.

No. 6

Editorial.

OUR TEXAS EDITORS AND "CLARENCE T. JOHNSON."

We took occasion in our last issue to condemn the method employed by the New Voice, through one "Clarence T. Johnson," to find out how many of our Texas papers were willing to support the liquor interests of the State for a money consideration. That method was on a par with the schemes adopted by barrooms for their campaign purposes and altogether inconsistent with a high standard of morals, and the Voice did not represent the temperance sentiment of our people in its shady transaction. Nevertheless the deceptive method of the Voice caught a large number of our secular editors unawares and they gave themselves completely away. And the fac simile letters of these editors and their proposition to sell out to the barrooms have been published in the Voice and scattered broadcast over Texas. Therefore the trick of the Voice, while severely reprehensible, has revealed a state of things very humiliating to the people of Texas. We never dreamed that we had one hundred and sixty-eight secular editors in our State willing and ready to deliver themselves hand and foot and head and heart over to the liquor dealers to be used by them to further the interests of the barroom and the dive. As a matter of fact, one hundred and fifty-eight of this number, according to their published letters in the Voice, were willing to publish anti-prohibition matter "without advertising marks of any kind" and let it appear from time to time as bona fide "news matter." Matter published in this way always commits the paper publishing it to its support and approval. Forty-four of our papers were willing and anxious to sell both their "news and editorial space" for matter of this character and quoted rates at which they were willing to dispose of themselves. But he it said to the honor and manhood of a godly number of our secular editors that they spurned with contempt the proposition of Johnson, thinking that he was in truth the representative of the liquor bureau. This is a source of pride to our people and it saves the editorial fraternity from the charge of wholesale venality. We are delighted to know that we have such men in our craft and that the people can place confidence in their news and editorial deliverances. They are not for sale and they can not be bought by the slave-purchasing proclivity of the liquor dealers' bureau. The temperance people can now open their eyes and see what sort of newspaper literature is liable to come into their homes. And we do not hesitate to say that any newspaper willing to turn over its news columns and its editorial space to the debauching methods of the barroom is not worthy a place in any Christian home. Such a paper is false to its trust and it will betray the moral weal of any community for the sake of a little pelf. And such papers had just as well learn now that if they expect to have any influence as the exponent of public sentiment they had just as well change their

tactics and deal openly and honestly with the people. Such is the progress of local option in Texas that the people can not be deceived by a false newspaper. Even if the Voice had not given these purchasable editors away, they could not prostitute their columns to the barroom and lead honest voters into the paths of anti-prohibition. If editors think that the people are a lot of dumb cattle to be corralled and delivered over to the dives at their newspaper bidding, they are reckoning without their hosts. No wonder that such newspapers have so little influence in molding public sentiment. We hope therefore that their bitter experience with Clarence T. Johnson will teach them a lesson they will never forget. It has placed them in the pillory and the Texas public is passing by giving them a look of undisguised astonishment.

YOUTHFUL ELOPING COUPLES.

The evils of elopements upon the part of young people are on the increase, and it so happens that county court clerks and ministers often unwittingly become partners to these evils. The laws of Texas fix the marriageable age of women at eighteen, and that of young men at twenty-one years. It is then supposed that they are old enough to know something of the serious duties of wedded life, and they are thus authorized to take this the most important step in their lives. But many of the young people of the State ignore the laws, take matters in their own hands and proceed to get married some years under the limit of age prescribed by our civil statutes. In order to accomplish this end, they manage to elope from home, misrepresent the facts as to their age to the county authorities, obtain a license and prevail upon some minister to perform the marriage ceremony. And after the event is consummated, they imagine that they have done a smart thing in leaving home, practicing a deception and thereby becoming man and wife. And one of the things to be regretted is, the secular press will write the affair up as a piece of romance and throw around it a glamor that clothes it with popularity and commendation. This often leads young girls and boys to resort to the elopement act because of its novelty and popular notoriety. As a matter of fact, the eloping habit of young people under age is all wrong and ought to be severely condemned instead of lionized by the press. When you come right down to the truth of the business, such conduct is not far from the charge of coarseness and indecency. Home is the place for such a solemn event as this to take place, unless the Church is selected instead. And the county court clerks ought to be required to exercise a scrupulous care in issuing license to young people without the consent of their parents or guardians; and our ministers are often too lax in the performance of ceremonies in the case of these eloping youths. But back of all this, the mothers of this land have a work to do in training their girls to stricter obedience to family government and to the rules of decent conduct.

WINNING THE CHILDREN.

The pastor has an advantage enjoyed by no other man outside of the home to win the children of this country and to make them his friends for all time to come. He meets them during the period of their tender years both in the home and in the Sunday-school, and he is permitted to know them by name and to speak to them in love and affection. And such is the relation of the pastor to the home that parents teach the children to look upon him as almost one of the family. When he speaks to them they delight to hear him, for they recognize him as a good man, called of God to teach them the way of life and happiness, and he has the right-of-way to their confidence. Under such circumstances he has the opportunity to plant wholesome thoughts in their young minds and to help mold their hearts and lives for righteousness. This then is the richest field whose gates are thrown open to the wise and prudent pastor. Here his ministry can become the most potent for good to the Church and to humanity. Our Book of Discipline contemplates this as such, and hence it contains a chapter especially devoted to the duties of the pastor to the children. How careful ought the pastor to be in the discharge of these duties! His conversation, his acts, his influence and his general bearing before children ought to be of the most circumspect and elevating character. Otherwise they will discount his rectitude as a man and his sanctity as a minister. And if the time comes in the history of children when they lose confidence, even to the slightest extent, in their pastor, then his usefulness to them is at an end. But when they see in him the marks of the perfect gentleman, the conduct of the truly good minister and the sincerity of a trusted friend, their minds and hearts are thrown open to him and he can shape them as the potter shapes the pliable clay. And this is not all; but the man who wins and holds the confidence of the children lives in the hearts of the parents. They love the man who loves their children. Recently the General Assembly of the Presbyterian Church of Canada met in Toronto, and in a speech on the very subject under consideration, the Rev. Jno. Neal related the following incident: "Neal, my wife says you are a good preacher." Said I, "Your wife is a sensible woman." "Yes," said my friend, "but in this case I have no confidence in her judgment. Whenever any minister visits our home and pays special attention to our little girl he is always a good preacher." There is a volume of meaning in this incident for the wise pastor. It is proof positive that the way to the hearts of the fathers and mothers of this country is through their children. Any preacher who cultivates and attracts the love of the children will invariably find a warm place in the affections of the parents. Whatever else they may think of religion and the Church, they will love the man who loves their children. Happy indeed is the minister who knows how to love and to win children! His influence for good is enhanced a hundredfold.

BECOMING REVERENT IN PRAYER.

Prayer is the soul's communion with God. It is the most sacred of all our exercises. From it ought to be excluded all worldly thought and suggestion and all that is ought to come sincerity and unfeignedness, faith. No intruder of any kind should be admitted to share in this intercourse, and our God ought to hear the sincerity of our supplication. The very nature of the prayer is confidential. The language of the Savior is, "When thou prayest, enter into thy closet, and when thou hast shut thy door, pray to thy Father which is in secret." Under such circumstances the soul has access to God without interruption or hindrance. The thought, the desire, the imagination, the feeling can be concentrated and thus the unity of prayer can be maintained. Such prayer avails itself much and from it the soul gets great benefit. And our public prayer in the presence of the congregation needs to be the same. The moments of reverence, confidence and communion. We ought to pray as though we were alone talking with God. The want of the congregation ought not to be devoutly expressed, but the public prayer is an addition to the congregation, neither is the presence of the congregation to be thought of as an influence to shape the expression of prayer. God is the one whom we want to address. Into his ear we want to pour our words. And we want to avoid all assumed familiarity with God when we thus pray. Such terms as are pertaining to the Divine Majesty are not appropriate when we approach into his august presence. We can not afford to address our Father as though we were on terms of equality with him. Such a method of praying is disgusting and irreverent. For instance, we have heard soft people in public call upon God as "dear God, sweet Jesus," and the like. No such expressions ought to be uttered in our prayers. They show a positive disrespect for God and for his Son, though we may not mean them as such. They cover the proper conception of our Father. Then too we need to avoid the habit of so frequently calling the name of God in prayer. He knows that we are praying to him, and to constantly repeat his name is quite meaningless. His name is one of reverence and awe and only ought to be pronounced when really necessary. For he must not only love him, but we must respect, adore and adore him in our prayers.

Mr. Beecher was once asked how he managed to keep his large congregation awake during the hot summer days, and his reply was: "My official Board have instructed the sexton to keep his eye on the people and whenever he sees any of them growing drowsy he is to run up into the pulpit and wake up the preacher! This always keeps the people awake and on the alert." That was a neat way the Plymouth preacher had of laying the blame of a sleepy congregation upon the man in the pulpit. And in most instances there is where the blame ought to be placed. A wide-awake preacher rarely ever has a sleepy audience.

Is the Religious Press Declining?

Within a comparatively short time at least three religious journals of leading influence and standing—The Congregationalist, The Observer, and The Evangelist—have been sold, some part of the reason being, in each case, according to the various reports, a narrowing field of influence and circulation. Recently the New York Sun gave an extended history of The Observer, together with some comments upon present conditions of religious papers generally. The Sun says that the former prosperity of these journals has departed, except in some cases where they "have cast off religion as a distinguishing feature, and have become substantially 'secular,' diluting and assuaging 'the little religion they contain' to suit the 'more skeptical or purely esthetic taste of this time.' The Sun says that the "handsome fortunes" that formerly were derived from papers like The Observer are "no longer obtainable," and that the external appearance of religious papers is "not suggestive of material prosperity."

The religious papers are generally inclined to dispute the conclusions of The Sun. The Northwestern Christian Advocate (July 16) names various religious journals that are eminently prosperous as against The Sun's estimate:

"The Sun's assumption that religious papers have neither the circulation nor the influence they once wielded is not justified by the facts. It is doubtless true of individual papers, but not of religious papers as a whole. Aside from the London Times and The Spectator, there are, in our judgment, no secular papers which exert so great an influence upon the life and thoughts of England as The British Weekly, The Christian World, and The Methodist Times—all religious papers. One of these papers has an immense circulation, and we know of at least two religious papers in the United States which have a subscription list of over 100,000 each. America has never had more successful, influential, and attractive religious papers, taking into account the absence of public interest in great political and moral questions, like that of the slavery question, than The Christian Advocate, The Epworth Herald, The Congregationalist, The Churchman, The Interior, The Sunday School Times, The Evangelist, and other religious weeklies which could be named. These papers have adapted themselves to the changed and changing conditions which affect periodical literature. Some papers have attempted to adapt themselves to these changed conditions, but have not succeeded. A mere change in form is not sufficient. There is an indescribable something which The Sun itself possesses, that makes a paper attractive to its readers, and this a paper, to be successful, must possess."

The Herald and Presbyter (Cincinnati) has a direct word as to the small profits of religious papers compared with the general impression:

"The Church papers have their troubles. Their field is limited. They go to their own people and can not expect many subscribers among outsiders. Their advertising patronage is limited. They can not, and would not if they could, accept a large proportion of the advertisements which furnish the profits of daily papers and magazines. They have the competition not only of the dailies and magazines, but of a whole brood of so-called religious papers, which are in reality annexes of business enterprise or are advertising sheets pure and simple. They are continually weakened by new papers covering their own fields. Many persons think that church papers are great money-making affairs, and that publishing them is easy work. The result is papers which live for a few years, weakening the established papers, and then die or consolidate."

"In spite of all these troubles the Church papers hold their own and do their work. Most of them do not pay as much as their editors could get in the pastorate. During the decade from 1890 to 1900 most of them lost money. Now they are doing better. We can not speak for all but, so far as our paper is concerned, it has as large opportunities and is as well sustained as it ever was."

The Watchman (Boston, July 17) declares that the religious journal has a field of its own "which few secular papers will ever invade." The secular paper would suffer, for instance, should it state, as a Protestant religious paper would, the arguments or facts that make against the Roman Catholic, or vice versa. The Watchman says:

"Several years ago there seemed to be an opinion in some quarters that the day of religious and especially of denominational journals was passing, and that they would be superseded on the one side by the magazines and on the other by secular papers covering the field of religion. In the face of this adverse opinion religious journal-

ism exhibited undiminished vitality, and it is now freely acknowledged that it has an undisputed province of its own. The specialty of a religious journal is the publication of religious news and the discussion of religious subjects and events. Both these branches are of peculiar interest to the circle of readers to which the religious journal appeals and of comparatively little interest to the general public."—Literary Digest.

SOME TIMELY CORRECTIONS.

This writer, although a layman, has been very much interested in the splendid contributions recently appearing in the Advocate on the subject of the endowment of Southwestern University. There is no doubt but they will do great good in awakening the public mind to the needs of this worthy institution of learning. The object of all the writers seems to be to help Christian education in Texas by getting all to join in a general movement to endow Southwestern University, thus placing it in a position to accomplish the greatest possible good. In the multiplicity of advice being offered there ought to be some plan formulated on which all can act and arrive at endowment sooner than if left to haphazard movements. The Board of Curators will meet in Georgetown about the first of October, and this body of wise and zealous men will perhaps evolve some good plan.

The object of this communication, however, is to correct some erroneous impressions made in the discussions by some of the brethren. The first in order is regarding the charter of the University. It is only necessary here to state briefly that the charter was the special act of the Legislature before the adoption of the present Constitution of the State, and that it can not now be changed or amended as other charters under the general laws of Texas. For this reason you can not change the two boards of management into one board, nor can the name of the institution be changed from a university to a college, as some seem to think ought to be done. The two boards jointly looked into this matter several years ago, and found the condition as stated above.

In passing, it will not be out of place to ask if endowment would be more difficult to obtain for the institution under its present name than if called a college? This is an old question, and it was fully exploded twenty years ago by Dr. Mood in his discussions on the subject; and there can be no good reason now why any one should muddy the waters with matters of such small importance. Southwestern University is doing a great work for Christian education in Texas, and it will do a greater work still, if properly endowed, whether it is called a college or university.

In the next place, a good brother intimates that Georgetown should start the movement by a subscription of \$50,000 for endowment. Now, in all honesty, if the brother had lived in Georgetown as long as the writer, and had put and subscribed as often as the average citizen, he would be quite of a different mind on the subject. Georgetown has done her duty towards the Southwestern University at all times and under all circumstances, and stands ready to do more as she has ability to do. But there is no use of riding a willing horse to death. Dr. Mood fully understood this as far back as 1882, as the following extract from one of his reports will show:

"Finally, let it be burned into the memory of every Methodist in Texas that, although they have a University founded among them, and possessing an unnumbered property of greater value than ever previously owned by the Church in this State, and having a larger attendance of students of collegiate grade than has ever been gathered anywhere in the history of the State, that the contributions to this enterprise by the Church outside of Williamson County, in which it is located, have not aggregated four thousand dollars."

Such a declaration is not by any means true to-day, but it would be safe, perhaps, to say that Georgetown had contributed two or three times as much to Southwestern University as all the rest of the State put together. Our people contributed funds in whole or in part to build the old Annex building, the old stone chapel, the present Ladies' Annex, the Methodist Church, which cost the membership here \$24,000, and they put the sum of \$15,000 into the new University building. Georgetown has paid out in all the enterprises for the benefit of Southwestern University and the student body more than \$100,000. Besides all they have done, they are now raising a bonus of more than \$8000 to induce the M. K. & T. Railroad to come to the town, and this will help the University more than any enterprise in this country. It is well, also, to remember that our present costly church

was built to accommodate those attending the University. A small outlay of \$2000 or \$3000 expended on the old chapel would have made it ample for all the needs of the local membership. Then, according to the census, the population of the town is something less than 2000 souls; and it does seem that, taking into consideration the amounts given by our people from time to time, they have been unusually liberal. No one will question that the good people throughout the State gave most generously to aid in the erection of the new University building completed two years ago; but it must not be forgotten, also, that our people contributed not alone to that purpose, but also to all the enterprises of the University since its location in our midst.

Third—Three or four allusions have been made of late to the effect that one or two professors in the University have been interested in some private enterprises, such as owning a ranch or becoming directors in banks, etc. Now this layman can not see any harm in that, and he would not notice it at all, excepting that it seems to reflect upon the town and the University, and against endowment. The aforesaid professors are capable of taking care of themselves, if occasion should require; but the plain truth ought to be told, that the public mind be not prejudiced against the University and endowment. Two or three members of the faculty do own some property; two of these have been here for more than twenty years, and have by wise investments, inheritance and by marriage come into nice little possessions. You would have the utmost commiseration for them if, after all their labors, they had saved nothing. But if it is any satisfaction to know it, the majority of the faculty is poor enough to suit the most fastidious along that line. The salary of a professor in the University will leave nothing to be laid up for a rainy day, after deducting the expenses of living.

