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TEXAS CHRISTIAN ADVOCATE

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

Official Organ of all the Texas Annual Conferences of the Methodist Episcopal Church, South.

L. BLAYLOCK, Publisher.

Vol. XLIX.

Dallas, Texas, Thursday, August 6, 1903

No. 50.

Editorial.

THE SUNDAY EXCURSION.

One of the difficult problems before the Church is the preservation and maintenance of our Christian Sunday. The saloon and the beer garden are making inroads upon it in all our centers of population. Corporations, in many instances, require their employes to labor on Sunday, and the pleasure-seeking elements of society are striving to make it a sort of holiday for the public. But the Sunday excursion is doing more to degrade it and to rob it of its sanctity than tarily all the other forces combined; for this species of Sunday desecration is drawing all classes into its practices and habits. Not only the worldly-minded and the vicious people fall into this mode of dishonoring the day and reducing it to secular uses, but we are sorry to say that many people who belong to the different Church organizations join with the promiscuous multitudes in the demoralizing experiences of the Sunday excursion. The inducements offered to the people to thus disregard the day and put it to unhallowed uses by our railroads is somewhat alarming. They take advantage of the day and put their rate to popular resorts at a minimum figure, so as to catch the unwary and prevail upon them to accept the cheap figure and make a trip on Sunday to the Gulf. And hundreds of them rush pell-mell on Sunday to these resorts. The result is that we are practically letting our Sunday slip away from us, and directly it will be entirely gone, unless we arouse the consciences of the people on this subject. The tendency of the times is toward a Continental Sunday—that is, the sort of Sunday adopted on the continent of Europe. There is nothing in our State Sunday laws that recognizes the religious sanctity of the day—save to protect the rights of people who worship on that day. Hence, a great many of our people are coming to regard it as a day for social enjoyment, while others get out of it all the secular advantages possible. The saloon tramples it under foot, commercialism overrides it, and pleasure-seekers put it to improper uses. These are the forces at work to undermine the real purpose and aim of our Christian Sunday, and we have but one source of strength with which to oppose these efforts, and that is the Christian pulpit. The ministry must array themselves and their people against these encroachments upon our Sunday. The pulpits of the State must stir the consciences of the people, and thereby create public sentiment against the growing degradations of the Sabbath. As a matter of fact, if the religious phases of our Sunday are not rescued from the saloon, the commercial spirit and the search for pleasure, it will not be long until the day will be reduced to secular uses, just like any other day of the week. Thousands of working people to-day have no Sunday, and if the present tendency is not checked, even the pleasure-seeker will be robbed of the holiday feature of the day.

THE MODE OF BAPTISM OF NO IMPORTANCE.

It is very remarkable that some people attach so much importance to the mode of water baptism when there is not one particle of ground for it in the Scriptures. Christ nowhere makes the remotest reference to the mode in all his teachings. And this is very strange, indeed, if there is any importance attaching to it. Why did he thus ignore the subject altogether? Because it amounts to nothing whatever. Neither did any one of his disciples say a solitary word about the mode of baptism to be practiced by the Christian Church. They are all as silent as the grave about it. The Apostle Paul, who had more to do with founding the Church than any of the early followers of the Lord and who took more people into Church membership than any other one of the first apostles, does not refer to any mode for administering water baptism. You may search his sermons and practices through as recorded in the Acts, and you may go through all his many epistles to the different local Church organizations, and you can not find where he ever gave any direction concerning the mode of baptism. The whole of the New Testament is dumb upon the subject. But the act of baptism is stressed by Christ and all the New Testament preachers and writers, showing that the thing itself is of great importance, while the mode of it amounts to nothing. Yet there are some people who thrive on their eternal contention that the mode of baptism is of as much importance as the baptism itself. In fact, they contend that there can be no baptism only as it is practiced by a specific mode. And not only this, but they insist that even the specific mode is not valid unless the rite be administered by some one who has been baptized by this mode and who belongs to a Church believing only in this specific mode. Such a claim has no foundation in the teachings of Jesus Christ nor in the practice of his early disciples. It is a human claim, brought into the use of certain sects long after the day of Pentecost, and since its introduction it has been perpetuated through ignorance, prejudice and bigotry. Any mode of baptism, according to the New Testament, if administered by the proper person in the name of the Holy Trinity, is scriptural baptism. The ordinance is emphasized, but the mode is only a question of taste, or convenience. There is nothing else to it or in it.

THE SALE OF OPIATES FORBIDDEN.

The last Legislature of Texas passed a stringent law against the promiscuous sale of cocaine, morphine and their derivatives, and the law is now in force. The purpose of this law is to prohibit druggists from dishing out these poisonous drugs to any and everybody applying for them. Why such a law has not long been in force is a mystery, for the evil of the cocaine and morphine habit surpasses that of drunkenness. Take the city of Dallas for instance, and we know of parties who have made the bulk of their living by selling these articles to the unfortunate women of the community. But the

practice has not confined itself to any one locality, but has been general. And it has not been restricted to disreputable druggists and to women of questionable repute; it has been, in a measure, a common business transaction among many people in the drug business, and persons in the better walks of life are addicted to it. If the extent of the morphine and cocaine habit were only known to all people, they would be perfectly astonished. It is a common thing for women and men, too, in good society to indulge in this soul-destroying and stupefying habit. When once they become accustomed to it, they are unable to resist its demands. In course of time it so grows on them as to completely master their powers of will. When it reaches this stage it takes the manhood and the womanhood out of them, and they become untruthful and dishonest. It never stops in its ravages until it leaves them a physical, mental and moral wreck. In all these respects it is worse than the liquor habit—it is easier to acquire and more difficult to cure. Because of this fact, the family physician ought to exercise the most strenuous care in administering these drugs to his patients. Every little pain does not need an injection of morphine to relieve it. It is the rarest thing that it ought to be called into use; and under no circumstances should the druggists be permitted to sell it promiscuously to his customers. Therefore, the law is a good one and ought to be enforced to the letter. Down with the morphine and cocaine habit, as well as down with the liquor habit! They are all the enemies of humanity. Their presence will ruin any home in the land. We trust this law will have a good effect in obstructing this deadly habit among men and women.

LET THE PASTORS KEEP UP WITH OUR MEMBERS.

Throughout Texas we have a great deal of moving upon the part of our people from one portion of the State to another. Hundreds of them change their residences annually. They go from the small towns to the cities and from the country districts to the small towns. Hence it is important that our pastors keep a vigilant eye upon them and follow them with the knowledge of their whereabouts to their destinations. When a family move from one charge to another the pastor ought at once to notify the pastor into whose work they are gone, so that he can hunt them up at once and get them into his Church. If people stay out of the Church, even for a month, they are liable to lose interest in the services. But if they are looked after and made acquainted with the Methodists of the community, they soon feel at home and take their places in the work of the Church. But on account of a failure to keep track of our migratory members the Church has sustained a large loss in numbers in Texas. We venture the statement that were all the Methodists in Texas who were once members of the Church, many of whom are holding their undeposited membership, were enrolled on

our books, our present numbers would be augmented twenty-two or fifty per cent. This loss can be averted by the strict attention of our preachers in Texas and elsewhere to such members as move into the State, or from one pastoral charge into another. Such attention will not cost much effort or time, and it will save many people who will otherwise drop out of our ranks. Then, again, we have hundreds of our members who are moving annually to the Indian Territory and to Oklahoma Territory. It is of the utmost importance that our pastors in Texas notify our pastors in those Territories of the presence of our Methodists in their charges. If this is not done they go up there, get busy, fail to write for their certificates and in the course of time they are lost sight of. Such is the extent of that country and the widely scattered people who locate up there that the pastors in that section can not always locate new members without having their attention immediately called to them. But a postal card to the preacher in charge up there will put him at once into communication with them, and he can soon bring them into his Church. In this way we can take care of our own and keep the hand of the Church upon them. But the present method of failing to keep track of them is entailing a loss upon us and doing spiritual harm to our own people. We have been urged of late by a number of our Territory preachers to call the attention of our Texas pastors to these facts and to insist upon their sending to them the desired information concerning our moving members. Therefore we trust that every preacher in Texas will follow, as far as possible, all Methodists who leave us to settle in the Territories, and put the preachers up there into communication with them. We not only want to see the people under our ministry converted, but we want to take care of all whom we have already been instrumental in converting and keep them in our own Church.

People who are greatly afflicted and are rarely able to leave their rooms, sometimes imagine that their lives of inactivity are of no use to the world, but in this they mistake. The silent sufferer often teaches lessons of patience and submission not found in the lives of any other class of people. They show to the world how God can strengthen and support those who suffer affliction. Such lessons are not barren of good results. God's most efficient school is often found in the chamber of affliction.

We can not judge a man's character by one or a half a dozen acts of his life. To judge him correctly you must wait and take the sum total of his life-work. Then you are capable of balancing all his accounts and of giving to him due credit for the good he has done. This is why God has postponed the day of judgment. But if you do find it necessary to estimate a man, then be sure to take him at his best and not at his worst. In that event you will more nearly do him justice.

The Holy Club--Its Rise and Fall

By Rev. J. Marvin Nichols.

One cannot read the history of this potential movement, from its rise until its fall, without recalling the training of the Twelve. Beginning with only three devout seekers after truth, it proceeded until its dissolution shortly after Whitefield's conversion in 1735. Its fall was not in the sense in which things come to an end and are no more. It disappears historically as a distinct organization only in that it is merged into vaster issues. It was absorbed in the adjustment to world-wide interests. It could be no longer held in the narrow bounds of Oxford University. Thousands in England, Ireland, Wales and the American colonies must feel the mighty throbb of this renaissance. The College of Apostles—the twelve chosen as a nucleus for universal evangelization—were no longer "the twelve" when Christ sent them two and two preaching throughout the earth. In like manner the Holy Club was lost sight of in the disbanding of its members henceforth commissioned as the swift evangelists of light in the home field and the regions beyond the seas. Not since the time our Lord stood on the Galilean hill and commanded the beloved apostles, "Go ye, therefore, and teach all nations," has there been a like dispersion. In contemplation of the fact that this year 30,000,000 Methodists will commemorate the birth of John Wesley, it is not likely that there will ever be such another transition.