The writer of this is a firm friend of the University, and he feels that this explanation should be made through the Advocate for the information of the public.

M. B. LOCKETT,
Georgetown, Texas.

THE LARGER ENDOWMENT OF SOUTHWESTERN UNIVERSITY, AND HOW TO SECURE IT.

That Southwestern University needs a larger endowment and a better equipment admits of no argument. That the educational institutions of our Church in Texas need a better understanding among themselves is everywhere felt. If a plan can be formulated—which, I think, is practical—that will accomplish these results, substantial progress will have been made towards reaching the end desired by all the friends of Christian education.

By so doing all undue rivalries and antagonism will be overcome, if any exist, and if they do not, the possibility of them arising will be forestalled. We ought to be able to see so clearly, eye to eye, as that we should be able to labor shoulder to shoulder and heart to heart to accomplish the great mission assigned by divine Providence in the field of education. While the State has done, is doing and still promises to do a great work in education, there yet remains and will forever remain a great work that she can not do. Unless this work is done by the Church it will never be done. The reason for this will be found in the fact, as it occurs to us, that God seems in his providence to have appointed the Church and the State each a separate mission to perform. The State is devising liberal things to accomplish her mission in educating the sons and daughters of our great and imperial Commonwealth. If the Church would accomplish her mission she must gird herself afresh by enlarged endowment and equipment for the work before her.

We suggest, in order to secure the above results, that the President of Southwestern University issue a call through the Texas Advocate to the Presidents of our various Church schools in Texas, and to the President of the Board of Education in each Annual Conference of Texas, to meet him at some convenient time and place, to confer upon these matters, and that thereupon they shall issue a call for an educational convention, to be held at some central point as soon as they may deem advisable; that they request each Annual Conference at their approaching sessions to appoint a delegation from their body, who shall be members of the above-named convention. This convention, when called, may inaugurate a system of correlation or affiliation, so that each school will understand its attitude and relation to every other school of our Church in the State.

We are very fortunate at this juncture in our educational discussions and purposes to have Bishop Hendrix in charge of Texas Methodism. He is a wise man, and has a large and practical experience with just such questions as we are now agitating. He is

wonderful in counsel, of mature judgment, and can be commanded in this crisis for great and distinguished service. Let Bishop Hendrix be invited to one or both of these meetings, and let the Annual Conferences empower this convention when called with authority, so that the conclusions reached by it shall become the voice of united Texas Methodism.

JOHN A. BEAGLE,
Jefferson, Texas.

PROVIDENCE IN DISASTER.

There is a sad reality that rests heavily upon my mind here of late, and I see only one remedy for it. This pestilence, the boll weevil, which has almost destroyed the last three or four cotton crops almost all over the State of Texas, and seems to increase rapidly each year, so that even now the farmers are most done gathering, and some who have large crops of several hundred acres say they will only get three or four bales, and there are doubtless thousands of renters who can not now pay their debts and rent, and have neither food nor money for this winter. And, too, there have been almost two failures in corn. Why all this? Is there not a cause for it? Of course, as we see it, there are a number of devoted Christians scattered about over the State who live just as humbly and devoutly as they can; who pay yearly the tenth of all their income. But can this suffice for the nation? When we think of the many disasters and warnings that have been sent on the people of the United States during the last four years, does it not impress us with the thought that the people in general, with their substance and from the fullness of their hearts, are not serving the Lord at all? Is not this Scripture now applicable to the people? Malachi 3:8-12.

"Will a man rob God? Yet ye have robbed me. But ye say, Wherein have we robbed thee? In tithes and offerings. Ye are cursed with a curse; for ye have robbed me, even this whole nation. Bring ye all the tithes into the storehouse, that there may be meat in mine house, and prove me now here-with, saith the Lord of hosts, if I will not open you the windows of heaven and pour you out a blessing, that there shall not be room enough to receive it. And I will rebuke the devourer for your sakes, and he shall not destroy the fruits of your ground; neither shall your vine cast her fruit before the time in the field, saith the Lord of hosts. And all nations shall call you blessed; for ye shall be a delightful land, saith the Lord of hosts."

Now, believing as I do that if even all the Methodists in Texas would take the Lord at his word, and trust him, and pay the tenth of all he blesses them with, for their sakes he would rebuke the devourer and stay the drouths, and cause this State to "blossom as the rose" and stop the famine in Southwest Texas. Doubtless you and others have thought of this plan, but excuse me, as I can not dispel it from my mind until I lay it before you: Now can you not impress it upon the mind of each Bishop to so lay this matter upon the mind and heart of each minister at the conferences that they will feel it their duty to teach the people (another way) to look to the Lord for his protecting care, and induce every member of the M. E. Church, South, to take the Lord at his word, and the entire denomination, as a united band of believers, set in with the New Year with the determination and obligation to pay the tenth of all that the Lord blesses them with, and look to him for the results?

MRS. FANNIE PERRY,
Mt. Calm, Texas.

"WHO WAS MELCHIZEDEK?"

Timidity might well possess a man who dares to gainsay anything the Hon. I. H. Browne, of San Marcos, may wish to assert. But, in his article in the Advocate with above caption, he writes so strangely that this writer feels like saying "a thing or two."

1. In his reference to Melchizedek, as found in Gen. 14:18-20, he commits the same error that has always been fruitful of foisting erroneous doctrine upon the world—e. g., taking a passage from holy writ and interpreting it without any reference to context. Whatever may be said about the logic of biblical writers, there is one thing they never do—e. g., jumping about from pillar to post, mixing historical facts with mythology, or having two characters under consideration, the one real, the other figurative.

Now, if in the above narrative Melchizedek is a myth or figurative, why not the King of Sodom? 2. Notice the language of Melchizedek in this connection: "And blessed be Abraham, * * * and blessed be the most high God." Now, I submit that, if this Melchizedek is the Lord himself, we have the spectacle of the Lord blessing himself; and where, if you please, have we an instance in his Word where he does this same thing that men so often do?

2. Again, Ps. 110:4 informs us: "Thou art a priest forever after the order of Melchizedek," according to Dr. A. Clarke) was the Lord himself, where is the significance of this passage? It will read: "Thou art a priest forever after the order of the Lord himself."

3. But Bro. Browne contends that if Melchizedek was a man he did not belong to the Aaronic priesthood, and that then he must have exercised his office a number of years prior to the institution of said priesthood. As a matter of fact, Melchizedek did not belong to this priesthood, and neither did Jesus Christ. "For it is evident that our Lord sprang out of Juda (the tribe, of which tribe Moses spake nothing concerning priesthood." (Heb. 7:14.) We are familiar with the manner of appointing a priest in the time of Jesus Christ; how he must belong to the tribe of Levi; that he must be faultless physically, and that his name must be inscribed in the register of the priestly families, and his genealogy was thus established. And when all these marks failed to concur in the applicant, or any of them, he was debarred from this position. So it is generally accepted by the most of biblical scholars that this is the import of Paul's description of Melchizedek: "Without father or mother, without beginning of days nor end of life." That is, his father and mother had no recorded pedigree, and the beginning of his office could not be historically traced, nor the end of it. So with our Lord himself. He had no father or mother (as far as this entitled him to be a priest), and his priesthood could not be traced by documentary evidence, and we know he is still our High Priest. Let me add here that this saying, "Without father or mother," was not confined to Melchizedek, but the Jews termed all people whose lineage descended from pure Jewish parents was in question as having no father or mother—e. g., no recognition, according to their laws.

4. Again, Abraham paid this Melchizedek tithes. Now, if he was the Lord himself, this is the only recorded instance where he received tithes personally, instead of by representatives. "Inasmuch as ye have done it unto the least of these, ye have done it unto me."

Bro. B. contends that if Melchizedek was a man, then he was greater than Abraham. Why should it be impossible? Abraham is the father of the faithful, but Christ was a priest like unto Melchizedek. He seems to be the perfect prototype of the Master, which Abraham was not.

As to Melchizedek being "King of righteousness" and "King of peace" that may not have the meaning Bro. B. gives it. If a King is the cause of peace throughout his domains, and refuses to war, is he not a "King of peace"? And if righteousness is the rule of his kingdom, and he does not countenance unrighteousness, is he not a "King of righteousness"?

But let Paul settle the point in dispute: "Now consider how great this man was, unto whom even the patriarch Abraham gave the tenth of the spoils. And verily they that are of the sons of Levi, who receive the office of the priesthood, have a commandment to take tithes of the people, according to the law—that is, of their brethren—though they come out of the loins of Abraham: But whose descent (pedigree) is not recorded from them received tithes of Abraham, and blessed him that had the promises." (Heb. 7:4-6.)

This needs no commentary.
H. B. SMITH,
Tenaha, Texas.

HOW BIRDS DRESS WOUNDS.

Many birds, particularly those that are prey for sportsmen, possess the faculty of skillfully dressing wounds. Some will even set bones, taking their own feathers to form proper bandages. A French naturalist writes that on a number of occasions he has killed woodcocks that were, when shot, convalescing from wounds previously received.

In every instance he found the old injury neatly dressed with down plucked from the stem feathers and skillfully arranged over the wound, evidently by the long beak of the bird. In some instances a solid plaster was thus formed and in others bandages had been applied to wounds or broken limbs. One day he killed a bird that evidently had been severely wounded at some recent period. The wound was covered and protected by a sort of network of feathers, which had been plucked by the bird from its own body, and so arranged as to form a plaster, completely covering and protecting the wounded surface. The feathers were fairly netted together, passing alternately under and above each other and forming a textile fabric of great protective power.—Youth's Chronicle.

He who prays in pride robs prayer of its wings for his own adorning.

Devo

ANSWE

God had w soul and filled feet love, per Oh, such bliss ed was possibl this earth! Ye ure in earthen omments had things I did n several things was seeking lig by reading my for some days, day morning, I have an answer while my lush the horse, I we the door and y give Brother M that day. I so that my prayer I tell you when I felt like to church, God's message er M. took his strange one, an faculty was settl ly sit still; the such joy and g heart! Then an I just must say there I sat. Th said, with tears eyes and falter know why I ha mon-to-day; I preach it; it i expected to p thirty-five year have never been sermon," oh, I tell him I thou I felt like I v very presence, would be presu believe that Go in this manner! til after service, pastor and said the key to that ened back and f pulpit and wept for the glory of incite others to he answers. I would, like this sage from God's bers, would earn to give them t what glorious ti It might not ab we would desire what we need. (er Musset's eye to us. I do no I desire to state about this circu

MRS. JOSE
Mt. Calm, Te

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Devotional and Spiritual

ANSWERED PRAYER.

God had wonderfully saved my soul and filled me with peace, perfect love, perfect assurance, faith. Oh, such bliss as I had never dreamed was possible to a poor mortal on this earth! Yet we "hold this treasure in earthen vessels." My environments had not changed; some things I did not know how to meet; several things bothered me and I was seeking light, with all my heart, by reading my Bible on my knees for some days, a week or more. Sunday morning came, I felt I must have an answer to my prayers. So while my husband went to harness the horse, I went in the room, closed the door and wrestled with God to give Brother M. the message for me that day. I soon had the assurance that my prayer was answered, and I tell you when I got off my knees I felt like flying (if I had wings) to church, so sure was I of hearing God's message to me. Well, Brother M. took his text, which seemed a strange one, and very soon one difficulty was settled and I could hardly sit still; then another, and, oh, such joy and gratitude as filled my heart! Then another, then I thought I just must say, glory to God. But there I sat. Then, when Brother M. said, with tears streaming from his eyes and faltering voice, "I don't know why I have preached this sermon to-day; I only know I had to preach it; it is not the sermon I expected to preach. In all my thirty-five years of my ministry I have never been so exercised over a sermon," oh, I must get up and tell him I thought I was so happy. I felt like I was in our Savior's very presence. Something says that would be presumption. Who would believe that God had answered you in this manner? So I sat still until after service. I hastened to our pastor and said, "Bro. M., I have the key to that sermon." He hastened back and fell on his face in the pulpit and wept there. I write this for the glory of God, hoping it will incite others to hold onto God until he answers. If God's ministers would, like this one, seek the message from God and we, as lay members, would earnestly plead with God to give them the message for us, what glorious times we would have! It might not always be the message we would desire, but it will be just what we need. (If this meets Brother Mussett's eye I hope he will write to us. I do not know his address. I desire to state to him more fully about this circumstance.)

MRS. JOSEPHINE DAVIS,
Mt. Calm, Texas.

DEFINITENESS IN PRAYER.

It was the last night of 1849. The eldest son of a godly widow bade his mother a cheery "good night," after his supper, and started out to join his boy companions in a jolly farewell to the old year and welcome to the new. He was nearly sixteen years of age. During all his life his mother had prayed for his conversion, definitely in the end sought, but indefinitely as to time and means. As he parted from her doubtless her loving heart yearned anew to see him gathered into the fold of Christ.

At that distant day the streets of Philadelphia knew no trolley or street-car tracks. Covered heavily with snow, they invited the young to bring out their sleds and enjoy the winter sport. But rivalry among various parties easily led to collision, and collision to conflict, in which the lad who so lately left his home was badly hurt. Long before the midnight hour he was taken home, cared for by his mother and the family doctor, and was left in bed, battered and bleeding, but not critically injured.

The midnight hour came. The

bell on the old Statehouse tolled out the passing year. The boy tossed on his bed, conscience-stricken and prayerful. His mother, in her own room, wrestled with God, pressing two definite requests—one that before another new year should dawn her son should be Christ's; the other that the catastrophe he had met should be the means of the desired change. She prayed long and fervently. She prayed till in her soul she heard a still small voice that said, "It shall be so." Believingly she rested on the assurance, looked, and lovingly labored for its attainment.

Her son's enforced idleness gave him time to think, to read his Bible, to pray. His experience of ill from the company he had kept made him decide to quit that crowd. His lack of the old companionship caused him to seek new, and this was of the religious sort. So Churchgoing began. Finally personal conversion came about. Then a visit to a Christian pastor. Then a public avowal that he would be a Christian. Then faith, and peace, and even joy in the Holy Spirit. Then, on December 29, 1850, he became a candidate for Church membership, and on January, 5, 1851, he put on Christ in holy baptism.

Thus the two points definitely and persistently pressed by that mother's prayer were met, and she lived to see her son a useful minister in the city where her prayers had been offered with such importunity. She fell asleep long ago, but within a few steps of her grave her son still ministers in one of the largest congregations of the world.

Be definite in your appeals to God. See clearly what you do want, and ask for it.—Baptist Union.

FOR THE MASTER'S USE.

Danger and temptation to let the hands move at other impulses is every bit as great to those who have nothing else to do but to render direct service and who think they are doing nothing else. Take one practical instance—our letter-writing. Have we not been tempted (and fallen before the temptation,) according to our various dispositions, to let the hand that holds the pen move at the impulse to write an unkind thought of another; or to say a clever and sarcastic thing; or a slightly colored and exaggerated thing, which will make our point more telling; or to let out a grumble or a suspicion; or to let the pen run away with us into flippant and trifling words, unworthy of our high and holy calling? Have we not drifted away from the golden reminder, "Should he reason with unprofitable talk and with speeches wherewith he can do no good?" Why has this been, perhaps again and again? Is it not for want of putting our hands into our great Master's hand and asking and trusting him to keep them? He could have kept; he would have kept!

Whatever our work or our special temptation may be, the principle remains the same, only let us apply it for ourselves.

Perhaps one hardly needs to say that the kept hands will be very gentle hands. Quick, angry motions of the heart will sometimes force themselves into expression by the hand, though the tongue may be restrained. The very way in which we close a door or lay down a book may be a victory or a defeat, a witness to Christ's keeping or a witness that we are not truly being kept. How can we expect that God will use this member as an instrument of righteousness unto him, if we yield it thus as an instrument of unrighteousness unto sin? Therefore let us see to it that it is at once yielded to him whose right it is; and let our sorrow that it should have been even for an instant desecrated

to Satan's use, lead us to entrust it henceforth to our Lord, to be kept by the power of God through faith for the Master's use.

For when the gentleness of Christ dwells in us, he can use the merest touch of a finger. Have we not heard of one gentle touch on a wayward shoulder being the turning-point of a life? I have known a case in which the Master made use of less than that—only the quiver of a little finger being made the means of touching a wayward heart.

What must the touch of the Master's own hand have been? One imagines it very gentle, though so full of power. Can he not communicate both the power and the gentleness? When he touched the hand of Peter's wife's mother, she arose and ministered unto them. Do you think the hand which Jesus had just touched must have ministered very excellently? As we ask him to touch our lips with living fire, so that they may speak effectively for him, may we not ask him to touch our hands that they may minister effectively and excel in all that they find to do for him? Then our hands shall be made strong by the hands of the mighty God of Jacob.—Frances Ridley Havergal.

THE STORY OF A LIFE.

Night. Silence. A struggle for the light.

And he did not know what light was. An effort to cry. And he did not know that he had a voice.