The year 1729 found Charles Wesley in his 21st year, a Bachelor of Arts, a college tutor, and the organizer of the Holy Club at Oxford. The two years previous John Wesley had spent in rural retirement at Epworth. During those days he had yielded all the more to his native tendencies toward mysticism and asceticism. This proneness was aggravated by a profound study of Thomas a Kempis and William Law. These instrumentalities, sublimated by other providential environments, were making out of John Wesley that force that should dominate the life and destiny of the Oxford organization. This personality was to find its perfection in the Moravian visitation and the coming of Peter Boehler. While John Wesley is to be recognized as the Father of the Holy Club, yet it is a fact that his brother Charles organized it during the retirement at Epworth. For when John Wesley arrived at Oxford in 1729 he found a society composed of Charles Wesley, student of Christ Church; Mr. Morgan, commoner of Christ Church, and son of an Irish gentleman, and Mr. Kirkham, of Merton College. The specific purpose of this club was to furnish a refuge for those "having the form and seeking the power of godliness, united in order to pray together, to receive the word of exhortation, and to watch over one another in love, that they may help each other to work out their salvation." The life of self-abnegation and meditation led by John Wesley at Epworth had utterly failed to bring peace. He at once joined the new organization, hoping soon to obtain that for which he sighed. In point of time he was the fourth member added to the Oxonian brotherhood.

John Wesley became the "Father of the Holy Club" because they felt his "fitness to direct them. He was their master spirit." This genius for leadership was the immediate product of providential agencies. Like Napoleon, John Wesley was a man of destiny. Possibly his greatest endowment was A MOTHER. She never lost her power over him—and that's the departed glory of many mothers. Her majestic thought and the impress of her deft hand is seen in all the history of the English Reformation. Susanna Wesley was "the power behind the throne." She trained the founder and law-giver of Methodism. She brought into being the sacred psalmodist whose lyrics, in less than a century, were to be sung wherever the English tongue had gone. Wesleyan hymnology has been "more devoutly committed to memory," and "oftener repeated on a death-bed," than any other poetry in the history of the world. Mr. Stevens says that Mrs. Susanna Wesley was "one of the completest characters, moral and intellectual, to be found in the history of her sex." Another providential event in the life of John Wesley was the University where he was educated. It might have been Christ Church—the rendezvous of the fashionable, the scoffing and the profane; it might have been Cambridge—stretching out her arms to grasp the worldly scientist and the Christless philosopher. Nothing but the overshadowing power that has always fashioned the destinies of Zion turned Wesley's feet toward Oxford, whose sole mission in "English life" has been "to keep unbroken the continuous chain of Christian tradition." Then again providence turned the mind of Wesley to the mighty spirits of the past, whence he drew all his inspiration. The John Wesley we have is largely indebted to the books he read. Thomas a Kempis' "De Imitatione Christi," the protege of Archbishop Laub—Jeremy Taylor—who looked upon theology as "rather a di-

vine life than a divine knowledge;" these devotional writers influenced him profoundly. Under this regime he enters the Holy Club saturated with the meditative moods of the ascetic and the dreamy, fanciful thought of the mystic. At this time, religiously, John Wesley was predisposed to be a hermit. Had it not been for the broader view and more practical turn of William Morgan, even under the leadership of this brilliant Oxonian, the organization might have become a body of anchorites and recluses of the first water. The final rounding of Wesley's character—that which made him so powerful a personality—came in with the systematized order of life as practiced by the Holy Club; in the influence of Morgan that broadened his horizon and drove him from puritanical moorings; in the contact with the Moravians, having been all the more incited by Whitefield's conversion three years before. And thus the mighty leader was qualified to become regnant in the life of the Holy Club and ultimately to send it forth as an organized army for the evangelization of "the world" he dared to call "his parish."

The Holy Club, as we have seen, began its career in 1729, with but three charter members. To-day the Holy Club is preserved in a Methodist numbering 10,000,000 souls for each of the three charter members. What an astounding feat! No wonder Bishop Galloway should exclaim: "History is the movement of God in providence and grace." Its history closes shortly after the conversion of Whitefield in 1735. "In the latter end of the year 1739 eight or ten persons came to Mr. (John) Wesley in London, who appeared to be deeply convicted of sin, and earnestly groaning for redemption." "This was the rise of the United Society, first in Europe, then in America." The London organization was not the Holy Club. It was simply the initial step in the formation of the United Societies in Europe and America. About four years prior to this date the Oxford movement had ceased. This interim—the lapse of time between 1735 and 1739—was eventful. It marked the first and extraordinary missionary operations of primitive Methodism. And again it was this very missionary movement that produced the final dissolution of the Holy Club.

In the past century there has been no greater force for the evangelization of the wide, wide world than the Methodist movement. Her message has been a gospel of living power, her ministry endowed with holy fire, her experience a conscious salvation from sin, her hymns chronicles of praises, her advancement on social inquiry daring and intrepid, her pioneering in distant heathen lands the marvel of the century. Her army has been depleted only by the triumphant deaths on the field of war. Her ranks have been filled by thousands from her consecrated childhood. And now, thirty million strong, the Holy Club, in its ancient spirit, but multiplied by countless more, moves into the twentieth century panoplied with celestial armament and nerved by the shibboleth of battle—"the world for Christ." With the sainted Heber we shout:

Shall we whose souls are lighted
With wisdom from on high,
Shall we to men be lighted
The lamp of life deny?
Salvation! O salvation!
The joyful sound proclaim,
Till earth's remotest nation
Has learned Messiah's name.

Our pulpits are preserving unsullied the traditions "once delivered to the saints." Our laity are following no fable cunningly devised. We have a Church whose vital doctrines are transmuted into life. Thousands in heathen lands have listened to our story and found a risen Lord. And the Church shouts on—

Wart, wart, ye winds his story,
And you, ye waters, roll,
Till, like a sea of glory,
It spreads from pole to pole.
Till o'er our ransomed nature,
The lamb for sinners slain,
Redeemer, King, Creator,
In bliss returns to reign.

This is no new spirit suddenly generated among us. A true, profound study of our romantic and unexampled history will reveal all these mighty influences locked up in the Holy Club. Methodism, if designed to play her part in the drama of the world's redemption, must have an organizer, she must have her sweet songs, she must have her flaming evangel, she must have her spirit that would lose consciousness of self in order to save an apostate race. In the Holy Club is to be found John Wesley, the organic head; Charles Wesley, the sacred psalmodist; George Whitefield, the superb evangelist; and William Morgan, whose missionary spirit forced Methodism beyond the boundaries of Oxford University.

The Oxford Club was indeed a spiritual brotherhood. It had but one end—the working out of their salva-

tion. Granting that to have been accomplished, the purpose of the organization was reached. They were closely bound together in religious sympathies, they mutually studied the Greek Testament and read the ancient classics, they poured over the questions of divinity. They took the Lord's Supper together, they fasted and they prayed. They practiced rigid self-examination. "It has been observed," says one, "that the rules might have been appended to the exercises of Loyola had they not mentioned the laws of the Anglican Church."

These were the ends of that brotherhood that mark the beginning of Methodism. In this body were four dominating, regnant characters, each swaying the other, and all forming the foundation of the very life and power of Methodism as it stands to-day. It is wholly unnecessary to speak of the personality of John Wesley here. He is the universally recognized Father of the Holy Club and the founder of Methodism. At last the world has come to realize the majesty and might of this wonderful product of England. He needs no eulogy from his spiritual children—all uniformly acknowledge his greatness. "He was a man," says Lord Macaulay, "whose eloquence and logical acuteness might have rendered him eminent in literature; whose genius for government was not inferior to that of Richelieu; and who devoted all his powers, in defiance of obloquy and derision to what he sincerely considered the highest good of his species." "A greater poet may arise than Homer or Milton," writes Dr. Dobbin, of Oxford University, "a greater theologian than Calvin, a greater philosopher than Bacon, a greater dramatist than any of ancient or modern fame; but a more distinguished revivalist of the Churches than John Wesley, never." Southey's judgment, in a letter to Wilberforce, is: "I consider Wesley the most influential mind of the last century—the man who will have produced the greatest effects, centuries or perhaps, millenniums hence, if the present race of men should continue so long."

A second predominant personality was that of Charles Wesley. It is a striking coincidence that immediately upon Wesley's return from a visit to the German Pietists, the world began to receive the mighty hymns that have fanned thousands of hearts into holy flame. The sublimest music is sacred and peculiar to a Christian land. The cross makes possible all the symphonies, the harmonies, the oratorios, that ravish our hearts. The Christian era is the age of song and Wesleyanism a distinct period. The poor unfortunate, without God and hope—lost in the wilderness of sin—has no inspiration for music. The harp hangs upon the willow—no song is sung in a strange land. "The Pietism of Germany," says a celebrated historian, "has an essential underlying relation to the glorious music of Bach, of Handel, and of Haydn." Under the influence of religion the "Messiah" was composed, than which no sublimer oratorio was ever given to the world. Handel and Wesley worked conjointly oftentimes. The Wesleys never dreamed of such magnificent results. But they sung for the ages. Some one has said:

What simple strains are these, to live so long,
To move so many in so many lands,
When self-appointed arbiters of song,
Are all effaced like scribbles in the sand?
And still another thus speaks of Wesleyan hymnology:
These hymns have raised the peasant from the sod,
Have made the rude, half-savage nature sweet,
Have reared a score of kingdoms unto God,
And laid a million hearts at Jesus' feet.

Another striking personality, and the third mentioned, is George Whitefield, the evangelist of Methodism. "Writers who are not Methodists admit that Methodism saved the Nonconformity of England. Whitefield was its chief representative and promoter among the Nonconformists. The whole evangelical dissent of England feel his power to-day." Newton, of Olney, said: "As a preacher, if any man were to ask me who was the second I ever had heard, I should be at some loss; but in regard to the first, Mr. Whitefield exceeded so far every other man of my time that I should be at none. He was the original of popular preaching, and all our popular preachers are only his copies." He was the most commanding preacher among the audiences of primitive Methodism. Multitudes followed him to a final resting place. Bells were tolled, flags of the shipping hung at half mast, guns of mourning were fired on deck, funeral sermons were preached throughout America, the Georgia Magistrates assembled in the State House, stores in the colonies sold all their mourning cloth, the London Methodist chapels were draped, and Charles Wesley published an elegy on the death of this great man. He sleeps beneath the pulpit of Federal Street Church, Newburyport. A great marble cenotaph near the altar perpetuates his memory and thousands made pilgrimages to his

tomb. "Passing through an ancient tomb," says Stevens, "the visitor descends, with his guide and lantern, through a door in the crypt, and extends, by a side door, into the vault, extending under the pulpit, where, between two ancient pastors of the Church, lies the open coffin of the great evangelist. The bare and decaying bones lie upon a slight bed of mold formed of the dust of the body. As the thoughtful spectator gazes upon the full-orbed cranium, or takes it into his hands, many an eager inquiry is startled within him. What thoughts of power and of grandeur emanated from this dome of the mind, thoughts that have stirred the depths of hundreds of thousands of souls, and will quicken their immortality? What were the attributes of his character; what the sources of his wonderful power?"

And now we come to the last, and the fourth, tremendous personality in the Holy Club—William Morgan. The overshadowing of John Wesley, the far-seeing organizer, of Charles Wesley, the sweet singer of this potential brotherhood; of George Whitefield, whose sacred eloquence set the hearts of thousands on fire—all these have served to draw our minds from the illustrious spirit of William Morgan. Methodism owes this first man, whose horizon lay beyond the narrow bounds of mysticism and asceticism, a debt she can never pay. He has not received the attention in history that he deserves. It was he who persuaded the Holy Club to take up the study of the Greek Testament, the weekly prayer and communion, the visiting of the prisons and the care of the poor. This "peculiar" conduct, on the part of Morgan, was the very ground of opposition and criticism at the hands of the Holy Club. Spurred on by Wesley's father, Morgan persisted until finally he induced the little company to enter a systematic plan for the care of the wards of the gospel they were endeavoring to preach. One thing is absolutely true. That is, the almost monastic habits of life being formed by them, superinduced and encouraged by the bent of John Wesley's mind, were counteracted by the benevolent and ardent sympathies of William Morgan. He saved them from the life of a recluse and transformed all their mighty powers into agencies that should spread a living message into the regions beyond.

It need not be here repeated that the ultimate object of this club was to arrive at a personal consciousness of salvation. George Whitefield reached it in 1735. Charles Wesley and his brother John, in the order named, attained this objective point in 1738. These days mark the dissolution of the Holy Club, whose boundaries were not yet beyond the adjacent districts, and the rise of the United Society, whose limitations were destined to be the remote corners of the earth. We would emphasize the fact, that the latter conception might not have been had not that missionary spirit—William Morgan—played its part in the destinies of the Holy Club. There was no longer need for the organization. It now is possessed of a living, burning message for dying men. There was but one possible thing to do—disband in order to tell the wonders of this grace. Though sad the parting, yet they follow the pillar of cloud by day and fire by night. Oxford, so far as the Holy Club is concerned, is clear of Methodists. Had the fire burned out? No—never. God was only scattering the brands that he might set the whole kingdom in a blaze. The end has come—the old regime gives place to the new. The Holy Club is lost in the United Society, just like mist disappears in the coming of the sun. John Wesley, planning more wisely than he knew, and the bye-word of all England a century and a half ago, is now honored alongside kings, queens, priests and poets in the halls of old Westminster. McTearle tells us that there is a space in the wall on the south aisle of the venerable abbey, three by nine feet, that is filled by a massive white marble tablet. Within a sunken circle are medallion profiles, life-size, of the two brothers. Above are the names, with date of birth and death, below.

**"THE BEST OF ALL IS,
GOD IS WITH US."**

Beneath this quotation is culptured, in bold bas-relief, John Wesley preaching on his father's tomb. At the bottom is Charles Wesley's exultant exclamation:

**"GOD BURIES HIS WORKMEN,
BUT CARRIES ON HIS WORK."**
Gainestville, Texas.

WHITHER AM I GOING?
By Geo. Hare, M. D.

The Later Apostolic Age.
We now enter the life time of the Apostle John. As usual the records of the persecutions keep a live and conscientious Christianity before us. Martial's ridicule of the suffering Christians of his time is evidence by a heathen of their existence. The same observation may be made regarding

the moralizing of Epictetus. Referring to the Christians of Martial's time as "Galileans who despised the rage of their armed enemies," he thus moralizes over their steadfastness: "Is it possible that a man may arrive at this temper and become indifferent to those things from madness or from habit, as the Galileans?" * * * Let this preparation of the mind (to die) arise from its own judgment and not from obstinacy, like the Christians." There were then seen in those days steadfast Christians under sufferings. Pliny's descriptive summary demands an allowance from the critics of time sufficient for expansion and influence of the Christian religion. Time must be given long enough precedent to Pliny for the sound of the preaching of Christ crucified to reach the provinces on the shores of the Euxine Sea, and still more time for the ridiculed doctrine of a crucified Savior to turn the world of heathendom there upside down.

While the apostle John was yet living the Emperor Domitian learned that there were a people who worshiped Christ as God, but who would not worship either his statue or pagan gods. He instituted a general persecution of Christians all over the Roman empire; some were put to death, some banished, others suffered by the confiscation of their property. By this time the Christian Church had found adherents in the highest ranks of society. Flavius Clement, a cousin of the Emperor, and who held the office of Consul in Rome, having embraced the faith, was tried and sentenced to death. Domitilla, a lady of high rank, was sent into exile to the Isle of Portia, where she died. This suggests the remark that the Christians of Rome were not annihilated by Nero, the fiendish dragon let loose among them, though many were devoured. Sufficient are still found here and elsewhere to call forth the utmost efforts of another Emperor to frighten and slay. But the desperate antagonism and wrath of man turns now into further testimony to the inextinguishable blaze of Christianity throughout the Roman empire before the last of the apostles had yet passed away.

The Churches in Rome and Corinth are conspicuous in all those early ages. The next year after the termination of Domitian's reign Clement, Bishop of Rome, writes to the Church in Corinth a letter, which is one of the two earliest writings of the apostolic fathers that have come down to us. It was sent about the year 96 A. D., in the name of the Church of Rome, in order to pacify contentions which were prevailing among the Corinthian brethren. The concluding portion of it is a prayer which has only lately been discovered. The verity of the ancient tradition is obvious, which said that Clement was personally acquainted with one of the apostles, living so long as he did in their time.

The apostle John is abiding at Ephesus, to which he had removed a little previous to the destruction of Jerusalem; and the Church of Hierapolis in Pisidia buries the remains of Philip the apostle.

Of course it had been known that there were Christians in Antioch previous to the arraignment of their Bishop Ignatius before Trajan. He was said to be very diligent in the exercise of his eldership; but it is not customary to raise a raw convert at once to the office of elder in a Church which already had a history. His history of forty years' eldership and previous private membership show the long and continuous Christianity in Antioch in apostolic days. Evodius had followed Peter in the oversight of this Church, which gives it, like its sister Church of Corinth a continuous history from its early visitations by the apostles. The circumstance of Saturnin, a gnostic at Antioch, troubling the Church here in the later apostolic days, would of itself give the Church entry.

(To be continued.)

BE CAREFUL HOW YOU BUILD.

It is not enough for a man to build a ship so that it looks beautiful as it stands on the stocks. What though a man build his vessel so trim and graceful that all admire it, if when she comes to be launched she is not fit for the sea, if she can not stand stormy weather, if she is a slow sailor and a poor carrier, if she is liable to founder on the voyage? A ship, however comely she may be, is not good for anything unless she can battle with the deep. That is the place to test her. All her fine lines and grace and beauty are of no account if she fails there. It makes no difference how splendidly you build, so far as this world is concerned your life is a failure unless you build so that you can go out into the great future on the eternal sea of life. We are to live on. We are not to live again, but we are to live without break. Death is not an end. It is a new impulse.—Beecher.

The more we are burdened with substance the greater the shadow we cast.—Ram's Horn.

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Devotional and Spiritual

COME AND SEE JESUS.

Come and see.—John 1:16.

I would bring before you the scene between Christ and the two young men, Andrew and John, on the shores of the Sea of Galilee; how Andrew told his brother, Simon Peter, that he had found Jesus. That day's work of Jesus was a glorious haul in bringing to him as followers those two fishermen, and it was the same gospel that is to save souls to-day. "Follow me," was the command of Jesus to Philip and Nathaniel and Bartholomew, and each rejoiced that he had found Jesus.

It will be a good evening's work here if I, in the name of my Master, can persuade one soul to come to Jesus. I desire to speak to the unconverted, heart against heart, and ask you to come and look at my Savior. Come and see for yourself and accept and serve him and you will thank God that this was your birthright into the kingdom. It is not necessary that you should see Jesus with the physical eye to believe on him. There is not one in this audience who has seen the Father of his Country, who, on August 21, 1776, stood on that end of Oxford Street. On that day Washington crossed the river and stood upon the Heights over there. We believe it because we have the records. So with my Savior. Here are the records. We see Washington with the eye of faith, and you can see my Savior with the eye of faith. Yonder capitol is no more a memorial of Washington than this edifice is a memorial of my Lord and Savior. The sceptic might dispute the existence of Washington, but in entering that door he would be more absurd if he disputed the work and redeeming love of Christ.

Jesus of Nazareth lived, spoke, died and rose again. Come and look at one who all through his earthly career copied no one, but was original in everything. He was a Savior who, wherever he exerted his omnipotence, did it for others. Come in your weakness and trust the infinite strength of the Savior. How often we lean upon one another in our weakness. I ask you to come and lean upon his almighty strength. I ask you to come and see Christ as your elder brother. He went among the poorest, the lowliest and the most sinful. The sick gathered about and the children ran to him. People crowded about him and fell at his feet and shed tears of penitence. I would that some of you might weep tears of penitence to-night. He has infinite pity and will save any one who will ask him in faith.

I ask you to come and see the infinite Son of God in his infinite strength and compassion. His words are apples of gold in baskets of silver. He spoke with logic and force, and his words will never pass away while the world lasts. In all my long pastorate among you here I never could have gone into some homes of sorrow if I could not have told you of the infinite love of the Savior. No sceptic can deny the existence of a Savior who planted such a system of salvation upon the earth as he did. Words will not save. You and I were sinners under condemnation. One thing more needed to be done for you and me. It is a faithful saying and worthy of all your acceptance, that Jesus came into the world to save sinners. Example would not do it. Paul put the gospel into five words—Jesus died for our sins. If I had my life to live over I should preach from but one text—Jesus died for me. Accept and love him. You may ask, Why do you come here to preach that old message? It is old, and I thank God that it is. So is that sun that shone to-day for the first time in seventeen Sabbaths. May

God smite this pulpit when it ceases to preach the gospel of salvation and almighty grace.

What can Jesus Christ do for you? That is the great question. He invites you to come to him and trust him. If any one in this church will obey and serve Christ one week and not find himself or herself a better man or woman I will surrender my message.