He opened his eyes "and there was light." He had never used his eyes before, but he could see with them.

He parted his lips and hailed this world with a cry for help. A tiny craft in sight of new shores; he wanted his latitude and longitude. He could not tell from what port he had cleared; he did not know where he was; he had no reckoning, no chart, no pilot.

He did not know the language of the inhabitants of the planet upon which providence had cast him. So he saluted them in the one universal speech of God's creatures—a cry. Everybody, every one of God's children, understands that.

Nobody knew whence he came. Some one said: "He came from heaven." They did not even know the name of the little life that came throbbing out of the darkness into the light. They had only said: "If it should be a girl." They did not know.

And the baby himself knew as little about it as did the learned people gathered to welcome him. He heard them speak. He had never used his ears until now, but he could hear them. "A good cry," some one said. He did not understand the words, but he kept on crying.

Possibly he had never entertained any conception of the world into whose citizenship he was now received, but evidently he did not like it. The noises of it were harsh to his sensitive nerves. There was a man's voice—the doctor's strong and reassuring. There was a woman's voice, soothing and comforting—the voice of the nurse. And one was a mother's voice. There was none other like it. It was the first music he had heard in this world. And the sweetest.

By and by somebody laughed softly and said, in coaxing tones: "There—there—there—give him his dinner."

His face was laid close against the fount of life, warm and white and tender. Nobody told him what to do. Nobody taught him. He knew. Placed suddenly on the guest list of this changing old caravansary, he knew his way at once to two places in it—his bedroom and the dining-room.

He looked young, but made himself at home with the easy assurance of an old traveler. Knew the best room in the house, demanded it, and got it. Nestled into his mother's

arms as though he had been measured for them.

Found that "gracious hollow that God made" in his mother's shoulder that fit his head as pillows of down never could. Cried when they took him away from it, when he was a tiny baby "with no language but cry." Cried once again, twenty-five or thirty years afterward, when God took it away from him. All the languages he had learned, and all the eloquent phrasing the colleges had taught him, could not then voice the sorrow of his heart so well as the tears he tried to check.

Poor little baby! Had to go to school the first day he got here. He had to begin his lessons at once. Got praised when he learned them. Got punished when he missed them. Bit his own toes and cried when he learned there was pain in this world. Studied the subject forty years before he learned in how many ways suffering can be self-inflicted.

Reached for the moon and cried because he couldn't get it. Reached for the candle and cried because he could. First lessons in measurement. Took him fifty or sixty years of hard reading to learn why God put so many beautiful things out of our longing reach.

By and by he learned to laugh. That came later than some of the other things—much later than crying. It is a higher accomplishment. It is much harder to learn and much harder to do. He never cried unless he wished and felt just like it. But he learned to laugh many, many times when he wanted to cry.

Grew so he could laugh with a heart so full of tears they glistened in his eyes. Then people praised his laughter the most—"It was in his very eyes," they said.

Laughed, one baby day, to see the motes dance in the sunshine. Laughed at them once again, though not quite so cheerily, many years later, when he discovered they were only motes.

Cried, one baby day, when he was tired of play and wanted to be lifted in the mother arms and sang to the sleep. Cried again one day when his hair was white because he was tired of work and wanted to be lifted in the arms of God and hushed to rest.

Wished half his life that he was a man. Then turned around and wished all the rest of it that he was a boy.

Seeing, hearing, playing, working, resting, believing, suffering and loving, all his life long he kept on learning the same thing he began to study when he was a baby.

Until at last, when he had learneded all his lessons and school was out, somebody lifted him, just as they had done at first. Darkened was the room and quiet now, as it had been then. Other people stood about him, very like the people who stood there at that other time.

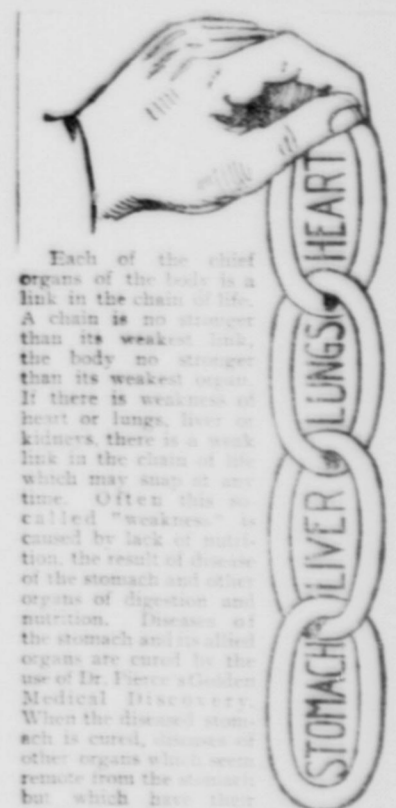
There was a doctor now, as then; only this doctor wore a grave look and carried a book in his hand. There was a man's voice—the doctor's strong and reassuring. There was a woman's voice, low and comforting.

The mother voice had passed into silence. But that was the one he could most distinctly hear. The others he heard, as he heard voices like them years ago. He could not then understand what they said; he did not understand them now.

He parted his lips again, but all his school-acquired wealth of many-syllabled eloquence, all his clear, lucid phrasing, had gone back to the old inarticulate cry.

Somebody at his bedside wept. Tears now, as then. But now they were not tears from his eyes.

Then some one bending over him said: "He came from heaven." Now some one, stooping above him said: "He has gone to heaven." The blessed, unflinching faith that welcomed him, now bade him godspeed, just as loving and trusting as ever,



Each of the chief organs of the body is a link in the chain of life. A chain is no stronger than its weakest link, the body no stronger than its weakest organ. If there is weakness of heart or lungs, liver or kidneys, there is a weak link in the chain of life which may snap at any time. Often this weakness is caused by lack of nutrition, the result of disease of the stomach and other organs of digestion and nutrition. Diseases of the stomach and related organs are cured by the use of Dr. Pierce's Pleasant Pellets. When the diseased stomach is cured, diseases of other organs which seem remote from the stomach but which have their origin in a diseased condition of the stomach and other organs of digestion and nutrition, are cured also.

"I was in poor health when I commenced taking Dr. Pierce's Pleasant Pellets," writes Dr. Edgar Lawler of Tulsa, Oklahoma, Okla. "I had stomach acidity, heart and lung troubles. Was not able to do any work. I had a severe cough and hemorrhage of the lungs, but after using your medicine a while I commenced to gain in strength and then and stopped coughing right away. Took about six bottles of 'Golden Medical Discovery.' I feel like a different person. I could recommend your medicine to all sufferers. You know I cured me."

The use of Dr. Pierce's Pleasant Pellets will cure that foul breath.

one unchanging thing in this world of change.

So the baby had walked in a little circle after all, as all men, lost in a great wilderness, are said always to do.

As it was written thousands of years ago: "The dove found no rest for the soul of her feet and she returned unto him in the ark."

He felt worse now, as he was tired then. He and he, having that for the first time opened his eyes now for the last time, he closed them. And as he was in the gathering darkness retraced his steps by a half-remembered path, much in the same way as he had come into this world he went out of it.

Silence. Light. Robert J. Burdette, in "Changes from a Doctor's Pills."

THE QUALITY OF ETERNITY.

Eternal life does not mean simply a limitless reach of time. It means divinity of character. There is something subtle and indefinable about it, as if it were entirely different from mere existence. It means the possession of a spirit that can rise above the flow of time and the movements of matter, and that can match purpose and character with the Eternal.—Rev. Dr. W. C. Madison.

COLONY LIFE.

Effect of Climate Overcome by Proper Food.

The necessity of pleasant, nutritious and proper food is highly appreciated in the Philippines, particularly by Americans raised in climate and native custom to cool air.

One of our southern writers writes: "In this land of hot food and disordered stomachs, a nearly fatal attack of malaria left my digestion for many months in such a state that food of any kind distressed me terribly. I suffered from the effect of attack, but never got out. It was simply misery to live. The revealed remedies only seemed to aggravate my sufferings."

Some friends suggested Grape-Nuts Food, and I gave it a trial. To my surprise and pleasure, it did all and more than was claimed for it. I am now, after using the food for 18 months, in good health, my digestive apparatus in perfect order, and I have long lost all feeling of pain or discomfort after eating. In fact, I live again. I would not be without Grape-Nuts for the world. It is not only the excellent effect of your food that renders it valuable, it is also delicious to the taste, possessing flavor of its own, and can be prepared in many ways to suit many palates." Name given by Postum Co., Battle Creek, Mich.

n. Ps. 110:4 informs us: "Thou shalt be a priest forever after the order of Melchizedek." Now, if Melchizedek was a man he did not have the Aaronic priesthood, and he must have exercised his number of years prior to the time of said priesthood. As a fact, Melchizedek did not believe in priesthood, and neither did he. "For it is evident that the king of Salem was a priest forever after the order of the Lord himself." Pro. Browne contends that Melchizedek was a man he did not have the Aaronic priesthood, and he must have exercised his number of years prior to the time of said priesthood. As a fact, Melchizedek did not believe in priesthood, and neither did he. "For it is evident that the king of Salem was a priest forever after the order of the Lord himself." Pro. Browne contends that Melchizedek was a man he did not have the Aaronic priesthood, and he must have exercised his number of years prior to the time of said priesthood. 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Secular News Items.

Fifty Michigan newspapers are counted in favor of Gen. Russell A. Alger's election as United States Senator.

Eight of the nine justices of the United States Supreme Court are Christian men. They are actively engaged in Church work.

According to a decree issued by the Governor of the Province of Bohemia, any one attending a spiritualistic seance is liable to a fine of \$1.

The cornerstone of the new Campanile at Venice will be laid on April 22, 1902. The new edifice will cost \$500,000. Already \$200,000 have been contributed.

The memorial fund being raised for the purpose of erecting a monument at Canton, O., to the memory of President William McKinley now amounts to over \$450,000.

The Reading Railroad Company of ferred coal last week for the Philadelphia schools at old prices. This is believed to point to an early end of the strike situation.

Between 1890 and 1900 the men students in colleges and universities increased 99 per cent, the women students 148 per cent. During that time many institutions were first thrown open to both sexes.

The annual reunion of the famous Orphan Brigade of the Confederate Veterans has just been held at Franklin, Ky. The attendance of visitors was very large and great honor was shown the old Confederates.

The Massachusetts Bureau of Statistics finds on investigation, that the cost of living in that State has increased 19.54 per cent, since 1897. Wages, however, have increased only a small part of that.

China is still in a bad way financially. Sugar and tobacco are their chief products, but with the high tax imposed on them when shipped into the States, the business is almost crushed, and many people are suffering.

In order to increase the amount of money in circulation, Secretary Shaw has authorized the distribution of \$10,000,000 by the Government among the banks of the country on the presentation of the proper bonds.

The English birth rate in the fashionable quarters of London shows a marked decline within the past decade. The decrease since 1881 is from 21.4 to 20.6 to every 100 married women under forty-five years old.

It is feared in China that there will be another outbreak of the Boxers equal to or worse than that of 1900. Minister Conger already reports serious riots in which Christians have been killed and Church property damaged.

Germany is called the model beer-drinking nation, and is held up to show that lighter drinks are conducive to temperance. Yet statistics show that in Germany 15,000 persons annually receive treatment for delirium tremens.

It is necessary to increase the money circulation and thus avoid a stringency in the money market. It is given out that Secretary Shaw will give the banks of our country money on other securities than those of Government bonds.

The Odd Fellows reported at their recent Grand Lodge 12,782 subordinate lodges, with a membership of 1,907,272. 99,393 initiations last year. Amount of relief distributed last year, \$3,929,782. Total relief since 1839, \$192,665,214.

Lieut. Peary, the Arctic explorer, last week arrived back to civilization, reaching Sydney, Nova Scotia, after another ineffectual attempt to "make a dash" to the North Pole. He claims, however, to have made most important scientific discoveries.

The Civil War in the United States of Colombia reached such a deplorable crisis last week that United

States marines were landed from our warships to guard the railroad and termini at the Isthmus of Panama. Our interests there, in view of the canal project, justifies such action, for the protection of property there, and to keep traffic open across the isthmus.

Marshall Fields, of Chicago, is heading a movement to colonize the numberless abandoned farms of New England with farmers and mechanics from the Old World. Several railroads are also interested in the project.

Jerusalem is now supplied with water from King Solomon's "Sealed Fountain," seven miles south of the city. The water is conveyed partly through modern iron pipes, but partly by the old aqueduct known as Solomon's Aqueduct.

A volcano near the proposed route of the Nicaragua canal is again active. Other volcanoes are not very far distant. We may congratulate ourselves that Congress favored the Panama route for the great oceanic canal.

The United States Steel Corporation has been granted the power by the courts to convert \$200,000,000 7 per cent bonds preferred stock into 5 per cent second mortgage bonds. Still this monster corporation continues to pile up its profits.

It is computed that there are now nearly 8,000,000 members in our different Methodist folds, not including upward of nearly 28,000,000 adherents, an increase of more than 1,000,000 members and 3,000,000 adherents during the past ten years.

Prof. Virchow, of Berlin, is dead. He was one of the greatest scientists of the world at the time of his death. He was eminent also as a linguist and antiquarian, and was a statesman of no mean rank, having served for thirteen years in the German Reichstag.

There is renewed interest now in England since the end of the South African War in the construction of a continuous railroad from Cape Town to Cairo, a distance of over 6,000 miles. A good part of the road is already built, and only the gaps are to be filled in.

An English curate who has just entered the work house at Tiverton, after being without employment for three years, had made 470 unsuccessful applications for a place. He had previously served twenty-three years as a curate, but found that vicars wanted only young men.

Jerry Logan, the negro janitor of the State Supreme Court at Knoxville, Tenn., has sold himself to Mr. Gerald Stuart for \$1,000, says the Springfield Republican. Jerry binds himself to serve and obey Mr. Stuart as his legal master so long as he lives, and Mr. Stuart is to care for him in sickness and old age.

In 1891 there were 58 law schools, with 6,973 students. Now, according to an estimate made by Prof. Huffcutt, of Cornell, there are 129 schools, with 14,000 students. Meanwhile the number of full-fledged lawyers in the United States is said by the last census to be about 114,000. No other profession, with the exception of teaching and of medicine, is so populous.

At the Kansas State Grand Army Reunion, which will be held in Wichita, Department Commander H. C. Loomis will inaugurate a movement toward having the flag in every Church pulpit in that State. It is said that he has sounded prominent Churchmen relative to the matter, and that they have been given him encouragement.

The study of Sociology is being made of more and more importance in the higher institutions of learning, gradually making its way also into technological, normal and theological schools. So much the better for the citizenship of our day and country. Too much time is spent in many of our schools on dead subjects and dead issues.

The Russian minister at Peking, China, Paul Laessar, has stated that Russia is determined to restore Southern Manchuria to the Liau River and the Newchwang-Shanhaikwan Railroad to the Chinese, October 8. He explained that an earlier date was impossible on account of the destruction of a bridge, which had prevented the withdrawal of troops.

At Shelbyville, Ky., a public library building costing \$10,000 is to be erected at once. The building, to be of stone and brick, is a model of Grecian architecture, and is a donation to the town by Carnegie, the millionaire. The Trustees of the library, by a vote of the town, were authorized to accept the conditions made by Mr. Carnegie, and hence the speedy erection of the building.

Last week the United States Government registered a protest against the persecution of the Roumanian Jews, as in violation of the treaty of Berlin. The British Government later

asked the powers to act in the matter, Russia and Germany, however, refuse to do so. The protest by the United States is said to be influenced by the fact that the persecution of the Jews by the Roumanian Government is resulting in an influx of undesirable indigent paupers into this country from Roumania.

Whistling in Church, once regarded as a profanation, now bids fair to become a regular feature of the services. At one of the New York Churches Miss Louise Traux has introduced the novelty of whistling the offertory. So successful has this been in attracting the congregation to worship that many of the most fashionable Churches in the city are now bidding for her services.

The Rev. Francis E. Clark, D.D., president of the World's Christian Endeavor Union, has just returned from a tour of six months through Europe. During his trip he visited twenty different countries, traveling between 20,000 and 30,000 miles. He attended 200 meetings and his addresses have been translated into nineteen different tongues. As a result of his trip many new branches of the organization have been formed.

Destructive storms raged in many parts of Germany last week. In Saxony the temperature sank to zero and a hurricane-like wind unroofed many houses and injured a large number of people. The damage is estimated at millions of marks. A very severe northwest storm visited the cities on the North Sea. Considerable damage was done to bathing establishments on the Elbe and a number of low-lying houses were partly wrecked.

Last week an English aviator, Stanley Spencer, made a remarkably successful flight in an airship of his own invention. He sailed over London and vicinity, traveling some thirty miles, making various detours and steering his machine with perfect ease. He used a petroleum motor. Aerial navigation is bound to come sooner or later. The inventors will not quit until it is successfully accomplished.