I wish you to believe in Christ's transforming power. You see it in Paul's transformation from a hard-hearted persecutor of Christians to a devoted follower of Christ, ready to lay his head upon the block outside of Rome and die for his cause, saying, "I know whom I have believed." It will not be long before my last hour will come, and I want to swing out into eternity with my loving Savior. I ask you if you have accepted Christ, and if not, why not? Probably it is because you know that Christ abhors sin, and you are not ready to give up your favorite sin. There are thousands of people that are held by some one or more besetting sins. Perhaps some of you here have the fear of man, are afraid of ridicule. Cowardice keeps many from Christ. You say you live a moral life before your neighbors and pay your obligations. I am glad of it. Such morality is commendable, lovable, but you reject that Savior. There is salvation through no other than the pardoning love, grace and strength of Jesus Christ. This Book distinctly places you outside until you come in through that open door. Morality does not go deep enough to anchor you. You need more than that. You need Christ. Do not say I am harsh. If any here is swinging into eternity on a spider web I want to break it.

My immortal friend, if I should meet you at the judgment do not charge me with not warning you. Come and see my Savior. Perhaps it is your old mother's Savior, who now has her head pillowed upon his breast, or your boy's Savior, who is now in his keeping. If you want to see them go where they are. Life is short. Do not lose an hour. Come, come, come and see that Savior and accept him to-night.—Rev. Theodore L. Cuyler, D.D., LL.D.

THE USE OF SUNDAY IN THE SUMMER TIME.

This is an exceedingly practical subject. The desertion of the church in the summer time by numbers of people is having a discouraging effect, which lingers along until late in the fall. The winter's work is scarcely well in hand before spring comes, and the congregation begins to talk of the summer let-down. If by any means the services in any particular church can be kept anywhere near their normal condition during July and August, large progress is assured for the rest of the year. The excuse most commonly made is the bitter toil of the workingman, which indisposes him for religious worship. But the Church which ministers to this workingman most of all manages to get him up early on Sunday to go to mass, and does not seem to have any particular trouble in keeping its services crowded with worshippers in the slums of the cities. The difficulty to-day is not with this man, worn out with his daily toil, but it is with the great middle class and the well-to-do. Many people who can take a day off now and then, and who can take summer vacations, are using the day for all kinds of recreation. The great mass of pleasure seekers on Sunday then are not toil-exhausted workingmen, but the comparatively well-to-do. The great danger in Sunday pleasure seeking is the seeking for that which is less refined, and which in a short time

will drive out the religious spirit. Some summer resorts and pleasure grounds—for these are the thronged places, while the woods for which the Sunday plea is made are deserted—are positively hostile to goodness of life and purity of thought. What wonder, after a summer away from attendance upon Church services, they should seem tame and uninteresting in contrast with the stir and glitter of the pleasure-spent Sabbaths! But it is in the effort upon the everyday thought of looking forward to Sunday as a recreation day that the most harm is done. A man through this has no uplook and outlook to God; he loses the power of the spiritual vision, and thinks and lives in a lower sphere of life. When real trouble and disaster come to him, he has no strong hope in Christ to console him; the higher and greater joy of the life hid with God has been subordinated to a lower which has lasted only while being experienced and often leaves a bitter taste.—The Advance.

Find that which you would lay down your life for, and you find that which will hold your soul in life forever and ever. Find it in the present, and the light of your discovery will fall back across the past and reveal the deathlessness of every noble soul, and forward into the future to reveal how no one of such souls could live on alone, but must live in the likeness of him who said, "I, if I be lifted up, will draw all men unto me"—Augustus M. Lord.

A RULE FOR HAPPINESS.

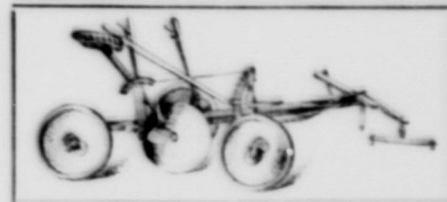
Make a rule, and pray to God to help you to keep it, never, if possible, to lie down at night without being able to say, "I have made one human being at least a little wiser or a little happier or a little better this day." You will find it easier than you think, and pleasanter. Easier because if you wish to do God's work God will surely find you work to do; and pleasanter, because in return for the little trouble it may cost you or the little choking of foolish, vulgar pride it may cost you, you will have a peace of mind, a quiet of temper, a cheerfulness and hopefulness about yourself and all around you, such as you never felt before; and, over and above that, if you look for a reward in the life to come, recollect this: What we have to hope for in the life to come is to enter into the joy of our Lord. And how did he fulfill that joy but by humbling himself and taking the form of a slave and coming, not to be ministered to, but to minister and to give his whole life, even unto the death upon the cross, a ransom for many. Be sure that unless you take up his cross you will never share his crown; be sure that unless you follow in his footsteps you will never reach the place where he is. If you wish to enter into the joy of your Lord, be sure that his joy is now, as it was in the Judea of old, over every sinner that repenteth, every mourner that is comforted, every hungry mouth that is fed, each poor soul, sick or in prison, who is visited.—Charles Kingsley.

THEY WORSHIPED TOGETHER.

In the cities of the South before the war the whites and blacks occupied the same church building, and in many instances worshiped together. Those servants who were not detained by household duties in the morning of the Sabbath occupied the capacious side galleries, the white choir occupied the front. The colored people worshiped in the body of the church in the afternoon. The slave heard the gospel from the same lips as his master, and was much better instructed in Bible truth and Bible ethics than, as a rule, the freedman is now. The writer had charge of a church in the far South in ante-

TEXAS IMPROVED (HAWKOCK) DISC PLOWS

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Lightest Draft and Strongest
Takes Any Hard Ground.
No Jumping.
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bellum times in which there was a large colored membership in connection with the white. On Sabbath morning there was a good representation of the blacks in the side galleries. They had a large choir of their own which sat at right angles with the white choir, and joined heartily in the choral service. A number of them used notebooks; we do not say that in every case they were right side up, but some of them seemed really to understand the notes.

Once a month we administered the communion to the colored members and baptized their children. We married a number of them, and my failure to observe the legal requirements of matrimony was made the subject of discipline. Every two weeks we met their leaders, who reported any cases of moral delinquency or any departures from Christian consistency among those under their special charge.

These colored members contributed several hundred dollars annually to the support of the Church. They did it without solicitation, and would have considered themselves insulted had they not been allowed to do it. Many of them had the opportunity weekly to make a little money for themselves, and as they were at no personal or household expense it was clear gain, and they dispensed it freely.

A number of them could read and write. The law, indeed, prohibited instruction in these rudimentary branches, but it was largely a dead letter. In many homes the mistress or older children taught the servants. The writer has in his possession several letters received from colored members of his charge after he left, which he prizes among the most precious souvenirs of his ministry.—Richmond Advocate.

THE STILL HOUR.

Take away from us all anger and wrath and bitterness, all clamor and evil speaking. Let thy spirit so rest upon us that from this hour we may be kind to each other, tender-hearted, forgiving one another, even as God for Christ's sake hath forgiven us!

SUMMER ATHEISM.

Do not leave behind in your home Church your religious responsibilities. I sometimes think if the angels could look into our empty city churches in the hot mid-summer months they might see, piled around the walls, bags and bundles, marked "Mr. So-and-So's Religion" to be left till called for, or "Mrs. Blank's Church Duties" to be claimed in the fall. Meanwhile, what are Mr. So-and-So and Mrs. Blank and their families doing? Here in the winter you may see them with quite remarkable regularity in their pews, but there in the country for four and even six months in the year the Church and religion are never thought of. And what is the result? I will not speak of the immediate results upon themselves and their families; for that they must answer before a higher tribunal. But it is the effect on the country districts and the people there that is so disastrous. It is absolutely demoralizing to the country Church if the city man presents Sabbath after Sabbath the spectacle of Sunday desecration. If he and his guests use that day for purposes which make church-going mockery, is it likely that the young

man or woman living in that parish is going to have a particularly high idea of the obligations of the Lord's Day? Still less will the countryman think of his Church, if he knows that the city man who so openly avows God's house in the summer is in the winter a reputable member and perhaps office-bearer in an influential city church. More of the decadence of church-going in the country districts is due to this godless example of summer visitors than any of us are aware of. So, far from being a blessing, the advent of the city boarder is often a curse to many a quiet country village.—Christian Intelligencer.

It contributes greatly toward a man's moral and intellectual health to be brought into habits of companionship with individuals, unlike himself, who care little for his pursuits, and whose sphere and abilities he must go out of himself to appreciate.—Nathaniel Hawthorne.

THE DAY'S DUTY.

Happy he who at the day's end can say, "I have done something to-day." The heathen poet sings, "A master life that man must live, and joyous, who can justify see at full of each successive eve. I have lived to-day." He said it of a life of pleasure, but it is truer as truly said of a life of duty. And not unworthy of the theme has a Christian man sung in our times:

"Duty done is the soul's freestone,
Best who keeps that angle wide."

And such "duty," as another sings, "is a path that all may tread." The ordinary day's work is honored and sanctified by it. * * * And surely still more true is it of some piece of work done for Christ's sake, and Christ's only. To have seen a fallen brother regain his feet; to have trained a little child; to have watched a sick one through to the end; above all, to have stood by and prayed and spoken while a soul passed out of darkness into light—that is a consummation, a fact accomplished, over which too many praises can never be sung.—R. W. Barbour.

CHANGE

Quit Coffee and Get Well.

A woman's coffee experience is interesting. For two weeks at a time I have taken no food but skim milk, for solid food would ferment and cause such a pressure of gas and such distress that I could hardly breathe at times, also excruciating pain and heart palpitation and all the time I was so nervous and restless.

"From childhood up I had been a coffee and tea drinker and for the past 20 years I have been trying different physicians but could get only temporary relief. Then I read an article telling how some had been cured by leaving off coffee and drinking Postum and it seemed so pleasant just to read about good health I decided to try Postum in place of coffee.

"I made the change from coffee to Postum and such a change there is to me that I don't feel like the same person. We all found Postum delicious and like it better than coffee. My health now is wonderfully good.

"As soon as I made the shift from coffee to Postum I got better and now all of my troubles are gone. I am fleshy, my food assimilates, the pressure in the chest and palpitation are all gone, my bowels are regular, have no more stomach trouble and my headaches are gone. Remember I did not use medicines at all—just left off coffee and drank Postum steadily. Name given by Postum Co., Battle Creek, Mich.

Send to the Co. for particulars by mail of extension of time on the \$7,500.00 cooks contest for 735 money prizes.

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Secular News Items.

State News.

George Albert Ingles, a well known engineer on the International and Great Northern Railroad, after an illness of over a year, died in San Antonio Sunday of enlargement of the spleen. He had resided in San Antonio fifteen years, having come here from Galveston.

Professor William D. Gibbs, director of the Texas experiment stations and dean of agriculture in the Agricultural and Mechanical College, has been called to the Presidency of the New Hampshire State College of Agricultural and Mechanical Arts, located at Durham, New Hampshire. Prof. Gibbs came to this institution from the New Hampshire College one year ago, where he held the position of professor of agriculture and director of stations, and that the Board of Directors of that institution have seen fit to call him back as the executive head of that college, proving how highly they esteem him.

Messrs. J. R. Stinson, W. J. Roshorugh, Sr., and C. N. Fletcher of Marshall, through their attorney, F. H. Prendergast, filed a petition in the District Court Saturday for the purpose of contesting the prohibition election held in this county July 10. The contestants seek to set aside the election on the ground that certain persons who were interested in defeating prohibition paid to the tax collector the poll taxes due for 200 voters for the sole purpose of qualifying said persons to vote against prohibition, who would not have voted if their taxes had not been paid for them. This case will be tried at the August term of the District Court. County Attorney J. M. Gardner was named as the contestee.

Hardy Johnson, the last negro arrested on suspicion of the attempted assault upon Mrs. Hamilton, and who was positively identified by her as the guilty party, has proven an alibi and been released, a number of most reliable white men having testified that on the day of the attempted assault the accused was at work for one of those gentlemen on his farm near Mertens, in Hill County.

The Sunday closing law was strictly enforced Sunday in Galveston for the first time in many years. Several arrests were made for violating the law.

The Internal Revenue Commissioner states that the revenue law is being violated in Texas by the tobacco dealers. A circular on the subject has been sent out from Austin.

Captain J. R. Franklin, who has been associated in the capacity of representative of a large wool firm in Boston for more than twenty years, traveling in Texas, has just returned to Fort Worth from making a trip through the leading sheep growing districts in Texas, among them San Antonio, Saunders, Kerrville, Spofford Junction, Del Rio and Comstock, and at each he found great quantities of wool, either marketed or in warehouses. Captain Franklin estimates that the total wool clip in Texas this season will reach in the neighborhood of 10,000,000 pounds, which is much less than it formerly was before the year 1884, when the aggregate output reached all the way up to 22,000,000 pounds in the State.

The Carnegie library building at Bryan is completed and will be turned over to the trustees in a few days. The electric light fixtures have been put in and are beautifully artistic. There are forty-eight globes in use in the building. The handsome shelving for the books has been completed. The building is two stories, colonial in style of architecture and one of the handsomest in the State.

In view of the fact that last week the daily papers contained a report sent out from Dallas which stated that Hon. Pat M. Neff was a candidate for Railroad Commissioner, a reporter called on Mr. Neff and asked him if there was any truth in the report, and he promptly replied: "I am not and have never been a candidate or even a probable aspirant for Railroad Commissioner. I do not know how my name happened to be connected with this place. Since the Legislature adjourned I have studiously reversed myself to the practice of law, and the idea of making the race for Railroad Commissioner never even suggested itself to me."

General News.

That great journal, the Daily News, of London, has adopted a new policy.

Oil Cure for Cancer.

The Dr. D. M. Bye Co. report the discovery of a combination of soothing and balsam oils which readily cure all forms of cancer and tumor. They have cured many very bad cases without pain or disfigurement. Their new books with full report sent free to the afflicted. Dr. D. M. Bye Co., Box 462, Dallas, Texas.

in refusing all advertisements of alcoholic liquors, and has also proscribed the publication of betting and turf news. It has, since then, begun a new era of amazing prosperity, and the proprietors trust to have the increased and enthusiastic support of all friends of national righteousness.

The demonstrations in England in opposition to the recent Educational Bill (which uses the public money to sustain schools that are practically sectarian) are the most immense that we have known. At the gathering at Hyde Park, to protest against the measure, the gate entries showed the entrance of 149,972 people. And yet the government takes no heed of the popular protest.

The Turkish cruiser, "Medjidie," the first warship ever built in the United States for Turkey, was launched last Saturday at the Cramps' shipyard in Philadelphia in the presence of a large gathering of diplomats, foreign and American naval officers, and prominent citizens of Philadelphia. The building of the "Medjidie," which is of the protected cruiser type, was the result of a visit paid to this country in 1900 by Ahmed Pasha, Chief Engineer of the Ottoman Navy, who came here to examine the American system of naval construction.

The members of the Mexican Monetary Exchange Commission, which has been meeting in Germany, have been much encouraged by the warm reception they have met with from the German Government. The Commissioners confidently expect that Germany will give the propositions advocated by the Commission as strong a support as did London, Paris, and The Hague.

The "Queen," the first ocean going passenger turbine ship, and the largest vessel ever fitted with rotary engines, has been making successful trips across the English Channel. The throbbing motions which accompany the working of the pistons in ordinary engines are banished, and the absence of vibration proves a boon to travelers who dread the trans-Channel trip.

The Chicago Tribune has compiled and published the statistics of lynchings in this country for the first six months of this year, footing up a total of forty-six. Of these, forty were negroes, and six whites; and forty-one occurred in the South, and five in the North. Of the whites lynched, there was one each in Florida, Montana, West Virginia, and Wyoming, and two in Missouri. The lynching record, as given by States, is as follows: Alabama, 1; Arkansas, 3; Delaware, 1; Georgia, 6; Illinois, 2; Louisiana, 5; Missouri, 4; Montana, 1; Tennessee, 1; Texas, 4; West Virginia, 1; Wyoming, 1; Mississippi, 11; Florida, 5.

The United States Signal Corps is to erect and equip a system of government wireless stations in Alaska. The first station will be constructed at Fort Davis, Nome; the second will be established at Safety Harbor, while a third wireless post will be placed at St. Michael's. It is the intention finally to connect the Alaskan system with Puget Sound by a submarine cable.

The commutation by the German Kaiser of the sentence passed on Naval Ensign Hussner, who murdered an artilleryman for neglecting to salute him, has caused a storm of indignation throughout Germany. The commutation of the well-deserved punishment is regarded in Germany as a practical acknowledgment that the Kaiser believes that the officers of the army and navy should not be punished for offenses committed against the common people. This intolerant spirit displayed by the imperial Commander-in-Chief of the army faithfully imitated by the officers under him, is having the effect of greatly swelling the ranks of the Socialists.

The Russian Ambassador in London has refused to receive a petition presented by the Catholic Herald, with a request that it be forwarded to Washington, calling attention to the "incrossing outrages on Negroes," and urging the Russian Government to make strong representations against the inhuman practice of lynching. The Russian Ambassador declined to transmit the petition—which now goes direct to St. Petersburg—on the ground that it is outside of his powers.

Two small gunpowder magazines situated in the midst of the cottages of fifty mill operatives exploded, killing more than a score and injuring nearly fifty persons. Half a dozen men who were loading kegs of powder from one of the magazines were blown to pieces. Four boys, 200 yards away, were killed by the concussion, and fourteen frame houses within a radius of 100 yards went down as though they had been built of cards. Seven of these houses immediately caught fire from overturned stoves and were destroyed.

According to the Chicago Record-Herald ten of the Southern States are shown to have local option laws, under which, apparently, a majority of the

counties or cities, as the case may be, have adopted total prohibition and many others have put stringent restrictions on the sale of liquors. The figures for the total number of saloons in the Southern States as compared with New York, which are furnished by Secretary Alonso E. Wilson, of the Prohibition State Committee, tell well the story of progress. Fourteen Southern States, with a combined population about 20,000,000, have 27,000 saloons, or about one for 750 inhabitants. New York with a census population of 7,268,000, has 34,000 saloons, or one for 214 inhabitants. The explanation of this progress in the South as given by the Prohibitionist leaders is that the negroes become much more peaceable and much more easily controlled when they are kept away from liquor.

Judge Edwards, in a local court at Scranton, Pennsylvania, last week handed down an opinion to the effect that the Greek Catholic priests of the United States are subject while in this country to the discipline of the Latin Bishops. The court upheld an injunction restraining an excommunicated Greek Catholic priest from officiating in a Church in a Pennsylvania town on the ground that the Bishops of the Greek Church in Europe had directed their priests to subject themselves to the jurisdiction of the Latin Bishops. The decision is remarkable in that it seems to recognize the existence of a quasi-legal tie between ecclesiastical establishments in Europe and America.

The new battleship "King Edward VII," the largest in the world, was launched at Devonport, July 23. King Edward laid the keel plate of the vessel, March 2, 1902. The ship cost \$7,500,000. The King Edward VII. is of 16,250 tons displacement, is 425 feet long, and has 78 feet beam, and is only 250 tons greater displacement than the "Louisiana" and "Connecticut" now building for the American Navy, which are 450 feet long.

Hawaii is to be represented among the cadets at the Naval Academy, Ellis Lando, of Hawaii, having successfully passed his mental and physical examinations for midshipman, and having been ordered to report at Annapolis.

The Commercial Pacific Cable Company opened last week its entire system from San Francisco to Manila. The rate charged for dispatches from San Francisco to Honolulu will be 25 cents per word. The rates per word from other points vary from a charge of 60 cents to the Midway Islands to \$1.49 to points in Korea.

The treaty providing for the sale of the Danish West Indies to the United States is dead. Having done its part toward completing the bargain, the American Government feels secure in its position that the sale of the islands to any other power cannot be sanctioned.

The "committee on privileges" of the House of Lords has decided against the claim of William Thomas Poulett, Viscount Hinton, a former organ-grinder in the streets of London, to the earldom of Poulett, and in favor of the late Earl's son by a later marriage.

A new cross-Channel telephone between Brussels and London has been proving very successful. A number of towns in Belgium and in England will shortly be included in the service. The line, the laying of which was attended by many difficulties, is of British make, composed of four wires, permitting the establishment of two distinct circuits. The tariff is fixed at about \$2 for three minutes' conversation.

Members of the House Committee on naval affairs in the recent Congress report, upon inspection, that the Eastern navy yards are "antiquated, inefficient and extravagant." New methods and new appliances are recommended. While it may be doubted


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One small bottle of the Texas Wonder, Hall's Great Discovery, cures all kidney and bladder troubles, removes gravel, cures diabetes, seminal emissions, weak and lame backs, rheumatism and all irregularities of the kidneys and bladder in both men and women, regulates bladder troubles in children. If not sold by your druggist, will be sent by mail on receipt of \$1. One small bottle is two months' treatment, and will cure any case above mentioned. Dr. E. W. Hall, sole manufacturer, P. O. Box 429, St. Louis, Mo. Send for testimonials. Sold by all druggists.

READ THIS:

Abilene, Texas, Oct. 16, 1901.
Dr. E. W. Hall, St. Louis: Dear Sir— I suffered two years with kidney and bladder troubles, and one-half bottle of your Texas Wonder, Hall's Great Discovery, cured me entirely, and I cheerfully recommend it to all. Yours truly,
GEO. HAYDEN.