The New York Sun protests against making the death of Nicholas Fish a text for pointing a moral or adorning a tale on the wickedness of the fast set. The fate of Mr. Fish, it says, is no more an indictment of the low moral standards of the set to which he belonged than is the drunkenness of Sam Small while preaching temperance in Vermont, a proof "that the whole temperance movement is a humbug, a false pretense."

One of the most curious clocks in existence tells time to the inhabitants of a little backwoods town, where it was constructed. The machinery, which is nothing but a face, hands and lever, is connected with a geyser, which shoots out an immense column of hot water every 38 seconds. This spouting never varies to the tenth of a second. Every time the water spouts up it strikes the lever and moves the hands forward 38 seconds.

The reunion of the Grand Army of the Republic will take place in Washington, D. C., in a few days. Many thousands of the veterans of the great Civil War will march once more over the magnificent highway lying between the Capitol and the White House. The citizens of Washington are preparing to welcome the veterans in a manner befitting their deeds enacted thirty-seven and more years ago.

It is announced that Rev. Daniel O'Mahoney, of Andover, Mass., and Rev. J. E. McErlaine, of Villanova, Pa., have been ordered to the Philippines as pioneers in the movement of sending American priests to those islands to succeed the Spaniards. These two priests will leave in a few days for the Philippines. They will be followed in a short time, it is believed, by several other American Augustinians.

A mouse caused a panic in the Academy of Music, New York, Thursday, and five hundred women climbed on their seats during the matinee performance of "A Contented Woman" to avoid the little animal. The mouse was chased into the theatre by the Academy cat. The chase continued up and down the aisles, and was interrupted by women screaming and climbing on their seats. The mouse was finally captured and the cat made its exit.

The Hungarian Government is taking steps for the adoption of stringent measures to restrict emigration. Well, the United States will hardly object to that; and if Italy and some other European countries would follow suit, there would be no complaint here. In point of fact, so long as those countries do not restrict emigration, this country ought to restrict immigration, and cannot do it any too soon.

Statistics demonstrate a waning enthusiasm among the women who have sought admission to universities

abroad. Of a total of 2,000 women students in German universities in 1901 only fourteen persisted to the point of taking a degree. Attendance at twenty-one German universities shows a decline among women students from over 1,200 to 887. Several of the German Universities have felt the vacillation of the women students so keenly that they now decline to recognize diplomas from a number of women's preparatory schools heretofore admitting to the universities without additional examination.

The death of Edward Eggleston occurred on September 3. In early life he was a Methodist minister, a "circuit rider," but afterward devoted his life entirely to literature, and was the author of a number of books that became very widely known and read. Among his best-known books are "The Circuit Rider," "The Hoosier Schoolmaster" and a "History of the United States."

The most striking political occurrence this month is the withdrawal of Speaker D. B. Henderson from the race for re-election to his place in Congress. He could certainly have been re-elected, all admit, but he felt he could not conscientiously represent his State (Iowa) in their present views of the tariff and trusts, and hence declined to let himself be elected. Without regard to the politics, we admire the candor of the man.

Foxley Parish, near East Dereham, has perhaps the most wonderful record in England. It has only changed its rector once in 119 years. In 1792 the Rev. J. Sloughton took the living and held it until 1840, when Canon Norgate, the present rector, was appointed. The venerable canon is himself one of the oldest rectors in England, having a record of sixty-six years of clerical service. He preached a sermon on the coronation of Queen Victoria and had never had the assistance of a curate until this year.

Jean Jusseau, a French cynic, writing in the Paris Revue, expresses grave doubts of the efficacy of the American schools and universities. He avers that the latter are governed by mere endowment seekers, men of shrewd address and of high social position, who can confidently and successfully approach millionaires with requests for additions to the great funds accumulating under university control. These vast sums, M. Jusseau avers, are wasted in the construction of great buildings and the cause of education is not proportionately advanced.

Vanity keeps up the numerous clipping bureaus of New York. One bureau has a large number of women subscribers, mostly society leaders. But men are far more eager to read about themselves and their doings than women. As a rule, the less worthy the subject the more tickled with a little notice. One of the newly rich families recently arrived from the West with a fortune estimated at from \$25,000,000 to \$100,000,000, and seeking an entrance into the 400 greedily devours every mention of its progress and employs all the clipping bureaus.

When, as at present, in his Scottish home, Mr. Balfour has reason to feel that his lot has fallen in very pleasant places, says the London Chronicle, Whittingham is a parish of over 15,000 acres in Haddingtonshire, about four miles from the sea. The estate was bought early in the last century by the grandfather of the Prime Minister, who was a cadet of the Balfour of Balbirnie, and entering a great mercantile house in India after the fashion of young Scotsmen of his period, returned as a nabob with over a million sterling at a time when millionaires were by no means as frequent as they are to-day. The Prime Minister is the chief proprietor of the parish, in which Lords Tweeddale and Wemyss are also landowners.

Jose Salvador, the rubber king, is in New York. It is understood that he and Mr. Morgan are to organize themselves into a Rubber Trust. Salvador, who calls himself John Simpson while in the United States, was formerly King of Acre, which is now a province of Bolivia. He led the life of a soldier of fortune for many years and finally began developing the rubber fields of the country over which for a brief time he had reigned as King. He is tired of the vicissitudes of political life among the mercenary South Americans and will hereafter join the colony of millionaires in New York City. It is said that he intends to build a palace in upper Fifth Avenue, near the site of Mr. Carnegie's new home.

Advertisement for Hartshorn Shade Roller. Text: "The beginning of Window Happiness is a shade roller that is cheap and faithful—one that is guaranteed not to give trouble. THAT ONE IS THE GENUINE HARTSHORN SHADE ROLLER."

What are lamp chimneys for?

MACBETH'S are for comfort, light and economy.

My name on every one.

If you'll send your address, I'll send you the Index to Lamps and their Chimneys, to tell you what number to get for your lamp.

MACBETH, Pittsburgh.

FREE ELECTRIC BELT OFFER

Advertisement for Electric Belt. Includes image of a belt and text: "WITH TENSILES FREE WEIGHED... BEARS, ROESUCK & CO., CHICAGO."

For Climax Acetylene Gas Machines For Churches, Homes, Stores, Hotels or Towns.

Advertisement for Climax Acetylene Gas Machines. Includes image of a gas machine and text: "Steel Awnings, Clipper Fire Extinguishers, Metallic and Graphite Paint, write to New Process Mfg Co., 100 S. Water St. DALLAS, TEX."

W. H. GASTON, R. K. GASTON, JNO. H. GASTON, R. C. AYRES

Gaston & Ayres, BANKERS.

We do a General Banking Business. Cor. Main & Poydras Sts., Dallas, Tex.

Advertisement for Gluten Grits. Text: "These trade-mark cereals come in every package. GLUTEN GRITS 110 BARLEY CRYSTALS. Perfect Breakfast Food for Health, Cereals, PANTRY FLOUR, Cocoa, Cakes and Pastry. Unlike all other cereals. Ask Grocers. For book samples, write FARWELL & RHINES, Waretown, N. Y., U.S.A."



Business and Professional Men

require a vehicle that's durable, light and comfortable in use, and without reasonably priced. They never fail to get it when purchasing an Enterprise, because they're built for people who know a good vehicle, and knowing it choose an Enterprise. You're wise when you follow in their tracks. When you see the P. & O. C. NAME PLATE on buggies 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 & ORENDORFF CO., Dallas, Texas. GETS A FIRST-CLASS SEWING MACHINE and the ADVOCATE 1 YEAR

Advertisement for Vernal Saw Palmetto Berry Wine. Text: "THERE IS A CURE for every stomach trouble, including all forms of indigestion, or dyspepsia, catarrh of stomach and flatulence in stomach and bowels. This remedy has never failed to cure the most distressing and stubborn cases. This remedy will cure any case of constipation, to stay cured, so that you are free from that trouble in a week. The name of this remarkable remedy is Vernal Saw Palmetto Berry Wine. Any reader of the 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, flatulence, indigestion, constipation of the bowels, congestion of the kidneys and inflammation of the bladder. One dose a day does the work quickly, thoroughly and permanently. The original and genuine Saw Palmetto Berry Wine is made only by the Vernal Remedy Co., Buffalo, N. Y."

October 2, 1902. Notes From NORTH TEXAS. Next Jas. E. Crutcher having a fine vision as far as great religious... W. H. Brown... Wednesday... there were... now off for... with Bro. W... W. M. L... our meeting... the most... urdays... Spirit was... the shouting... this afternoon... meeting... dark over... grant that a... this people... day evening... R. N. Brown... turned from... assisting the... in a first... Church... from... There were... accessions... with his people... hard and... ment in the... nucleus of a... house of wor... and a member... five and a half... much of work... if, indeed, it... A Gri... Galveston... M... North Galveston... who failed to... treat... Rev. C... preacher, and... the kind we... There is... end-day method... preach if it... to our view... and in his... the story of... the most... to the good... under brush... indeed true... for the... a powerful... good to bear... W. R. McG... to make some... some fine... from the... successful... our meetings... and F. G. H... valuable help... appreciated by... a waged Bro... to help us... of sickness... be with us... local preacher... who, doing... has advanced... years. We... faithful and... has the Lord... coining in his... our labors... We serve and... him is strength... alone, thirty... baptized... provided for... to date. Full... better if we... mark. Denton... F. M. Griffith... County was... prohibitionists... and carried... thousand... fought battle... 6th inst. to... in Denton... of an eight... ple of the... majority was... waited patiently... when the result... thought for... claim an incre... votes. And... ants, they were... will of the... city of Denton... the history of... there is each... men. Some... the league... then voted the... antis heretic... by four preach... and praying... their side some... preachers, that... strong writing... morals by keep... as says "Phar... Now I hope... prohibitionists... their mistake... back when they...

The Home Circle.

TWO LITTLE GIRLS.

I'm twins, I guess, cause my ma says I'm two little girls, an' one o' me is good little girl, an' the other'n she is bad little girl as she can be. An' ma says so 'most every day.

An' she's the funnest ma' Cause when My doll won't mind, an' I just cry. W'y, nen my ma she sob and sigh. An' say "Dear, good little girl, good-by." Bad little girl's comed here again!"

Last time 'at ma set 'at a-way I cried all to myself awhile. Out on the steps, an' nen I smile. An' get my doll all fix in style. An' go'n where ma's at an' say: "Morning to you, morn' dear!" Where's that bad little girl was here?"

Bad little girl's comed clean away. An' good little girl's comed back to stay."

—James Whitcomb Riley.

AFTER THE LIGHTS WERE OUT.

Every one had gone to bed and the lights were out. A few dying coals, the remains of the cheerful sitting-room fire, still glowed in the grate and threw dark shadows of the furniture into corners. Philip's little rocking-chair lay where he had thrown it, face down, on the rug in front of the fire; for mamma had a fancy that Philip should pick it up in the morning.

But presently the little rocking-chair rolled over and regained its upright position.

"Hello there!" it called to mamma's sewing-chair, which stood by the table. "Don't you think it's a shame for a fellow to be treated so?"

The little sewing-chair gave a gentle rocking motion, and said, indulgently—

"Oh, well, you have good fun with Philip sometimes, and he ran off in a hurry."

"We do have sport, that's a fact," chuckled the small-chair. "Sometimes I'm a horse and I have to gallop just like this"—he rocked furiously, "and sometimes I'm a locomotive and I go ahead of a whole train of chairs. And sometimes I'm a cradle and Dabny rocks her doll to sleep in me. But she's a nice little girl, so I don't mind it—very much. I prefer being a horse, though."

"The children have funny fancies," said the sewing-chair, rocking gently. "Of course, I often help to rock the baby to sleep. But that's a pleasure. He's a dear little chap." And papa's big rocking-chair shook his big arms and rocked solemnly back and forth, as if he thought so, too.

"But Philip is a careless boy," put in the little rocking-chair; for he thought they had been sentimental long enough. "He leaves his toys all over the floor. And he knocks me around the room until every joint I have cracks. I shall certainly break some day."

"He is careless," sighed the little sewing-chair. "But he will be better by and by."

The little chair perked himself up and down in his efforts to see into the corners of the room. "I know those wooden soldiers are all over the floor. He ran out of the room before he picked them up."

"It would serve him right if some of them were stepped on," said the big chair sternly. He rocked himself severely back and forth and knocked over a little table which stood just behind him.

"There you go! It's done now!" exclaimed the little chair, excitedly, as a rattling and crumbling noise followed.

"What has happened?" asked the sewing machine, trying to see into the back of the room.

"Only that some of the soldiers have fallen off the table and he's rocked all over them," called out the little chair. "Now Philip will catch it for leaving them on the floor."

The big chair still rocked solemnly. "Well, it will serve Philip right," he said presently.

"But what about us?" asked a little voice from under the big rocking-chair.

It came so suddenly that the big chair gave a jump which nearly caused him to fall over.

"What—what is it?" he gasped. At which the little chair giggled and the sewing-chair smiled a quiet little smile to itself while it kept up its gentle rocking. Evidently the little sewing-chair was so in the habit of rocking the baby to sleep that it kept on rocking even when there was no baby there.

"You see," went on the little voice, "you've rocked over me and broken off both my legs; and you've rocked over my brother and broken off his

There are many white soaps, each represented to be just as good as the Ivory; they are not, but like all imitations, they lack the peculiar and remarkable qualities of the genuine. Ask for Ivory Soap and insist upon getting it.

head. How are we going to get mended, I want to know? Philip didn't do it. You did!" persisted the little voice, indignantly.

The big chair was so astonished that he did not speak at once. Then he repeated monotonously: "Philip left you on the floor. It serves him right!" And he went on rocking sternly.

"But my legs are broken and I can't stand up to hold my gun!" wailed the little voice.

"Never mind," put in the little sewing-chair, anxious to make peace. "The mother bought a bottle of glue today. I saw her put it on the mantel-piece. When she rocks the baby to sleep to-morrow, I'll whisper to her that it would be a good plan to glue your legs on. And your brother's head can be stuck on, too. You will be as good as ever." The little sewing-chair beamed with kindness on the little wooden soldier.

"That's so," called out the little rocking-chair, cheerfully. "Philip shall make up to-morrow for all the mischief he caused to-night. He shall stand me up straight and pick up his toys and mend the soldiers that were broken."

"And I think we'll suggest to him to mend the baby's woolly dog that he dropped downstairs last week," said the sewing-chair.

"Yes, indeed," cried the small chair, "Philip's a pretty good fellow, after all. A little careless sometimes—"

"But he'll grow," put in the sewing-chair. "And he bangs me about and makes me do lots of things I don't like."

"He's a very lively boy, certainly," interrupted the big chair.

"But he don't mean to do wrong, and with out advice—"

"And a little glue," added the big chair.

"He'll fix things all right to-morrow."

"Certainly he will," said the gentle sewing-chair. "He's a pretty good fellow after all."

The little soldier said nothing. He was relieved to notice that his legs lay near enough, so Philip could find them easily.

And just then the last coal died out and that's all I know about it.—Mary Brower, in Brooklyn Eagle.

silver dollars were thrown to him." "Twice two are four."

In the last sentence the idea of plurality is quite noticeable. We think of two separate twos, and know that when put together they will make four. We say "the public are invited," because it is really the individuals who make up "the public" that are invited. "The public" is not a corporate body, and can not be invited as such. It is quite common to use the plural form in such sentences as "The Star Coal Company have failed." It would be more correct to say "has failed," because it is the corporation and not the individual stockholders to which we refer. We say, "The peasantry go bare-footed," using the plural verb, because we refer to the individuals. A little thought in the use of collective names will present errors.—Selected.

WHAT LIQUOR DOES.

"To-night it enters a humble home to strike the roses from a woman's cheeks, and to-morrow it challenges this republic in the halls of Congress."

"To-day it strikes a crust from the lips of a starving child, and to-morrow levies tribute from the government itself."

"There is no cottage humble enough to escape it; no palace strong enough to shut it out."

"It defies the law when it cannot coerce suffrage."

"It is flexible to cajole, but merciless in victory."

"It is the mortal enemy of peace and order, the despoiler of men and terror of women, the cloud that shadows the face of children, the demon that has dug more graves and sent more souls unshrouded to judgment than all pestilences that have wasted life since God sent the plagues to Egypt and all the wars since Joshua stood before Jericho."

"It comes to ruin, and it shall profit mainly by the ruin of your sons and mine."

"It comes to mislead human souls and to crush human hearts under its rumbling wheels."

"It comes to bring gray-headed mothers down in shame and sorrow to their graves."

"It comes to change the wife's love into despair and her pride into shame."

"It comes to still the laughter on the lips of little children."

"It comes to stifle all the music of the home and fill it with silence and desolation."

"It comes to ruin your body and mind, to wreck your home, and it knows it must measure its prosperity by the swiftness and certainty with which it wrecks this world."—Henry W. Grady.