Can Cure. Does Cure. Will Cure
Chills, Fevers and all
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It is Safe, It is Sure, It is Quick
It Works While You Work.

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DALLAS, TEXAS.

whether the United States should proceed too far and too fast in the creation of a "great navy," says the New York World, "it certainly should not build or repair what ships it does have in yards to which such adjectives can fairly be applied.

A dispatch from St. Petersburg to the Cologne Gazette says the Russian authorities are reported to have notified the government at Peking that Russia will prohibit foreigners from staying in Manchuria at present, but that six years hence, when Russia has restored quiet and order in Manchuria, the country will be opened to foreigners and for free commerce.

The last surviving niece of Napoleon, the Princess Mathilda, is dangerously ill. She is well known in Paris, where for more than half a century she held one of the most prominent positions in Paris society. She always spent the summer season in her magnificent chateau of Saint-Gratien, where she is now staying. A few days ago she stumbled on a bit of carpet and in falling broke the femoral bone.

The strenuous life at Newport is making serious inroads upon the health of the young women and hence a halt has been called by their parents or guardians.

Concerning the 510 graduates of the Massachusetts Agricultural College, at Amherst, before 1897, the Boston Advertiser reports that 189 became farmers, 25 market gardeners, 23 farm managers, 22 teachers in institutions for farmers' children, 16 farm veterinarians, 11 stock or poultry breeders and 5 entomologists.

"Ball throwing I do not advise to any great extent for girls," says Dr. Luther Gulick, physical director of the public schools of New York. "It makes the clavicle prominent and destroys the symmetry of the neck, a fact every girl is likely to regret when she is older and begins to wear evening gowns."

New York City in the last two or three years has erected a large number of substantial and costly school buildings, but the need for more is constantly increasing. Last year the board of education was allowed to raise \$2,500,000, but contracts to that amount have already been made.

A proof of the change of educational ideas at Oxford and Cambridge is the growing popularity of the natural sciences. There is at the same time a decadence of the mathematical tripos at Cambridge. It has always stood first until this year, when, at a jump, it has gone to fourth place.

It is only about three years since the Dowager Empress of China loathed foreigners and everything foreign, but in that time the Chinese Court has been modernized in many ways. At a recent entertainment in her palace at Peking the Misses Yu Keng, the two daughters of an ex-Minister to Paris, danced a minuet dressed as a French peasant boy and girl. On the same evening four Chinese Princesses went through a quadrille, the Empress looking on with evident pleasure. Not so long ago a Chinese woman who dressed as a man brought lasting disgrace on herself and her relatives.

A broad general classification of the graduates of the Military Academy up to date shows that West Point has given us 1 President and 2 candidates for President, 8 Presidential electors and 4 members of the Cabinet, 29 dip-

lomatic Representatives, 21 members of Congress, 122 other Federal officers, 18 Governors and Lieutenant Governors, 85 members of State Legislatures, 121 civil and military officers of States, 64 city officials, 230 educators, 236 railroad officials, 233 civil engineers, 214 Judges and lawyers, 22 clergymen and 50 men of other professions, 268 business men, 230 farmers and planters and 172 authors.

Postmaster C. J. Thompson, of Defiance, Ohio, says a special dispatch from Toledo, was horsewhipped last Wednesday morning by Cora Prater, a colored girl. Thompson offered no resistance, but secured the names of all the witnesses to the affair. The cause for the whipping is a supposed grievance which the girl had in regard to her mail, one of her letters having been confiscated by the department. The Prater girl is the only colored person who ever graduated from the Defiance High School.

G. C. Clemens, of Topeka, Kan., a smart lawyer, secured the acquittal of a jointer last week, although the evidence against him was conclusive. Mr. Clemens ignored the testimony and in his speech to the jury related how his client did heroic work during the flood, risking his life one hundred times to rescue drowning women and children in North Topeka. When he finished the jurors were in tears and agreed quickly that such a noble soul could never have sold liquor contrary to the statutes made and provided in Kansas.

There is a wholesale exodus of negroes from Ohio, Indiana and Illinois to the Southern States. The Louisville, Evansville and Cairo gateways report that hundreds of negroes have passed through those cities in the past ten days, feeling from Northern cities, where they have been driven out by mobs. Over 250 passed through Louisville, and Evansville and Cairo report that equally as many more passed through those places. The negroes are in a state of terror, and declare they will never again venture north of the Ohio River.

WAITED 30 YEARS
For the Proper Food.

A man who was a semi-invalid for 30 years got well in about a month when he found the right food. He says: "When I was 19 years of age I had a severe attack of Typhoid fever and after almost starving to death I was left in a pitiable condition."

"My nervous system was so shattered that I had to walk with a cane for 6 months after I got on my feet and my stomach was terribly distended. This was thirty years ago and since that time I have never known health although I had tried doctor after doctor, until 6 months ago I saw an article about Grape-Nuts that impressed me so I thought I would try it."

"So I gave Grape-Nuts a trial, more as something to eat than with any idea it would help me. My improvement commenced immediately and has kept right up until now I have used 7 packages and I feel like another person. I am in better health than I have been since boyhood and am strong and contented. Grape-Nuts food helped me after everything else failed and I look on this as an evidence of the great power of proper food." Name given by Postum Co., Battle Creek, Mich.

Send to the Co. for particulars by mail of extension of time on the \$7,500.00 cooks contest for 735 money prize.

C. E. Lindsey since I had a (but things have since that time) Sunday night at sermon on "The Bishop Hendrix great occasion (Dohart was the My people and t

B. R. Warner a fine meeting True Rev. J. C. Falls, did most Rev. C. C. Davi the singing. Bot ing were well d versions and re Church—four by tized two childri vival and doctri not go by Rev. a great meeting.

J. L. White, I having a good preaching from S. Glover, of W son, of Millsap, Gordon. These I preached for me three meetings had twenty-five Church. Bro. E loved, held an ference at the b ing at Necessity, us a good founda ing was the res brethren are str as fine work as I I have done mos Saturdays and neglected to say dear old Advoc take and read th have also advise tact with to go to lege if they coul Georgetown. Pol one of the leadi South at its hea or young lady stop this side!

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In the treatment figuring, itching, se blotchy and scroful skin, scalp and blo Cuticura Soap, Oint been wonderfully so most obstinate of moors, such as had berited and contage loss of hair, granulo ous patches in the sore eyes, copper-c well as boils, carbun ulcers and sores at pure or impoverish blood, yield to the C when all other reme And greater still, wonderful record of dis-flouring humours children. The suffer Remedies have alle young, and the con Jor'd worn-out an have led to their ad homes as priceless skin and blood. Inf moors, milk crust, so rs-hes and every fo pnaply skin and se loss of hair, of inf a are speedily, permat cally cured when I suitable for childre physicians, fall.

Sold throughout the world. Name of Cuticura Soap, Ointm, is on every box. Price, 25c. Sold by all druggists. Prepared by J. C. Ayer & Co., Lowell, Mass., U.S.A.

The Home Circle

MOTHER'S MOTTO.

I give you a motto, my little child,
To take with you everywhere—
Into the play world, into the real
world
Into the world of care.

"Not the things that I like to do,
But the things that are right to do.
Not everything that I want to do,
But whatever I ought to do."

This is the way to be good and great.
This is the way to master your fate.
This is the beautiful, blessed way
That will make you glad at the end
of the day.

"Not the things that I like to do,
But the things that are right to do.
Not everything that I want to do,
But whatever I ought to do."

—Grace C. Littlefield.

GOLDEN RULE ARITHMETIC.

"Phil," whispered little Kenneth Brooks, "I've got a secret to tell you after school."

"Nice?" asked Phil.
"Yes," was the answer, "nice for me."

"Oh!" said Phil, and his eyebrows fell.

He followed Kenneth around behind the school-house after school to hear the secret.

"My Uncle George," said Kenneth, "has given me a ticket to go and see the man who makes the canary birds fire off pistols, and all that. Ever see him?"

"No," said Phil, hopelessly.
"Well, it is first-rate, and my ticket will take me in twice," said Kenneth, cutting a little corner of delight.

"Same things both times?" asked Phil.

"No, sir, new tricks every time. I say, Phil," Kenneth continued, struck with the other's mournful look, "won't your uncle George give you one?"

"I ain't got any Uncle George," said Phil.

"That's a fact. How about your mother, Phil?"

"Can't afford it," answered Phil, with his eyes on the ground.

Kenneth took his ticket out of his pocket and looked at it. It certainly promised to admit the bearer into Mozart's Hall two afternoons. Then he looked at Phil and a secret wish stole into his heart that he hadn't said anything about his ticket; but after a few moments' struggle he said:

"Phil, I wonder whether the man wouldn't change this, and give me two tickets which would take you and me in one time?"

Phil's face grew bright, and a happy smile crept over his little face.

"Do you think he would?" he asked, eagerly.

"Let's try," said Kenneth; and the two little boys started off for the office window at the hall.

"But, Kenneth," said Phil, stopping short, "it ain't fair for me to take your ticket."

"It is, though," answered his friend, stoutly, "cause I'll get more fun from going once with you than twice by myself."

This settled the matter, and Phil gave in.

"So you want two tickets for one time?" said the agent.

"Yes, sir," said Kenneth, taking off his sailor hat, "one for Phil you know."

"You do arithmetic by the Golden Rule down here, don't you?" asked the ticket man.

"No, sir, we use Ray's Practical," answered the boys; and they didn't know for a long time what that man meant by the Golden Rule. Do you know?—Selected.

A LITTLE DEAD BIRD.

The celebrated Russian novelist, Turgenieff, tells a touching incident from his own life, which awakened in him sentiments that have colored all his writings.

When he was a boy of ten, his father took him out one day bird-shooting. As they tramped across the brown stubble, a golden pheasant rose with a low whirr from the ground at his feet, and with the joy of a sportsman, he raised his gun and fired, wild with excitement, when the creature fell fluttering at his side. Life was ebbing fast but the instinct of the mother was stronger than death itself, and with a feeble flutter of her wings the mother bird reached the nest where her young brood were huddled, unconscious of danger. Then, with such a look of pleading and reproach that his heart stood still at the ruin he had wrought (and never to his dying day did he forget the feeling of guilt that came to him at that moment), the little brown head toppled over, and only the

dead body of the mother shielded her nestlings.

"Father, father!" he cried, "what have I done?" as he turned his horror-stricken face to his father. But not to his father's eye had this tragedy been enacted, and he said: "Well done, my son; that was well done for your first shot. You will soon be a fine sportsman."

"Never, father; never again shall I destroy any living creature. If that is sport, I will have none of it. Life is more beautiful to me than death, and since I can not give life, I will not take it."—Dumb Animals.

MORE THAN SHE KNEW.

She was a farmer's wife, and all the cares that fall upon the women on a farm came to her. She was busy all day milking and cooking, sweeping and mending. She had no time to engage in Church work, even if she had been able. But she felt she was not equal to it. She attended Sabbath school, but took no audible part in the lesson. She sat in church regularly, and gave freely of her butter and egg money to missions. She could not pray or speak in the women's meetings; nay, she could not find even voice enough to read aloud a text of Scripture. How could she work for the Lord, except live her life as in his sight? One day she spoke to her chore boy, a German immigrant, "William, have you a Bible?" No, he had not.

"Would you like to have one?" William thought he would. The next time she went to town she bought a Bible as a gift for William. All winter long he spent his evenings spelling out the sentences in his English Bible. When the spring communion service was held he came before the Church session for examination for membership. He was the only one who united with the Church, and the pastor and his faithful officers felt discouraged. The next year he asked for his certificate. He had obtained a position in a pork packing establishment, and was leaving for the city. "That," said the pastor to himself, "will be the end of William. He'll simply be swallowed up and drift away from the Church."

Some years afterwards the pastor attended a meeting of Synod in the city where William had gone. He remembered the boy, and went to the pastor to whose care William had been dismissed.

"I sent your Church a boy ten years ago, and I've often wondered what became of him. His name was William B.—Did you ever hear of him?"

"William B.?" exclaimed the other. "Why, sir, William B.—is my right-hand man. Were it not for the assistance he gives me, I could not preach the Gospel in South C.—today."—Presbyterian.

JENNIE'S SELFISHNESS.

Johnnie and Jennie were having a tea party.

"You can pour out the tea, Jennie," said Johnnie, graciously.

"Well," said Jennie, greatly pleased, "and I will help to the cake," went on Johnnie.

"Well," repeated Jennie, more doubtfully.

So Jennie poured out the tea, and Johnnie cut up the cake. Mamma had given them quite a large piece. Johnnie cut the large piece into five smaller pieces. They were all about the same size.

He helped Jennie to one piece, and began to eat another himself. Jennie poured another cup of tea, and the feast went on. Mamma in the next room heard them talking peacefully awhile; but presently arose a discussion, and then a prolonged wail from Johnnie.

"What is the matter?" asked mamma.

"Jennie's greedy, and selfish, too," cried Johnnie, between his sobs.

Then he cried again.

"What is the matter?" repeated mamma, going in to find out.

"Why," explained Johnnie, as soon as he could speak, "we each had two pieces of cake, and there was only one left, and Jennie took it—she took it all!"

Mamma looked perplexed.

"That does seem rather selfish of Jennie!"

"Yes it was!" Johnnie wept, "cause I cut the cake that way so's I could have that extra piece myself."—Youth's Companion.

A SLUM STORY.

The child was a boy, scarcely more than four or five years old. His parents had evidently been sent to prison, or had drifted somewhere. When found by the slum sisters in New York, crouching in the corner of a hallway, one chilly night in March, he was

but half clad and numbed with exposure to the cold.

Taken to the barracks, the waif was washed and dressed in clean clothes, warmed and fed. He was delighted with the attention that he received and particularly with his garments; so much so that when one of the sisters attempted to undress him for bed he cried, under the belief that he was about to be prematurely deprived of his new apparel.

This was very apparent when the sister attempted to teach him the words of the simple prayer, "Now I lay me down to sleep."

"I pray the Lord my soul to keep," continued the sister.

"I pray the Lord my clothes to keep," whispered the boy.

"No, not 'clothes to keep,' 'soul to keep,'" corrected the sister.

"Soul to keep," said the boy.

"Now say it from the beginning," urged the worker in the slums. "Now I lay me down to sleep, I pray the Lord my soul to keep."

But the poor little fellow was too intent upon his treasures. "Now I lay me down to sleep, I pray the Lord my clothes to keep," he said, making the same mistake as before.

"No, no; that is not right," said the painstaking sister. "You pray to God to take care of your soul, not your clothes. I'll take care of those."

"And won't you pawn them," replied the lad, to the astonishment of the sister, "and buy rum with them? That's what they always did at home when I had new clothes."

Tears filled the eyes of the slum sister, but she brushed them aside as she kissed the child. His few words of precocious knowledge had revealed to her the story of his brief life, and she needed no more to tell her of the misery of his home. Although he finally mastered his little prayer, it was with the words "I pray the Lord my clothes to keep" on his lips that he fell asleep.—New York Evangelist.

THE BEGGER BOY.

In the following story the power of kindness is beautifully illustrated:

"Go away from there, you old beggar boy! you have no right to be looking at our flowers," shouted a little fellow from the garden.

The poor boy, who was pale, dirty and ragged, was leaning against the fence, admiring the splendid show of roses and tulips within. His face reddened with anger at the rude language, and he was about to answer defiantly, when a little girl sprang out from an arbor near, and looking at both, said to her brother: "How could you speak so, Herbert? I'm sure his looking at the flowers doesn't hurt us." And then, to soothe the wounded feelings of the stranger, she added: "Little boy, I'll pluck you some flowers if you'll wait a moment," and she gathered a pretty bouquet and handed it through the fence.

His face brightened with surprise and pleasure, and he earnestly thanked her.

Twelve years after this occurrence the girl had grown to a woman. One bright afternoon she was walking with her husband in the garden, when she observed a young man in workman's dress leaning over the fence, and looking attentively at her and the flowers. Turning to her husband, she said: "It does me good to see people admiring the garden. I'll give that young man some of the flowers." And approaching him, she said: "Are you fond of flowers, sir? It will give me great pleasure to gather you some."

The young workman looked a moment into her fair face, and then said, in a voice tremulous with feeling: "Twelve years ago I stood here a ragged little beggar boy, and you showed me the same kindness. The bright flowers and your pleasant words made a new boy of me; ay, and they made a man of me, too. Your face, madam, has been a light to me in my dark hours of life; and now, thank God, though that boy is still humble, hard-working man, he is an honest and grateful one."

Tears stood in the eyes of the lady as, turning to her husband, she said: "God put it into my young heart to do that little act of kindness, and see how great a reward it has brought!"—Free Church of Scotland Monthly.

A GENUINE FAVORITE.

"I can't understand why Mrs. Day is such a general favorite," the stranger remarked, looking with puzzled eyes after the plain, poorly-dressed little woman who had just left them. "She isn't a particularly bright talker. There's nothing noticeable about her any way, yet every one I've met seems to love her."

"If you saw her half a dozen times you would understand," was the prompt reply. "She has two of the greatest charms in the world—a beautiful and sincere humility, and an utter freedom from envy. I never saw any one who was happier over other



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IT FLOATS.

people's happiness. It seems as if she has cleared herself out of the way and is utterly free to rejoice with others. She has made me understand, as no one ever did before, how the meek may inherit the earth. She inherits all the joys of other lives in our village."

It was a beautiful picture of one of earth's conquerors. There are many ways of joys—courage, patience, perseverance, high ambition—these all have their rewards. But in all the world there is no road where joy so often passes as that of the "heart at leisure from itself." The time that we might have for people, the time that we might have for God, if only self were shut from the heart.—Selected.

HE HAD A RIDE.

A boy was once walking along a dusty road. The sun was very warm and oppressive, but, as was his usual way, he stepped along quickly, thinking that the faster he walked the sooner he would reach the end of his journey. He soon heard a wagon coming and when it had caught up with him the driver reined in his horse and kindly asked the lad to ride, which invitation he gladly accepted. When he was seated in the wagon the gentleman, a good Quaker, said: "I noticed thee walking along briskly and so asked thee to ride, but if I had seen thee walking lazily I would not have done so by any means."

RIGHT SIDE OUT.

Jack was cross; nothing pleased him. His mother gave him the choicest morsels for his breakfast, and the nicest toys, but he did nothing but fret and complain. At last his mother said:

"Jack, I want you to go right up to your room and put on all your clothes wrong side out."

Jack stared. He thought his mother must be out of her wits.

"I mean it, Jack," she repeated.

Jack had to obey; he had to turn his stockings wrong side out, and put on his coat and trousers and his collar wrong side out.

When his mother came up to him there he stood—a forlorn, funny-looking boy, all linings and seams and ravelings—before the glass, wondering what his mother meant; but he was not quite clear in his conscience.

Then his mother, turning him around, said:

"That is what you have been doing

all day, making the worst of everything. You have been turning everything wrong side out. Do you really like your things this way so much, Jack?"

"No, mamma," answered Jack, shamefacedly. "Can't I turn them right?"

"Yes, you may, if you will try to speak what is pleasant and do what is pleasant. You must do with your temper and manners as you prefer to do with your clothes—wear them right side out. Do not be so foolish any more, little man, as to persist in turning things wrong side out."—Ohio Work.



Tyler College, Tyler, Texas.

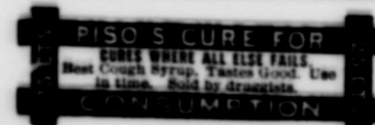
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GEORGIA

I have finished Bible in regular or again with Genesis world has ever been so scrutinized and so explained as the Bible, and its

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When that beginn say, and I have no ing, so I am utter prehend all that is pression. I find tha ning there was a C calls him in the I "God, the God."

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GEORGIA LETTER.