THE WORM IN THE TREE.

There was once a very beautiful garden in which stood a tall tree. This tree was very beautiful, as it was full of leaves, which hung very gracefully.

One day the gardener spied a worm not more than an inch or two long, crawling upon its trunk and pecking away at the bark.

A gentleman near by told him that if he did not kill that little worm it would kill the tree. But the gardener did not really believe that a worm so small could hurt so great a tree, and took no pains to destroy it, and the worm kept at work.

So time went on. The next year it was noticed that the leaves of the tree commenced to die very early at the top, and all the leaves fell off much earlier than those of the other trees. And at the end of the next season the tree was dead. The great

tree was killed by that little worm. It bored straight into the heart of the tree, and kept at it until life was all gone.

This illustrates what sin does for people. The leaves became dead and fell off because there was a worm in the heart of the tree. When you see people do what they ought not, it is because sin, like a worm, is in the heart. I saw two boys quarrelling, and one struck the other a hard blow. He did not strike him because the hand which struck him was bad, but because the heart had sin in it. Sin in the heart makes people do bad things. I heard a boy say a bad word to his mother. He did not say it because his tongue was bad, but because sin in his heart made his tongue say the bad word. The bad word came out just as the dead leaves fell off the tree.

Unless the worm could be got out of the tree there was no hope for the tree; it must die. And unless sin be taken from the heart it will kill us. With it in the heart we can never go to heaven to live with God and holy angels.

Only God can destroy sin in the heart. If we go to him and ask him in faith, he will destroy sin, and thus we may be kept from doing wrong.—Christian Witness.

BABY'S GRAVE.

Amid all the whirl and dizziness of life's tragedy, in which creation seems to be but one great cloud, I find myself suddenly brought to a sweet baby's grave. A gray old Church, a gurgling stream, a far-spreading thorn-tree on a green hillock, and a grave on the Sunny southerly side. That is it. Thither I hasten night and day, and in patting the soft grass I feel as if conveying some sense of love to the little sleeper far down. Do not reason with me about it; let the wild heart, in its sweet delirium of love, have all its own way.

Baby was but two years old when, like a dewdrop, he went up to the warm sun, and he left my heart as I have seen ground left out of which a storm had torn a great tree. We talk about the influence of great thinkers, great speakers, and great writers; but what about the little infant's power? Oh, child of my heart, no poet has been so poetical, no soldier so victorious, no benefactor so kind as thy tiny, unconscious self. I feel thy soft kisses on my withered lips just now, and would give all I have for one look of thy dreamy eyes. But I cannot have it.

Yet God is love. Not dark doubt, not staggering argument, not subtle sophism, but child-death, especially where there is but one, makes me wonder and makes me cry in pain: Baby! baby! I could begin the world again without a loaf or a friend if I had but thee; such a beginning, with all its hardships, would be welcome misery. I do not wonder that the grass is green and soft that covers that little grave, and that the summer birds sing their tenderest notes as they sit on the branches of that old hawthorn-tree.

My God! Father of mine in the blue heavens, is not this the heaviest cross that can crush the weakness of man? Yet that green grave, not three feet long, is to me a great estate, making me rich in wealth untold. I can pray there. There I meet the infant angels; there I see all the mothers whose spirits are above; and there my heart says strange things to strange words—Baby, I am coming, coming soon! Do you know me? Do you see me? Do you look from sunny places down to this cold land of

weariness? Oh, baby, sweet, sweet baby, I will try for your sake to be a better man; I will be kind to other little babies, and tell them your name, and sometimes at them play with your toys; but, oh, baby, baby, my old heart sobs and breaks!—Joseph Park-er.

PROMPTNESS: A WORD FOR BOYS.

"Never linger ere you start. Set out with a willing heart— Be in time. In the morning up and on. First to work, and soonest done; This is how the goal's attained. This is how the prize is gained— Be in time."

A young man was commencing life as a clerk. One day his employer said to him: "Now, to-morrow that cargo of cotton must be got out and weighed, and we must have a regular account of it."

He was an industrious young man, and of great energy. This was the first time he had been entrusted with the management of such important work.

He made his arrangements the night before, spoke to the men about their carts and horses, and resolved to begin very early the next day. He instructed the laborers to be there at half past four o'clock in the morning.

At that early hour they set to work, and the job was soon completed.

About ten o'clock the proprietor came in, and saw the young man sitting in the office. Greatly displeased because his orders had apparently been disobeyed, he said: "I thought you were instructed to get out that cargo this morning?"

"It's all done, sir," said the young man, "and here is the account of it."

That one act made the young man's fortune. It gave his employer a confidence in him that was never shaken.—Michigan Christian Advocate.

WANDERERS

Travel Thousands of Miles and Find It at Home.

We go about from one place to another in search of something we desire, without success, and finally find it right at home awaiting us. A mining engineer out in Mansfield, Mo., tells of his experience with coffee.

He says, "Up to the year 1898 I had always been accustomed to drinking coffee with my breakfast each morning. In the summer of that year I developed a severe case of nervous prostration and I took several courses of treatment for it in Toronto, Buffalo and New York City without obtaining any permanent benefit.

One of the most trying manifestations of the malady was a condition of nervous excitement in which I found myself every day during the forenoon. It never occurred to me to attribute this to coffee until I read an advertisement of yours last Fall describing a case similar to my own which had received benefit from the use of Postum Cereal Food Coffee. I at once changed my breakfast beverage from Java and Mocha to Postum and the effect was nothing short of marvelous. After using it less than a week I was free from morning attacks and in six months all my nervous symptoms had disappeared.

I have demonstrated the fact that by following your directions in making Postum Food Coffee any one can obtain as rich a cup of coffee from Postum as from any of the imported brands, and may rest assured that they will escape the injurious effects of coffee and experience much benefit from the use of Postum." Name given by Postum Co., Battle Creek, Mich.

The Teach

In tracing the ing service of the back to the best where children a instructed in th Word, have exis day in the histo were called "St they were not, e dated sense. Th is of modern b known as to nos here.

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By authoring all traditions and his Bible schools, we God has provided, religious trainin; Bible traditions wit the laws of God when God gave h ing Abraham as h a great work, he him that he will e and his household shall keep the wa justice and judgm Mosses said: "Thou mand thee this do heart and then a; vently unto thy ch T. Mosheim, in l Church" says: "T first century took instruct their child of their holy writ; everywhere create even from the ver the Christian Chur carefully instructe the principles of th also the Talmud; at ran; and, in fact, the faith of the nos of purity adhered instruction of child.

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The Teaching Service of the Church in History

In tracing the history of the "teaching service of the Church," we may go back to the beginning. Bible schools, where children and young people were instructed in the knowledge of God's Word, have existed from a very early day in the history of the Church. They were called "Sunday-schools." They were not, except in an accommodated sense, the term Sunday-school is of modern invention, and so well known as to need no special description here.

The catechetical Bible schools of the early Church had for object and end the same idea that prevails in the modern Sunday-schools, and their methods so far, we can say, are alike. The primary purpose of the early Bible schools as also of the modern Sunday-school, is the religious training of the young. When these schools were first instituted is unknown; but Jewish tradition furnishes some curious information concerning them, which I will quote. The rabbis tell us that Methuselah was a teacher of the Mishna before the flood, and that after the flood Shem and Enoch had a house or school of instruction; that Abraham was a student of one of the sacred books at 3 years of age; that Jacob was a good boy and went to the Bible school; that Esau was a bad boy and would not go; also, that Moses taught a Bible school, and that Jethro and young Joshua were pupils of his. The same authority states that King Ahas had all the Bible schools for children closed throughout the land in order to destroy the religion of Moses, while on the other hand good King Hezekiah was a great friend of the Bible schools, and used to go with his children to see they were properly taught. I mention these Jewish traditions because of the fact they indicate the early existence of schools for the religious training of children. Josephus asserts that from the days of Moses down to his day the Jews assembled in their synagogues every Sabbath to learn the law as it was taught by the rabbis, and that every Jew thus taught was so familiar with the laws that he could as easily repeat them as he could his own name.

There is reason to believe that Bible schools were common throughout Palestine, in connection with synagogues, at the beginning of the Christian era. Dr. Trumbull tells us, according to Jewish authority, that such was the case, and that in their essential features these schools resembled our modern Sunday-schools; and it is reasonable to suppose that our Lord in his childhood was a pupil of the Jewish Sabbath-school at Nazareth, and afterwards became teacher in the same school. He is called teacher, and the evangelists distinguish between the "teaching" and "preaching" of our Lord.

In gathering all we can from Jewish traditions and history concerning the Bible schools, we are assured that God has provided, in all ages, for the religious training of the children. The Bible abounds with injunction to teach the laws of God to the young; and when God gave his reason for selecting Abraham as his special agent for a great work, he says: "For I know him, that he will command his children and his household after him, and they shall keep the way of the Lord, to do justice and judgment." (Gen. 18:19.) Moses said: "Those words which I command thee this day shall be in thine heart and thou shalt teach them diligently unto thy children." (Deut. 6:6, 7.) Moshim, in his "History of the Church" says: "The Christians of the first century took all possible care to instruct their children in the doctrines of their holy religion, and schools were everywhere created for this purpose, even from the very commencement of the Christian Church. The Waldenses carefully instructed their children in the principles of the Christian religion, also the Lollards and Bohemian brethren; and in fact, all who maintained the faith of the gospel with any degree of purity adhered to the catechetical instruction of children.

In the ages of apostasy which finally culminated in what is known in ecclesiastical history as the "Dark Ages," the religious education of the children was almost entirely neglected. They were permitted to grow up in ignorance superstition and vice. In some places, it is true, the use of the catechism was not entirely omitted, and in those places something like the form of rudeness was preserved.

The reformers of the sixteenth century revived the catechetical methods of the early Church, and much was said and written by them on the subject of the religious training of children. Luther said: "Next to preaching teaching is the greatest, best and most useful vocation, and I am not sure which is the better, for it is hard to reform old sinners with whom the preacher has to do, while the young can be made to bend without breaking." Under his influence, the Scriptures, catechisms, prayers and sacred music were introduced into the secular schools of Sweden. Sunday-schools were also established under the immediate care of the

day-school teachers. The pastors were required to be present as superintendents. They catechized the children and instructed them in the Scriptures. Thus the way was prepared, gradually for the revival of the Bible school and its development into the modern Sunday-school. The names of Luther, Zinzendorf, Wesley and Raikes are the links in the chain that connect the ancient with the modern Sunday-school.

The same divine impulse that moved the Church to organize societies for the advancement of the gospel in foreign lands prompted also the organization of Sunday-schools for the moral and religious education of the ignorant and neglected children of Christian countries. The first Sunday-schools were missionary in their character and method, being designed exclusively for neglected children of the poor. They were not, as now, a part of regular Church work, but dependent upon the benevolent enterprise and supervision of godly men and women. The laboring classes in England and throughout Europe were almost entirely neglected during the early part of the eighteenth century. The Church, which has always been the schoolmistress of the world, had become so indifferent to the spiritual welfare of the people, especially the lower classes, as to leave them without any religious instruction. The pulpit, with here and there an exception, was either entirely silent or so weak and frivolous as to encourage rather than restrain the popular vices of the time. There was a corresponding decline of piety and good morals in America. Of course there were many noble exceptions, both among the clergy and people; but such was the general state of morals and religion, both in England and America, it was at this critical period that the remarkable revivals of religion which characterized the middle of the eighteenth century took place under the preaching of Count Zinzendorf in Germany, the Wesleys and Whitefield in England and of Edwards in the United States. Mr. Wesley, with the keen foresight which made him a seer, perceived that the great religious movement could not be permanent in its results unless it reached the children and young people. He said: "Unless we can take care of the rising generation, the present revival will come to naught. It will not last the age of a man." Mr. Wesley was not the founder of the modern Sunday-school. That honor belongs to Mr. Robert Raikes of Gloucester, England; but Mr. Wesley and his preachers adopted the idea immediately, and with their genius for evangelical work made it an active factor in their great movement among the masses of the English people. Mr. Raikes, though organizing it in 1780, did not mention his Sunday-school until he had made a successful trial of it for more than three years and a half, and did not then mention his own name in connection with it. I do not repeat these facts to detract ought from the honor due to Mr. Raikes, but simply in the interest of historical truth. The urgent need of Sunday-schools was first suggested to Mr. Raikes by seeing a group of miserable-looking children playing in the street, where many people employed in a gin factory live. On remarking to some one about it he was told if he were to pass through the street on Sunday it would shock him, indeed, to see the number of children spending the Sabbath in noise and riot to the extreme annoyance of all decent people. Mr. Raikes set about at once to remedy this evil. He engaged four persons as teachers and agreed to pay them the sum required to instruct all children he would send them on Sundays. The children were to go soon after 10 in the morning, stay till 12, go home, return at 1, and after reading a lesson they were to be conducted to church, and after church they were to be employed in repeating the catechism till half past 5, and then to be dismissed with the injunction to go home without making a noise and by no means play on the street.

In 1786 Bishop Ashbury introduced Sunday-schools in his work in America, and they have continued to be a marked feature of the Churches to this day. A similar interest in the establishment of Sunday-schools as nurseries of the Church was awakened throughout all the evangelical denominations of Protestant Christendom. The English and American were first to lay vigorous hold of the institution, and in three years after Mr. Raikes published his account of the schools in Gloucester more than three hundred thousand children were receiving instruction from thousands of teachers in Europe and America.

It would have been strange, indeed, and an exception to common history, if this movement had met with no opposition. It was not long, however, before the institution was fiercely attacked by some of the English clergy. The Bishop of Rochester denounced it, and the Archbishop of Canterbury took action against it. The Presbyterians of Scotland also opposed it. Others,

however, earnestly advocated it in high places, such as the Bishop of Chester, Dean of Canterbury, Earl of Salisbury, John Newton and William Cowper. Ladies of fashion undertook the work of Sunday-school teaching, and the Queen of England indorsed it as a good thing. The Churches soon discovered the great moral influence which the Sunday-school was capable of exerting upon the rising generation and upon the future success of Christianity in the land. The Sunday-school at an early day commended itself to all who had any progressive enterprise, and was adopted by one denomination after another until all the evangelical Churches of Europe and America have incorporated it as a part of their regular working agencies. The Church is the great teacher of this movement, and is doing a grand work—one that will tell in eternity; and as we follow the line of progress from the beginning down to the present we find it has spread from a single community to every land and nation on earth, and from a few hundreds of teachers and scholars it has increased to millions. Surely the hand of God is in this movement.

MRS. S. P. HAMILTON.
THE CULTURE OF MISSIONARY WORKERS.

It is felt more and more by missionary leaders that the Study Class in the Epworth League is the most important missionary education in the Church. Here an abiding missionary conviction is produced in the hearts of the young who are soon to become the leaders of the next generation. As yet the great masses of our members have scarcely touched with the tip of their fingers the supreme question of missions. No one can overestimate the importance of having at least a few of our young people in each congregation study this subject thoroughly, so they may become missionary educators and leaders. If this is not done, how will it ever be possible for the next generation to keep up the work that the Mission Board is so largely planning for the future?

At present the missionary and Epworth League departments are making an earnest effort throughout the Church to organize mission classes. If as many as three or four persons in a League can be induced to study missions, let a class be organized, by all means. The missionary text-book in the League Reading Course is "Great Missionaries of the Church." The classes will begin about the first of October, and outline studies will appear in the Era weekly till the course is completed. Special arrangements have been made in the Mission Rooms to mail letters from missionaries direct to classes each week, with other helps for class work. When classes are organized, the name and address of the teacher should be sent to me at once, that there may be no delay in mailing letters and helps for studies.
JAMES E. McCULLOCH,
Nashville, Tenn.

CRUEL METHODS

Of Treating Piles and Rectal Diseases. The old methods of treating piles by the knife, by ligature or dilatation, besides causing intense pain and frequently collapse and death, are now known to be worse than useless as far as actually curing the trouble is concerned.

Derangement of the liver and other internal organs, as well as constipation, often causes piles, and it is a mistake to treat it as a purely local disease; this is the reason why salves and ointments have so little effect and the widespread success of the Pyramid Pile Cure has demonstrated it.

The Pyramid Pile Cure is not a salve nor ointment, but is in suppository form, which is applied at night, absorbed into the sensitive rectal membrane and acts both as a local and constitutional treatment, and in cases of many years' standing has made thousands of permanent cures.

Many pile sufferers who have undergone surgical operations without relief or cure have been surprised by results from a few weeks' treatment with the Pyramid suppository.

The relief from pain is so immediate that patients sometimes imagine that the Pyramid contains opiates or cocaine but such is not the case, it is guaranteed absolutely free from any injurious drug.

The cure is the result of the healing oils and astringent properties of the remedy, which cause the little tumors and congested blood vessels to contract and natural circulation is established.

All druggists sell the Pyramid Pile Cure at 50 cents for full-sized package. A little book on cause and cure of piles mailed free by addressing Pyramid Drug Co., Marshall, Mich.

FISCH'S CURE FOR
CURE'S WHERE ALL ELSE FAILS.
Best Cough Syrup, Tastes Good, Use in time. Sold by druggists.
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Is the best on earth. Why? It has a large hopper with a wide open feed. Has a positive force and accurate feed.

Will Sow More Trashy Texas Oats than any Drill Made.

Has no trappy arrangements to change quantity and to be out of fix most of the time. The seeds are deposited when the furrow is cut, and before the earth falls back, insuring a positive cover. No "furrow openers" to catch trash and grass.

Buy the Best—that's the INDIANA

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JOHN H. KIRBY, President. SAM T. SWINFORD, Gen. Sales Agent.

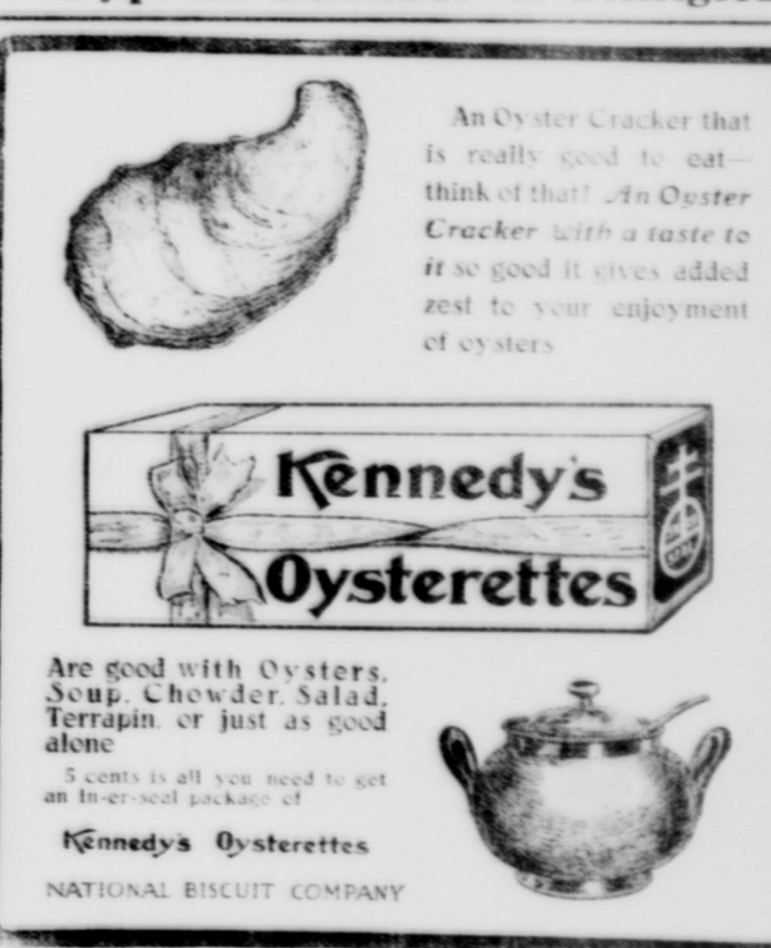
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Are good with Oysters, Soup, Chowder, Salad, Terrapin, or just as good alone

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NATIONAL BISCUIT COMPANY

TEXAS STATE FAIR

Seventeenth Annual Entertainment

Sept. 27 to Oct. 12, 1902

Notwithstanding the loss of our main buildings by fire late in the season, we have prepared for the people the best Fair we have given in several years. We have a greater number of new and high class attractions, and a finer line of exhibits and displays throughout our departments than ever before. Visitors will be surprised to see what a good thing the fire has been to this institution.

SYDNEY SMITH, Secretary and General Manager. **W. H. GASTON**, President.

Sewing Machine and Texas Christian Advocate 1 Year for \$23.50

Oh, baby, sweet, sweet try for your sake to be kind to other and tell them your name, nes, et them play with it, oh, baby, baby, my old breaks'—Joseph Park-

ESS: A WORD FOR BOYS.

ere you start, h a willing heart— Be in time. sing up and on, rk, and soonest done; r the goal's attained, e prize is gained— Be in time."

an was commencing life ne day his employer said to-morrow that cargo t be got out and weighed, t have a regular account

industrious young man, energy. This was the had been entrusted with ent of such important

arrangements the night to the men about their ses, and resolved to be, y the next day. He in-laborers to be there at o'clock in the morning, y hour they set to work, is soon completed.

o'clock the proprietor saw the young man sit-tee. Greatly displeas-ed had apparently been said: "I thought you d to get out that cargo e, sir," said the young e is the account of it!" made the young man's ve his employer a con-that was never shaken, ristian Advocate.

INDERERS

ids of Miles and Find it d Home.

from one place to an- of something we de-cess, and finally find e awaiting us. A min- in Mansfield, Mo., rience with coffee, to the year 1898 I had ceustomed to drinking breakfast each morn- dner of that year I de- case of nervous pros- sok several courses of it in Toronto, Buffalo City without obtaining benefit.

most trying manifesta- tudy was a condition itement in which I very day during the ver occurred to me to coffee until I read t of yours last Fall se similar to my own ived benefit from the Cereal Food Coffee. I l my breakfast bever and Mocha to Postum was nothing short of r using it less than a from morning attacks ths all my nervous disappeared.

strated the fact that r directions in making ffee any one can ob- ip of coffee from Pos- y of the imported y rest assured that y the injurious effects erience much benefit ostum." Name given tattle Creek, Mich.



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.

SUBSCRIPTION—IN ADVANCE.

ONE YEAR, \$2.00; SIX MONTHS, \$1.00; THREE MONTHS, \$0.50; TO PREACHERS (Half Price), \$1.00.

For advertising rates address the Publisher.

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If any subscriber fails to receive the Advocate regularly and promptly, notify us at once by postal card.

Subscribers asking to have the direction of a paper changed should be careful to name not only the postoffice to which they wish it sent, but also the one to which it has been sent.

DISCONTINUANCE—The paper will be stopped only when we are so notified and all arrearages are paid.

All remittances should be made by draft, postal money order or express money order, express or registered letters. Money forwarded in any other way is at the sender's risk.

L. BLAYLOCK, Dallas, Texas.

TEXAS ANNUAL CONFERENCES.

Bishop E. R. Hendrix. German Mission, Houston, Oct. 20; West Texas, Floresville, Nov. 5; Northwest Texas, Temple, Nov. 12; North Texas, Terrell, Nov. 28; Texas, Crockett, Dec. 2.

OUR SAN ANTONIO CHURCH.

Last Sunday was a red-letter day for Methodism in San Antonio. The new Church enterprise having been completed, Dr. Moore, the pastor, and his people had everything in readiness for the dedication. So Bishop Hendrix appeared on the scene and took charge of the services. The property, built at a cost of nearly \$60,000, was still carrying a debt of about \$12,000. The Bishop preached a great sermon at 11 o'clock, and called for the money necessary to free the church from debt. He received \$11,000. Then he adjourned the exercises till the evening service, at which time \$100 more were contributed, and after another fine sermon the splendid structure was dedicated to God. It is said to be one of the handsomest church edifices in Texas, a thing of beauty and a joy forever. The enterprise is a monument to the pastoral efficiency of Dr. Moore, and to the liberality of his generous people. They have placed San Antonio Methodism in the forefront of Church enterprise in the State, and demonstrated the fact that where there is a will there is also a way. Such a people and such a preacher deserve the highest praise of men and the richest blessings of Providence on their work. Good for San Antonio! We hope the success thus attained will be an inspiration to the other cities and towns of Texas.

Rev. J. M. Swanton and his people have wrought nobly at Clarksville, in the North Texas Conference. They have erected one of the most beautiful and convenient church edifices in North Texas and they are now enjoying the fruits of their enterprise. They have also put up a splendid parsonage, and Clarksville is now one of the best equipped stations in the conference. Brother Swanton has done a noble work and proven himself worthy of the responsibility placed upon him. When he went to Clarksville, they were worshipping in a small, unsightly frame building, badly located and not suited to efficient work, and in bad repair. But behold the transformation that has taken place! The fact is, Methodism hardly recognizes itself, such has been the change in that old historic site, where Methodism first started in this country.

THE RELIGIOUS AND EDUCATIONAL PAPERS.

We quoted last week the confession of "Clarence T. Johnson" as to how he slipped up on the secular editors of Texas, which confession was published in the New Voice. Johnson is the "staff correspondent" of the Voice and its mouth-piece in Texas. In that confession this "staff" man makes a covert thrust at the "religious and educational" press of the State in the following words: "The decoy letter was sent to about 500 of the \$99 or 900 papers in the State. It was not sent to religious or educational papers as they would not dare to print such stuff." According to this tool of the Voice, we are left very reasonably to infer that such papers would handle such "stuff" were it not for the fact that "they dare not" do it. That is putting the religious and educational papers of Texas on the lowest possible plain. But owing to the fact that we are afraid to bite at such "stuff," the Voice deceiver did not send us his fraudulent and lying proposition. The religious press has largely developed the prohibition sentiment of Texas, and some years ago when we were fighting the prohibition battles of the State, this breezy "staff correspondent" of the Voice, according to the published statement of the Daily Post at Houston, was dispensing the "Kansas City Sun" in the State, and filling its columns with all sorts of purulent slush, as a "staff correspondent." Therefore the contemptible insinuation of this "staff" man at the religious and educational papers of Texas comes in very poor grace, and it could only emanate from a man on his moral sense.

BISHOP HENDRIX IN DALLAS.

According to an arrangement made by the local Church Extension Board in this city, Bishop Hendrix was invited to stop and spend a day and night with the Church brethren on his return from a visit to San Antonio to dedicate the Church over there last Sunday. He accepted the invitation and arrived here last Tuesday morning. He was met by a committee and taken to the Oriental Hotel, where he was entertained. In the forenoon he drove over the city and looked at the East and North Dallas situations, and informed himself as to the suitability of the two new proposed sites for church buildings. After dinner brethren Padgett, Finley and Everett drove him out to the Fair Grounds and through other sections of Dallas. Then at 4 o'clock, he was entertained by the good women at the home of Judge and Mrs. E. B. Perkins, where matters of local Church interest were thoroughly discussed. At 8 p. m., about seventy-five or more of the brethren of the different congregations met the Bishop at the Oriental Hotel and had a very profitable conference with him as to the needs of Church enterprise in the city. He delivered a most practical and wholesome address to them on the importance of rearranging two or three of our Church locations and the erection of two first-class edifices, one at the present site of Trinity and the other at the corner of Haskell and Junius, where a good lot has already been secured. A number of the laymen spoke briefly on the subject and we expect large and fruitful results from the conference. The Bishop left on Wednesday morning, but will return in a few weeks to begin his round of conferences in the State. He is in the best of health, and wonderfully interested in our Texas Methodism. And he is posting himself as to our needs. His coming visit will give our work wonderful impetus, and we hope that our conference season will mark an era in our progress.

The Texas State Fair Association opened their seventeenth annual exposition Saturday morning, September 27, 1902. The first day was set apart to the interest of the World's Fair and Texas' exhibit at the world-exposition. Gov. Sayers, Louis B. Wortham, State manager of Texas' World's Fair exhibit, Hon. "Private" John Allen, of

wide-extended fame, and many other notables, were present in the opening exercises. Notwithstanding the damaging fire that a short time ago destroyed the Exposition Hall and smaller buildings, the displays are unique, entertaining and beautiful. Perhaps the greatest attraction this year is the superb music rendered by Liberati's Band. Thousands attend upon these concerts furnished by the Fair Association. The signs all point to another successful exhibition.

TEXAS PERSONALS.

Rev. C. A. Meier, of Argyle, made the Advocate a pleasant visit last week.

Rev. M. K. Little, of Itasca, was in the city recently and called to see us. His work is prospering.

Rev. D. F. Fuller, of Kemp, dropped into see us this week and had a few pleasant words with us.

Rev. Frank Moore, of Aubrey, was down this week and made a most excellent report of his work.

Rev. O. S. Thomas, of the Greenville District, was in to see us this week and gave a good account of his sub-bishopric.

Rev. J. P. Mussett, of Grapevine, dropped into the office this week and gave us a few good, cheerful words. It is always a religious help to have him come round.

Rev. Jerome Duncan, of Hillsboro, a chip off the old block, was in the city this week and gave us the benefit of his presence. He is doing a splendid work in his charge.

Rev. R. B. Bonner, late of the Denver Conference, but now of the Northwest Texas Conference, was in to see us this week. He is looking well and glad to get back to his old stamping ground. Until conference, his address will be Terrell.

Miss Caroline Duncan, daughter of Rev. J. T. Duncan, of Ennis, and one of our leading teachers of expression in the city, called on the Advocate recently. She is a very bright and intelligent woman and a devoted Christian teacher. She deserves the large success with which she is meeting.

In a private note from a witty young presiding elder in Texas, he humorously adds the following: "Am closing out my third year on this district and getting ready for the fourth. Would be willing to descend to the parsonate if I thought the Church could spare me. I am renewing my youth like the eagle and the P. E."

CHURCH NEWS.

Dr. Broughton's Church, Atlanta, Ga., with only one dissenting vote, stands by him on the "alien baptism" matter.

The Western Christian Advocate, published at Ardmore, I. T., and the organ of the Indian Mission Conference, has been enlarged.

The Methodists on the Isle of Man were favorably mentioned by King Edward on the occasion of his recent visit there. He was impressed with their numbers and enthusiasm.

Bishop Hartzell says: "If I could have \$100,000 a year for the next ten years for missionary work in Africa, the results would, I am sure, be a surprise to the Church, a joy to angels."

Dr. H. M. Hamill, in his itinerary on which he has just started, will hold ten Sunday-school Institutes in as many cities, and will address fifteen Annual Conferences. The Study Circle movement is gaining ground all the while.

Bishop Thoburn, though greatly saddened by the loss of his wife, is much improved in health. He looks better than at any time in five years past. He proposes now to sail for India in early November, and to visit all the conferences of South Asia this winter.

Dr. R. N. Price says in the Holston Advocate: "I am sorry to learn of the serious illness of Dr. Keith, of the Rogersville Station. The doctors think his condition is discouraging. But let us hope for the better, and pray that he may live long to occupy the sacred stand. No sweeter spirited man ever lived. He has had great popularity as

preacher and pastor; indeed, he has filled the most important stations in Holston Conference; and the people always delight to hear him.

The fact is that what we call our real selves has been largely determined by the character and quality of our thinking. Outside the mind, our bodies are no more than a stone or a piece of wood. The moment the mind leaves the body, it falls, a dead and useless mass.

Bishop Hoss is resting with his family at Montagle. He suffered a collapse at Jonesboro sometime since, superinduced by overwork since the General Conference, and has overtaxed his strength, which is considerable; but even a strong man can break himself down.

Dr. Winton, editor of the Nashville, says that, during the recent Denver Conference held at Pueblo, none of our preachers were invited to fill the pulpits of the M. E. Church, while they were invited to fill the pulpits of the Baptist, Presbyterian and other Churches. And yet some of our Northern brethren affect to wonder why we have no organic union of the two branches of Methodism.

Dr. Collins Denny, John B. Ransom, and J. B. Morgan have been in New York in the interest of the movement to have the M. E. and M. E. Church, South, establish a joint Publishing House in Shanghai, China. The representatives of the M. E. Church, South, met the three directors from the M. E. Church in New York and, after a conference of two days, arranged all of the details for getting the Publishing House started.

The citizens of the town of Culpeper, Va., have offered to give to the Methodist Church, South, \$15,000 in cash and twenty-five acres of land, valued at \$1500, making a total gift of \$19,000, conditional upon the Church of Piedmont, Va., raising \$15,000, this money (\$34,000) to be used for the purpose of building and equipping a female school to be located in the town of Culpeper, where girls and young ladies can receive, at the lowest tuition price, a first-class education under Christian influence.

After the delivery of Dr. Murrah's address at Winnipeg, the General Conference took action as follows: "On motion of Mr. J. A. M. Atkins, K. C., seconded by Rev. Dr. Briggs, and with vigorous speeches from them, it was resolved: That this Conference most heartily welcomes Rev. W. B. Murrah, D. D., the distinguished fraternal delegate of the M. E. Church, South, welcomes him because of the kindly sympathy and encouragement to us of that Church, so eloquently and warmly expressed by Dr. Murrah, and this conference requests the good services of Dr. Murrah in conveying to the Church his so worthily represents, our loving greetings in return, and the assurance of our sympathy and prayers for her in the excellent work she is doing for our one Master."

The past quadrennium in Canadian Methodism has not been a period of very rapid growth in membership. The report of the General Conference statistician showed that there are now 291,885 names on the Church rolls, an increase of 11,358, which is the smallest advance made during any four years since 1888. There are 3425 Sunday-schools, with 272,566 scholars, an increase of 2237. During the first three years of the quadrennium there was an actual decrease in the membership of the Sunday-schools, but an advance of over 6000 occurred during the past year. The number of churches is 3413, valued at \$12,000,000. One of the most gratifying features of the statistical report was the statement: that the indebtedness on the churches had been reduced by over \$500,000.—Exchange.

JOINT BOARD.

The Joint Board of Publication will meet in First Methodist Church, Dallas, Texas, Wednesday, October 8, 1902, at 9 a. m. B. HARRIS, President. R. C. ARMSTRONG, Secretary.

THOSE PROPOSITIONS.

Please excuse me for again calling attention to the propositions of mine published in the last number of the Advocate. I fear the brethren will not take the interest in them that I think the importance of the subject calls for, and that effort to raise the small amount therein contemplated will not be made. I am sure if every presiding elder and pastor in the West Texas Conference will make proper effort, by the time we meet at Floresville the entire \$10,000 proposed will be secured. Let us see how it can

be done. In the conference as it now exists, since the addition made to our territory, I assume there are seven districts and one hundred pastoral charges. Now let every presiding elder and every pastor determine to do what he can, and go to work with zeal in the matter, and I ask the following questions: Is there a pastoral charge in which there can not be found five persons who will each give \$2.50? Is there a pastoral charge in which there can not be found three persons who will give \$5? Is there one in which there can not be found one person who will give \$10? Can not each pastor find one who will give \$12.50? And another who will give \$20? If these two can not be found on each pastoral charge, then can not each presiding elder find in his district twelve who will each give \$12.50 and eight who will give \$20 each? By calculation it will be seen that those several sums will amount to more than the amounts required by my proposition. This is in accordance with the rule of making the apportionment in excess, on the supposition that some may fail. Let each one enter at once upon a vigorous campaign, with the amounts herein named as the minimum, so that when we meet at Floresville the whole amount may be ready for investment. Brethren, let us go to work zealously in the accomplishment of these noble undertakings. Let West Texas take the lead and others will surely follow. GEO. W. L. FLY, Victoria, Texas.

AS TO ENDOWMENT OF SOUTH WESTERN.

Up to this good hour much has been said and but little done toward endowing the beloved Southwestern. Sorry the Greenville sage-messed his article up with such silly ideas, also that Judge Fly lugged in the superannate question. That is an important one, to be sure, but let's attend to one thing at a time. You know a good way to defeat a measure is to amend it to death. But it affords great pleasure to see such interest aroused.

Some say the rich men ought to endow the University, and, forsooth, that would be very nice, I wish they would. But the rich seem to be waiting for the poor, and vice versa; and the first thing we know we will wait too long. The truth is, comparatively few rich men are Church members, and a large per cent of those who are not religious, besides, many rich men have no children. Hence they care but little for the University, and are not going to endow it till we make the start. To wait on them is suicidal to the Church of Texas. The poor and those in medium circumstances have the work largely to do. Let the faculty, the preachers, the alumni and the alert Christian laymen undertake it. We love the institution better, are more interested in it, and can raise all the money it needs at present. Afterward the rich men will certainly fall into line.

My plan. 1. Let's begin the good work at home. The faculty, which is composed of about twenty-five members, in four years ought to give from \$100 to \$1000 each—say a total of at least \$10,000.

2. The presiding elders—and there are about thirty-six in the State—in four years ought to spare \$1000 each—a total of \$36,000.

3. The pastors of the important city charges, including the editor of the Advocate and the publisher thereof, who receive a salary of \$1200 or more, estimated at fifty in the State, can and should give \$1000 each, thus raising \$50,000.

4. The alumni, males—Ruterville, 20; they ought easily to pay \$10,000. McKenzie, 41; they ought to pay \$20,000. Southwestern, about 263; they ought to pay \$74,000—making a total for the alumni of \$104,000.

5. Undergraduates of Southwestern University, about 6000 living; they ought to pay on an average \$10 each, making \$60,000.

Grand total from all the above divisions, \$260,000.

6. The remaining 196,000 Church members of Texas, including all the preachers in the State not counted above, ought gladly to give \$240,000, making the total endowment reach the handsome sum of \$500,000.

Of course, some of the figures given above are not guaranteed to be strictly correct, but they are sufficiently accurate to convey my idea. It might appear hard to some to pay the amounts mentioned above. But let it be hard.

We can afford to deny ourselves some things to endow the Southwestern. It will not hurt us to practice economy for four years. On this plan I believe Southwestern can easily be endowed. When \$500,000 is raised, then money will come easy. The rich will quickly fly to our relief and make it a million or more. Now let's get up a spirited, wholesome rivalry and endow at once.

But if you like Bro. Timmons' or Judge Fly's plan better, then I will go

them one bett he will be on I will make it Fly says he versity and \$2 I will make it I will make it: Now start you

Colorado, Te

CHRISTIANIT FR.

None bear misery often witness none see the that walketh in the physician pressing the s the river that s The stranglin soul sinking in him a sadly fat ed be God: not ful exclamation to make the breakers, behold and the hores them on the o has the physici minister's duty came so swiftly the body had n by the, stak strange, then, i tarity with dea body are Christ Faith "is th hoped for, the seen;" it is r There are mys we shall not u longer see thro joy and peace o ance that in G many mansions him, the assura written in the the bridge of b its effulgence t eternity, the ra that robs the s these are conv truth of God's f ore the physic who has, from n stand beside Christian, wher rescue the suffer side of the pic darker one. Na tion equals the about to rush presence of its often has the eyes of one wh soul into perdit the potter's fie bore with it mingled with in the blood run c horrific listener

Nor is it the that makes the The living have noble resignation who, believing th dead, but gone b those that have that my Rede translated soul I and the survi height, nor det creature, shall b from the love o Christ Jesus our

There is not a years' practice t such events as d half a dozen tim sufficient to conv solution that is l

"Charity suffers charity envieth not itself; is not hoping for not ward shall be called the childr He is kind unto the evil." Many chill wind whist wrapped in the s night, when the l ing from a long been laid upon t call of suffering, for aid with not fee, or hope of s sons wall calling and the physici who never failed rick out into the biting hail to home of a fel down by disease, reneces keep the Physician ever be ciple."

"Silver and gol such as I have gi of Jesus Christ e and walk." The accompanied by d entered, are daily

Young For Sun

Never before has a Peoples' Meetings most useful group round of shaped r Editions contain 1 price. Returnable

In the conference as it now is the addition made to our list assume there are seven and one hundred pastoral Now let every presiding elder pastor determine to do an. and go to work with matter, and I ask the following: Is there a pastoral which there can not be persons who will each give there a pastoral charge in we can not be found three to will give \$5? Is there ch there can not be found who will give \$10? Can not find one who will give another who will give these two can not be found storal charge, then can not ling elder find in his district who will give each \$12.50 who will give \$20 each? By it will be seen that there will amount to more amounts required by my This is in accordance de of making the appor- excess, on the supposition may fall. Let each one upon a vigorous campaign, mounts herein named as m. so that when we meet be the whole amount may or investment. Brethren, work zealously in the ant of these noble under- West Texas take the hers will surely follow.

GEO. W. L. FLY. Texas.
DOWNTOWN OF SOUTH- WESTERN.

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them one better. Bro. Timmons says he will be one of 1000 to give \$100. I will make it \$200. Or, where Judge Fly says he will give \$20 to the University and \$20 to the superannuates. I will make it \$10 to the University. Now start your list.

C. W. SIMPSON, Colorado, Texas.

CHRISTIANITY AND THE MEDICAL FRATERNITY.

None hear the wail of sorrow and misery oftener; none are called on to witness more heart-rending scenes; none see the fruits of "the pestilence that walketh in darkness," more than the physician. His feet are always pressing the sward on the banks of the river that separate life from death. The strangling cry of the hopeless soul sinking in its icy billows is to him a sadly familiar sound, but, blessed be God! not unfamiliar are the joyful exclamations of those who, about to make the journey through the breakers, behold the chariots of God and the horsemen thereof awaiting them on the other side. Oftentimes has the physician had to perform the minister's duty when the summons came so swiftly that the caretaker of the body had not time to be relieved by the caretaker of the soul. Is it strange, then, that from their familiarity with death the physicians as a body are Christians?

Faith "is the substance of things hoped for, the evidence of things not seen;" it is not a matter of logic. There are mysteries in the Bible that we shall not understand until we no longer see through a glass darkly. The joy and peace of believing, the assurance that in God's house there are many mansions for those that love him, the assurance that his name is written in the Lamb's Book of Life, the bridge of hope that radiates with its effulgence the worlds of time and eternity, the rainbow of divine grace that robs the sepulchre of its gloom—these are convincing proofs of the truth of God's promises that pass before the physician in busy practice, who has, from necessity, to sometimes stand beside the bed of the dying Christian, where no human skill can rescue the sufferer. This is the bright side of the picture; but there is a darker one. No torture of the inquisition equals the torture of the soul about to rush unshriven into the presence of its offended Maker. Too often has the physician had to close eyes of one whose vice had hurled his soul into perdition and his body into the potter's field, whose last breath bore with it cries of terror, often mingled with imprecations that made the blood run cold in the veins of the horrified listeners.

Nor is it the dying saint or sinner that makes the physician a Christian. The living have done their part. The noble resignation of those left behind, who, believing that their loved is "not dead, but gone before," sorrow not as those that have no hope. "I know that my Redeemer liveth!" calls the translated soul from the other shore, and the survivors respond "Nor height, nor depth, nor any other creature, shall be able to separate us from the love of God, which is in Christ Jesus our Lord."

There is not a physician of twelve years' practice that has failed to see such events as depicted above at least half a dozen times. Once is generally sufficient to convince him of the consolation that is in Christ Jesus.

"Charity suffereth long and is kind; charity envieth not; charity vaunteth not itself; is not puffed up." "Do good, hoping for nothing again, and your reward shall be great, and ye shall be called the children of the Highest, for He is kind unto the unthankful and the evil." Many a night when the chill wind whistles about the house, wrapped in the sable garments of the night, when the head, weary and aching from a long day's work, has just been laid upon the pillow, comes the call of suffering humanity, appealing for aid, with nothing in its hand, no fee, or hope of reward—just the piteous wail, calling on the attentive ear; and the physician, mindful of Him who never failed to answer a call, hurries out into the blinding snow and biting hail to hasten to the lowly home of a fellow-creature stricken down by disease. Do not such occurrences keep the picture of the great Physician ever before his humble disci- ple?

"Silver and gold have I none, but such as I have give I thee in the name of Jesus Christ of Nazareth: rise up and walk." These words of healing, accompanied by the scientific skill required, are daily on the lips of him

whose eyes are set on a world above, into which sorrow and suffering never enter, and "without money and without price" are they bestowed. If the physician only rendered aid where the glisten of the dollar was to be seen, a cry of agony would go up from earth to heaven that would move the angels themselves to tears. Can men whose daily lives so broaden their sympathies deny Him who said: "A new commandment give I unto you, that ye love one another"? One touch of



M. E. Church, South, Clarksville, Texas.

nature makes the whole world kin; it is the cry of soul to soul through the infirmities of the body, and it ever is echoing in the physician's ears.

Prudence, Virtue, Temperance, Patience, Fortitude, Benevolence! These should be as much a portion of the doctor's armament as his instruments of medicine. Present at the beginning and close of life, he witnesses the soul descend from the mysterious past and then depart into the less mysterious future. Can such a man be an atheist? He who hears the first plaintive wail of infancy and the last sighing respiration of age? Are these two momentous events naught to him but physiological processes of irresponsible nature? Ah, no! He that hath set out the pathway of the stars has set out the pathway of that plaintive cry from the cradle to the grave.

Nor often does the physician disavow a comfortable competence for his family after his death is all he can generally hope for. Great possessions seldom embarrass him in climbing the steep hillside above which hovers the cloud from which God will speak to him "as a man talketh with his friend." The greed of gain is too foreign to his calling to enter his daily life, and the demands on his good nature and charity are so numerous that there is seldom much left into which thieves may break through and steal.

Christianity and the medical profession walk so closely side by side through a world strewn with the wrecks of ambitions, spiritual and physical, through a world where there are so many tears to be dried and sobs to be stilled, that the humbler profession would not be human if it did not derive a blessed affinity with the glorious and beneficent institution.

VERE V. HUNT, M. D. Vernon, Texas.

TO THE YOUNG PREACHER.

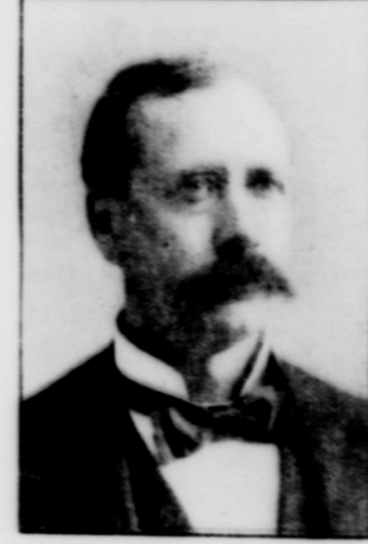
My Dear Son—Your letter of the 25th ultimo has just been received and its contents carefully noted. It appears that you are still trying to solve the problem of a divine call to the ministry of men who have little or no aptitude for the work. God's thoughts are very high, and his ways are past finding out. Horace Bushnell says, in his sermon on "Duty Not Measured by Our Own Ability," "that men are often, and properly, put under obligation to do that for which they have, in themselves, no present ability." God will do his work, my son, by whomsoever he may please to call. "Not many wise men after the flesh, not many mighty, not many noble, are called." But God hath chosen the foolish things of the world to confound the wise; and God hath chosen the weak things of the world to confound the things which are mighty. And base things of the world and things which are despised hath God chosen; yea, and things which are not to bring to naught things that are." But does Paul mean to teach that the unwise who are called

should be content? and that the foolish should remain fools? and that the weak should not become strong? and that the base should not get rid of the dross? Nay, verily. God demands perfection in all his servants, much less of those who preach the gospel. Your very unpreparedness for the work should be the stimulus to move you to make the very best preparation possible, according to the ability which God hath given. You seem to think that the time will come when the con-



Rev. J. M. Sweeton, Pastor M. E. Church, South, Clarksville, Texas.

ferences will close their doors against all young men except those who have been educated in the professional schools. I hardly think so. But if that time should ever come, or even a near approach to it, the glory of Methodism will have departed, never to return. Our Church may "get wise above that which is written," but personally I



Parsonage M. E. Church, South, Clarksville, Texas.

have no fears, for there are many good and wise men on the old Methodist ship yet, and in the language of the sainted McFerrin, "Let her roll, let her roll." You say that "the standard of entrance into the conferences has been raised too high, and that many



Shawnee, Okla.

J. S. McIntire, Sept 22. We have had a glorious meeting at this place. Bro. Alvin Mulkey and wife came to us on the 12th of this month. We were ready for them with a big tent erected in the beautiful City Park, situated in the heart of the city. There never was known such large crowds to attend a religious meeting in the history of the city, and the best of attention. As Bro. Mulkey expressed it, he never preached to a more intelligent and attentive people in his life, and you know that he has preached in Texas. Bro. Mulkey and his good wife labored here, and did valuable and efficient work, for which the people remembered them in a moral and substantial way, and their good work at this place will long be remembered by this people. They have gone, and may the blessings of God go

pulpit on Sunday ignorant of the cardinal doctrines of Christianity and of the Church which he represents, after having spent ten years in the traveling connection, is a travesty upon the name. And, as Phillips Brooks says, "the more the empty head burns and glows, the more hollow and thin and dry it grows." You should remember, too, my son, that our system is a great educator within itself. A good many years ago, Henry Ward Beecher was lecturing a class of divinity students in Yale College. One of the students made some slighting remark about the Methodists for admitting uneducated men into the ministry. "Well, gentlemen," said Mr. Beecher, "you may laugh at that matter, but in the West I have lived right alongside of Methodists, where I was in the minority and they were in the majority, as is overwhelmingly the case in Indiana, and I saw a great deal of the working of that system. Of course it is not perfect, nor is any other system perfect; but I do not believe there is any other system on earth in which you can take men at the state in which they take them there, with as few aptitudes, and then work up as good ministers out of them by training as they do. And I attribute their success to this simple fact, that they put the Bible into a man's hand and send him out among the people. It is the grinding of a man upon other men that makes him sharp. Of course if you have men that are educated to begin with, it will be still better. But the Methodist brethren take men, literally, right from the plow, from the hall, who can not even speak good English. I know good 'Old Sorrel,' as we used to call him, of Indiana, now a sound well-educated, cultivated man—a man of great influence and power. But when he first went on the circuit in the Whitewater Valley he didn't know enough to tell the number of the verse of the text. He had to count off from the beginning—'One, two, three, four'—in order to announce "the fourth chapter and the sixteenth verse." There have been many such, whose names are not known but they are written in the Lamb's Book of Life.

"Stick to your bush," my son, and you will reach your heights as well as your depths; but the way up is down. I saw your presiding elder a few days ago, and he says that you are getting along nicely, and that he is going to send you to Hard-scrabble Mission next year, which is a much better work by far than the one that you are now serving. The appointments are Poverty flat, Dead-head schoolhouse, Stings hollow and Dried-up Church. The parsonage is located near the last named place, and I think you will have a "dry place" to live in, if nothing more. "Be faithful unto death, and you shall wear a crown."

Yours, J. L. HOLLERS.

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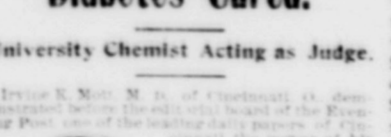
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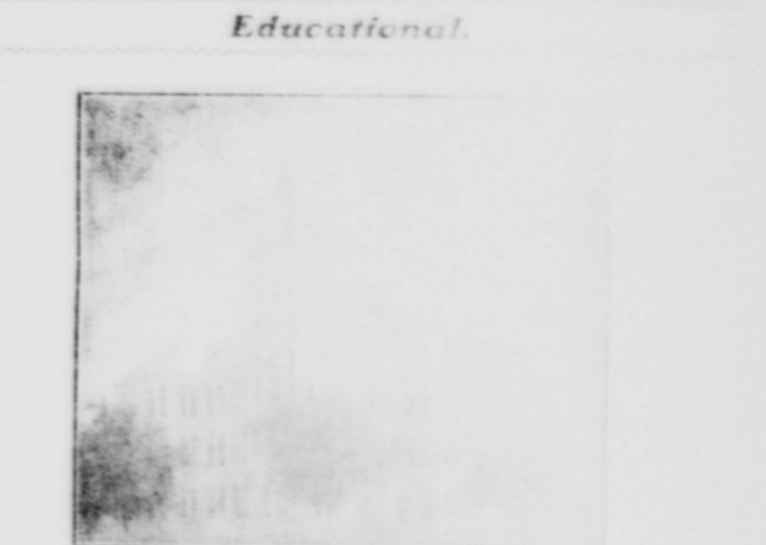
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A Reliable, Energetic Man or Woman Wanted in Every Community.

To represent us in the sale of Bibles and other good books. This opening offers an opportunity of doing good by getting even wholesome books in the hands of your neighbors and friends. There is also good profit to be made that does the work—a point well to keep in mind. Full particulars on request. Correspondence solicited on this point.

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THE NEW DISCIPLINE.

Another word about the new Discipline. Shipments are arriving every few days, and we are filling all orders in turn in which they were received by us. We are sending them out as fast as received by us, and will have filled all orders on file within the next few days. In the meantime, those who have not ordered might do so at once. The price is \$1.00 per dozen, delivered. BIGHAM & SMITH.

A Discipline in every home, and read carefully by every member of the family, would cause our Methodism to thrive and take deeper root everywhere. Preachers can help along here.

REVISED EDITION.

OUR "Yearbook" For 1902.

Has been revised to show the new Boards raised by the General Conference at its last session, and all changes in the Standing Boards and Committees heretofore existing. The statistics of the Church have been corrected to date. A brief chapter by Dr. Tigert on the outlook of the Church precedes these tables. It is a most convenient book of reference for parsonages and all intelligent Methodist homes.

PRICE 10 CENTS.

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BIGHAM & SMITH, Dallas, Texas.

bring to fruition. He has to regard conditions which he has endeavored to bring to fruition. He has to regard conditions which he has endeavored to bring to fruition. He has to regard conditions which he has endeavored to bring to fruition.

EXCURSION RATES.

D. C.—Account G. A. R. 2, 3 and 4; limited October on privilege. Account Meeting Brotherhood, one fare for the 10th & 11th; limited for 12th, with extension privilege. Account Farmers' Conv. for the round trip, October 13 and 14. Account Farmers' Imp. Society of Texas, colored, 10th, October 7 and 8; limited. Account Annual Meeting Grand Star, convention rates, 11 and 12; limited October 17 and 18. Account Conventions, one fare for the round trip, 14 and 15; limited October on privilege. Account Texas State Fair, special rates, September 12, inclusive. One-way, \$2.50 tickets on October 21. For further information, write to S. S. KEENAN, G. P. A., Galveston.

ING

OD WORK

CHMENTS.

FELL FRONT DROP. The design of the factory fully in Oak or Walnut is beautifully curved. The drawers are of the corners of the wood with the grain very light, yet strong. It is fitted with raised extended below the desk which fit closely drawer so that it will insure the drawer sticking, a very common ordinary style of high and the grain of result, the general one year's subscription fine machine for \$22.00.

T PREPAID. Address E, Dallas, Texas. We have sold 22.00.

OBITUARIES.

The space allowed obituaries is twenty to twenty-five lines, or about 120 or 150 words. The privilege is reserved of our printing such notices as appear in full.

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

EXTRA COPIES OF PAPER CONTAINING OBITUARIES can be procured by ordering extra copies of paper to be sent. Price, five cents per copy.

IN MEMORIAM.

Rev. William Bradford Ford was born in Texas Springs, Floyd County, Tex., Feb. 22, 1846, and died at a residence in Dallas, Texas, April 2, 1902.

He was a member of the First Baptist Church of Dallas, Texas, and was a devoted and successful pastor of that church for many years.

He was a man of great energy and ability, and was a successful business man as well as a successful pastor.

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CRUNK—Mrs. Sallie A. Crunk, daughter of Thomas and Sarah D. Johnston, was born in Woodville, Miss., October 27, 1845, and moved with her parents to Texas when a child and settled at Dallas, Tex., in Burleson County, where she was happily married to Mr. J. C. Crunk, June 1, 1867.

She was a devoted and successful pastor of that church for many years.

He was a man of great energy and ability, and was a successful business man as well as a successful pastor.

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RASOR—Mrs. Nancy Rasor, wife of D. R. Rasor, was born in Spencer County, Ind., February 21, 1825, and died May 3, 1902.

She was a devoted and successful pastor of that church for many years.

He was a man of great energy and ability, and was a successful business man as well as a successful pastor.

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Rheumatism



The liniment bottle and flannel strip are familiar objects in nearly every household. They are the weapons that have been used for generations to fight old Rheumatism, and are about as effective in the battle with this giant disease as the blunderbuss of our forefathers would be in modern warfare.

Rheumatism is caused by an acid, sour condition of the blood. It is filled with acid, irritating matter that settles in the joints, muscles and nerves, and liniments and oils nor nothing else applied externally can dislodge these gritty, corroding particles.

SSS is a perfect vegetable blood purifier and most exhilarating tonic. Our physicians will advise, without charge, all who write about their case, and we will send free our special book on Rheumatism and its treatment.

Christian effort and patient continuance in well-doing. For several years he served his Church as steward on Dexter Circuit, and was faithful to every trust committed to his care.

McNair—Little Mabel McNair, infant daughter of N. A. and M. E. McNair, was born September 6, 1901, and died September 1, 1902.

ALEXANDER—John Howard, the precious boy of Mrs. John L. and Sister Lucy Alexander, was born October 5, 1899, in Marshall, Texas, and died August 1, 1902.

BOYD—In spite of all that father, mother and kind friends could do, the death angel entered the home of Bro. and Sister L. T. Boyd and claimed as his victim their infant daughter, Beatrice E. Boyd.

HILLISBERO, TEXAS. H. T. McCALLON, General Agent, 300 Main St., DALLAS, TEXAS.

Houston & Texas Central R. R. One Way Settler's Rate to CALIFORNIA \$25.00

On Sale During September and October. Stop-Overs Allowed in California. Through Pullman Excursion Sleeping Cars HOUSTON TO SAN FRANCISCO VIA SOUTHERN PACIFIC.

Table listing various districts and names, including Northwest T, Vernon Dist, Throckmorton, Round Timber, Chilloothee, at Big, Haskell cir., Haskell sta., Sun. n, Vernon, Clarendon Distr, Floydada, Emma, Lubbock, Fairview, Wellington, Dalhart, Memphis, Stratford, Canadian, Higgins, Channing, Silvertown, Cataline, Clarendon sta., Pastors will plea conference, Corsicana Distr, Horn Hill, at Horn, Groesbeck, at Groe, Thornton, Wortham, Kerens, Roane, Eureka and Birdsto, Armour, Dawson, at Harms, Hubbard, at Harba, Corsicana, at Harri, Fort Worth Dist, Grapevine, at Grap, Smithfield, at Whit, Mansfield, at Mans, Azle, at Azle, Joshua, at Marysto, Covington, Blum, Cuba, at Watta, Chi, Bone, Cleburne, Arlington, Kennedale, Brownwood Distr, Robert Lee, Glen Cove, Blanket, Blum, Fleming, Comanche, Lometa, Centerville, Goldthwaite, Zephyr, Indian Creek, Brownwood, Waco District, Troy, at Troy, Morgan, at Robins, Morrow Street, Peoria, at Peoria, Mart, at Mart, Morgan, at Morgan, Whittier, Aquilla, at Aquilla, Bosqueville, at Ev, Fifth Street, Austin Avenue, Abilene Distr, Colorado, Gall, at York, Clarendon, at Miki, Snyder, at S, Ennis, at Ennis, Putnam, at P, Baird, Eastland, at Staff, Albany and M, at A, Crystal Falls, at Ba, Crosby, at Crosby, Trub, at Melrose, Merkel, Buffalo Gap, at Cap, Colorado mts, at Lo, Rocky, Sweetwater, at S, Abilene, Dublin Distr, Huckaby, at Hucka, Morgan Hill, at M, Elmer Dale, at Mel, Glen Rose, at G. R., Guffney, Duffau, at Duffau, Irrell, at Fetry, Hico, Clinton, at Carlin, Proctor, at Oak Gro, Stephenville mts, at Dead, DeLeon, Carbon mts, at Carbon, and G, at Green's Creek, at I, Waxahachie Distr, Milford, at Berry's, Foreston, at Forre, Italy, Lovelace, at R, Hillsboro, Hanco, Grand Falls, at Grand, Alvarado, Red Oak, I, Branch, Midlothian, Birdwell, Alma, Ennis, Waxahachie, Bog, Palmer, at Dixon, O. F., Weatherford Distr, Farmer, at Farmer, Graham, Graham cr, Ft. Worth, at Green, Breckenridge, at Ft, Jordan and Strawn, Ranger, Santo, at Brazos, Whitt and Bethesda, Palo Pinto, Mineral Wells, First Church, Gateville Distr, Hamilton, Jonesboro, Harmon, at Har, City, Bee House, Crawford, Valley Mills and Cit, China Springs, Gatesville, Ogleby.

TAKE PRICKLY ASH BITTERS For indigestion, Constipation, Kidney Troubles, IT CURES.



HYACINTHS. TULIPS. 50 Different Bulbs all for 30c.

List of 50 different bulbs including Golden Sacred Lily, Narcissus, and various Tulips.

JAPAN MISSION CONFERENCE.

The eleventh session of the Japan Mission Conference opened in the Methodist Church in Kobe, August 28, 1902.

Conference was organized by electing W. P. Turner and K. Nakamura English and Japanese Secretaries respectively.

Attogether, it was one of the most harmonious and enjoyable conferences we ever had.

Number of local preachers, 9; total number of members, 854; infants baptized, 29; adults baptized, 130.

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When Tired Out. Take Horsford's Acid Phosphate. It vitalizes the nerves, assists the digestion, refreshes and invigorates the entire body.

THE MONASTERY BELL, OR DUTY'S REWARD.

(A Legend.)

Once in a monastery old, Whose bell each noon was toll'd, Unassuming food and clothing for the suffering poor.

He knows the poor now wait Outside the holy gate For their accustomed bounty from his generous hand.

His work faithfully done, Another victory won, He then returned into his cell, and at the door.

ELISE MALONE McCOLLUM Haskell, Texas

MARRIAGES.

Class-Smith—At the residence of the bride's father, Mr. Anderson Smith, of Lavaca County, Texas, two miles south of Glass Chapel, on the 17th of September, 1902.

Forester-Mount—At the home of the bride's mother, in Chiles, Texas, August 25, 1902.

Smith-Hamilton—At the residence of the bride's father, Bro. Joe Barrow, in Winfield, Texas, September 2, 1902.

Bryan-Ingram—At the home of the bride's father, Mr. Ingram, in Avery, Red River County, Texas, by Rev. C. E. Hamilton, Mr. W. G. Bryan and Miss Willie Ingram.

Adams-Blake—At the residence of the bride's mother, Mrs. Blake, two miles west of Winfield, Texas, September 24, 1902.

"SNUFF-DIPPING"

I have a perfect cure for this habit. Every mother especially should be cured as early as possible of this curse.

UNANSWERED LETTERS.

Sept. 25—J. D. Hendrickson, sub. c' S. Mills, sub. N. Powell, thanks for information.

Sept. 26—S. W. Turner, sub. W. B. Wilson, sub. R. Gray, sub. D. P. Cullen, sub. T. J. Miami, sub. G. W. White, sub. R. L. McIntire, sub. C. J. Oxley, sub.

"STINKING-PREACHERS."

No mother wants a preacher stinking with tobacco to be pastor of her boys. Preachers who thus stink should note this fact and write Dr. J. S. Hill, Greenville, Texas, for a remedy.

ANNUAL CONFERENCE NOTICES.

Northwest Texas.

To the Northwest Texas Conference: Dear Brethren—We are getting ready for you, and anticipate with pleasure your coming.

West Texas.

I desire the name and portfolios of all the men in the new and old territory, and all others who expect entertainment.

Resolutions of Respect.

Whereas, Our dearly beloved sister and co-worker, Mrs. S. A. Kaykendall, who lived and wrought so well, has passed to a sure and an everlasting reward.

Resolutions on Faithful Work.

The following resolutions were offered by the undersigned and unanimously adopted by the Fourth Quarterly Conference, Tyler Circuit, Tyler District, East Texas Conference, September 12, 1902.

Methodist Orphanage.

The Board of Directors of the Methodist Orphanage will meet in the home Waco, Texas, Tuesday, October 11, 1902.

Peacock's School.

Peacock's School for Boys, West End San Antonio, Texas, opened its ninth session on September 3, 1902.

"SMOKING."

Every tobacco smoker is a nuisance among all polite society. No man has a right to raise a stink in a company of nice ladies and gentlemen.

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POLYTECHNIC COLLEGE.

This note is to call the attention of the friends of the college to an opportunity that now exists here. Lots and acreage property are cheaper now than they ever will be again.

Dedication.

We will dedicate our church here at Weston the second Sunday in November.

Bonham District—Fourth Round.

Mr. Vernon, cir. at Saltville, Oct. 4, 5; County Line, cir. at C. L., Oct. 11, 12.

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BARNES' GOLD PENS.

FAMOUS for Nearly HALF A CENTURY.



We are the oldest Gold Pen makers in the South. Our pens are all styles and sizes. Write for price list. Gold Pens Required.

TAKK THE

"SAP"

(San Antonio & Aransas Pass Ry.)

Thro' Sleepers and Chair Cars between Dallas, Fort Worth and San Antonio. JUST TRY IT.

MINERAL WELLS, TEXAS.

THE HEALTH AND PLEASURE RESORT OF THE SOUTH.

WEATHERFORD, MINERAL WELLS & NORTHWESTERN RAILWAY.

Excursion round trip tickets on sale with all the principal roads in the State, ALL THE YEAR ROUND.

Tutt's Pills

will save the dyspeptic from many days of misery, and enable him to eat whatever he wishes. They prevent SICK HEADACHE, cause the food to assimilate and nourish the body, give keen appetite, DEVELOP FLESH and solid muscle. Elegantly sugar coated. Take No Substitute.

GREAT SHOWING COLORED DRESS GOODS

The era of Dress Goods has undergone a marked change, from a most exclusive run of plain materials to extreme things in plaids, flasks, boules, long-haired and cut Zibelines and Zibionets.

SANGER BROS. Dallas Texas

At the time of humanity was in great masses of and great enough to keep them they were taxed sympathized with institutions were untrained of, the blind, or the orphans. Such organized assistance wretched in the able to work were den, and they he was under obligation condition of work They knew nothing none treatment were slaves to the did the mental first teacher of out any hope it came to minister brother. He is one of them. I wished homes frugal fare, talk way, observed it healed their disorder that it is said him gladly." He a message for the estate, his hands made prov "when he saw th with compassion distressed and se a shepherd." I their distress int to call forth h into their wistf forms, beheld th mute conditio ger and their need. And his c for words and ward them with Their sore dist heart more ear the loudest of under the wond pel the impoveri have steadily i receded from h full of human certain classes of are those who a of the silence o souls for a word of help, for a l a word of encoo comforts of the friend and Savio followers to con and to extend th fering and dow ters of men. It lighten their bu