I have finished the reading of my Bible in regular order and now begin again with Genesis. No book in this world has ever been so studied and so scrutinized and so criticized and so explained as this, the first book of the Bible, and its mysterious utterances are still mysteries. I realize how much and yet how little this chapter tells and its first great lesson is not what it says, but what it does not say. It teaches me by its silence that there are many things I can not now discover. That it does not aim to be a scientific statement of facts; that it does not interfere with nor displace the astronomer, the geologist, the biologist or the psychologist. It may skirt the domain in which they work, but it merely skirts it. It does not propose to answer questions which a thousand large volumes have not answered and which would merely gratify curiosity. It teaches me that I should be modest in my statements as to what is scriptural and true, that I may be mistaken and speak where the book has not spoken. This first book does not say whence its revelations came, through whom, or when. I find it here; I find it has been here since men printed books; I find it was here when they began to—before the coming of the Lord; I find it was regarded as God's book as far back as sacred history goes. I can locate the Koran, the writings of Paul, and John, and Peter, of Ezra; of Ezekiel and Jeremiah, of Isaiah, but I cannot indicate the time this wonderful chapter was written. So I begin its study reverently and express my convictions very cautiously. I do not expect to find in it an exact statement of scientific truths, but I do not expect to find any really ascertained facts of science denied by it. I find, first of all, that there was a beginning. Matter is not eternal. When that beginning was it does not say, and I have no way of discovering, so I am utterly unable to comprehend all that is meant by the expression. I find that before this beginning there was a Creator. The book calls him in the English translation "God, the Good." The Hebrew calls him Elohim; the Greek, the Zeus; the Roman, Deus. Matter is neither self-existent, nor has it power in itself to arrange its particles. It is a creation, and it is under the control of a Creator. There is no spontaneous generation nor chance concurrence of atoms, nor natural selection. There is a Creator. It tells me little of this Creator here, except that he had a spirit which moved on the face of the waters. It teaches me that things, as I see them now, are not as they once were; that the poetic fancy of a flower-bedecked world springing from the plastic hand of God already prepared for man's habitation is mere poetry; that countless ages have passed since darkness was on the face of the deep and chaos reigned. This chapter does not give me an idea of the date of periods, but merely shows me that there was a succession of events and a rise from the lower to the higher. The scientists of to-day tell me that, but the poet of the ages before did not dream it was true. The theologian of past centuries did not suppose there was any great periods elapsing between the floating of a mass of lifeless matter, in the unexplored regions of space, and the world upon which God looked and smiled, but this chapter tells me what man never dreamed to be true until 100 years ago—that there were countless years which went before; that there was not evolution by its own forces, from the lower to the higher, but that God's spirit moved on the face of the waters, and before the sunbeams kissed the flower there was light which wrapped the chaos round. It tells of a time when waters swept over the face of the earth and there was no tree nor flower, and I find all around me proofs of the fact that before the seed sprang forth into being, there was a sea covering the spot where now the oak, centuries old, waves its boughs.

It tells of a time when there was no life and the very granite on which I tread tells the same story; and it tells of an age when nothing was living on earth, but when fiery heats and boiling seas were in wild conflict. The strata about me tells of great upheavals, great depressions by terrific convulsions. It tells of how, in God's good time, before the fish glided through the waves now gathered into their places, and dew drop and nice showers fell; that God interposed again and then that which could support life came into being; and then it tells of how the animal creation moved upward to the higher, until at last the world in its beauty, with rippling rill and limpid river and

blue-capped mountain and smiling valley, but not peopled by rational souls, stood in its lonely loneliness.

It tells me how God was at work everywhere and movement toward the highest ever continued until at last man appeared. Here there is and has been no conflict between this record and modern science, but now the battle is joined and I am forced to choose between the contestants.

I find modern science telling of a poor, undeveloped beast, who is, by slow gradations taking the features of the lowest and most degraded form of manhood; a being so disgusting, so horrible in his aspect and character, that I flee from it in terror and abhorrence. I find in the Bible the story of a being who, after all the ages have passed, has received from the hands of God his final touch, beautiful, gifted, highly endowed, with a fair companion by his side in a garden, lovely beyond compare. I find no proof from book or stone that the scientist is right. He has found evidences of progress and of advancement up to this point, but now he stops in sad amazement, and says there is a great gap here. He can not cross it. He can not answer my question. Revelation does. Man is not the product of natural selection; he is the creation of God. Whatever in God's order was evolved before man found himself in Eden's bowers, he was God's masterpiece. I do not ask how he was made, but I simply say he was made, and made in God's image. He did not rise to where Adam was by slow evolution, but, alas! fell to where mankind are now, by a sad disobedience. This is what Jesus believed and Paul taught, and what no science has ever given us reason to doubt.

GEO. G. SMITH.

Macon, Ga.

RUNNING THE GOSPEL NET.

Rather a peculiar subject. But from a Methodist standpoint, in revival work there is material not only for an article, but a sermon, especially on the difficulties in the way in running the "gospel net."

The Lord Jesus said something about the net, and any one who has witnessed the running and hauling of a fish net on the coast knows how it is done. A little boat is used, on which the net is folded, then carried out a considerable distance from the shore. Then one man gets out with one "staff" to which one end of the net is fastened and placed on the bottom. The boat moves on, and the folds of the net drop off the boat into the water until all the net is in place. Then the boat is anchored, and another fisherman takes charge of the other staff, which now rests on the bottom. Both men now start for the shore, dragging the net. The weights that are on the bottom line and the corks that are on the top line keep the net to the bottom and to the top of the water, so that fish cannot pass under or over the net.

Usually there is no obstruction on the large territory over which the net is drawn. No snags, logs, rocks, or anything to hinder a successful round-up at the shore, to which the net is drawn. Jesus taught his disciples that the kingdom of heaven was like a net cast into the sea, and gathered of every kind. But now, when we undertake to run the gospel net, we meet many difficulties in the way, such as snags, rocks, logs, turtles, snakes, in fact almost anything that can be mentioned, are ready to obstruct the gospel net in a successful round-up. Two men can run out the gospel net very well until the round-up is to be made, or, in other words, when you wish to land the net, i. e., when the Church workers begin to go into the congregation, where you find all kinds of obstructions which none but the strongest workers can face. Many of these will neither be caught in the net nor get out of the way. They will not kneel or bow their head, they are as bad as a snag, or worse, for the net must be drawn over them. Such characters will plant themselves in conspicuous places where they can have as much influence as possible. Yet they claim to be "Christians," but would not help you one lick, and they, with the little ones, will challenge you for Scripture for thus running the net. There is another—men and women deploring so much excitement among the young people. And the net has to be drawn over their heads. All fishermen know that the net must be kept on the bottom to make a successful haul and round-up.

Next you meet the idiotic wax cutters, who have not a serious thought about themselves or a favorable opinion of your work, for they are not of your kind. But such people are to be pitied. Often you strike those who are like the old mud turtle—ready to snap or bite you, ready to cut through the net when approached on the subject of religion, and do you all the damage possible. Often we run such back and find them to be old apostates who have forgotten that they were purged from their old sins. You meet the skeptics, who will laugh in your face and denounce the whole thing. Yet he

is there, we suppose the devil sent him. Then we have the beautiful critic, who finds fault with everything, especially with the way you run the net.

Well did Jesus say, wait till you be endowed with power from on high. Christian courage to run the gospel net. It strikes me, if I were a preacher in revival work, when all these obstacles present themselves, I would do like we did in the late war—"shell the woods and the new territory we were about to enter." Not to personate, but throw solid shot into the ranks of obstacles. It is written, "Resist the devil and he will flee from you." This would give timid workers courage in the congregation and in the meantime obstacles would not be near so bold, and many might consider what they were there for, when the preacher was bold enough to point out all such characters. We can't keep them away, neither do we wish to; but we want them to know that we know they are there, and for what purpose they came.

J. C. PALMER.

Duffau, Texas.

TRIP THROUGH CHINATOWN AND THE ITALIAN QUARTERS OF NEW YORK.

Probably some of the readers of the Advocate would like to know something about the life these people live in this great Eastern city, so I will tell you what I saw when I went through their quarters.

The Italians live in a very small portion of the city, only occupying two or three narrow streets for several blocks, and are crowded like sardines in a box. Chinatown occupies only one street, which is shaped something like an S; they are not quite so crowded there.

As I was going through the Italian quarters I saw a group of newsboys and bootblacks collected at one end of the sidewalk in a small, public resting place, and I went over to see what was the matter. In the middle of the crowd were several boys at some game of gambling. One boy would throw up three or five pennies, and according as most of them fell, heads or tails up, he or the others would get the money. Wherever there was a bit of the room the smaller boys would be throwing dice for beans, marbles, or anything they could get hold of, or trying to play some game. I asked a little bootblack how much he made a day, and he replied 42 cents, but from

his appearance it did not look like he made but a very few cents.

The principal things they eat are vegetables (especially green things, such as lettuce), stinking cheese and dirty bread, nearly all of which are sold by old women who sit on the sidewalk with their tables and baskets full of what they have for sale. I saw only one or two stores, and one of them was a saloon, although a policeman told me there was very little drinking among them. They eat very little meat; I suppose it is because it costs so much.

I heard an old man tell his little boy to go to a grocery store and get a penny's worth of salt. A penny looks as big to them as a dollar does to us. The Chinese are fixed up a little better than these; they have several stores and their quarters are cleaner. At their stores they have Chinese silks, fans, canned goods and other things from China.

I did not see any Chinese women and only a few children, but I could see groups of Chinamen sitting around smoking and talking and seeming to be enjoying themselves, and here and there a Chinaman sitting off in a corner smoking his opium pipe, which is a small pipe with a large, long stem. I heard a school boy say that the way the Chinese name their children is to go in the kitchen and knock a tin vessel off the shelf and whatever sound it makes to name the child accordingly. This rule will mighty near hold good with the names I saw over the stores. This is a sample:

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the com-arry with m much ance. It satisfac-up always s needed. cleanser.

ing the worst of every-ave been turning every-side out. Do you etally ngs this way so much, ma." answered Jack. "Can't I turn them may. If you will try to a pleasant and do what You must do with your tanners as you prefer to clothes—wear them right not be so foolish any an, as to persist in turn wrong side out."—Ohio



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

Published Every Thursday at Dallas, Texas

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

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

SUBSCRIPTION—IN ADVANCE.

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INFORMATION WANTED.

The editor of this paper and Rev. G.
W. Owens were in the rotunda of the
Capitol at Austin about the middle of
June last, and a gentleman handed us
a five dollar bill to be put to his credit
on the Advocate books. We took the
money, came back to Dallas, but his
name slipped both of us and we have
not been able to recall him. So he has
not yet gotten credit for that five dol-
lars. If this note passes under his
eye, will he be kind enough to recall
the incident and drop us a card with
his name? If so we will take it as a
favor.

WRECKS BY THE WAY.

"Wrecks By the Way and How they
Came" is a most interesting pamphlet
recently issued by Rev. C. L. Ballard,
of Sherman. It is a treatise on apocry-
phal, thoroughly considered from a
Scriptural standpoint. The booklet
will do good because it points out the
dangers incident to Christian life and
shows how they may be avoided.
Young people, especially, ought to
read and ponder it.

A LAYMAN'S VIEWS OF BAPTISM.

"A Layman's Views of Bible Bap-
tism" is a neat little booklet written
by H. B. Grant of Louisville, Ky. It
is a succinct argument based upon the
Scriptures in support of water bap-
tism as an act rather than a mode.
The argument is clear, concise and
convincing, and it is written in such
style as to be easily read and under-
stood.

We are in receipt of a sprightly lo-
cal option paper called "Local Option
Optic," edited by Rev. W. W. Watts
and Rev. A. J. Holt, of Nacogdoches.
Bro. Watts is a vigorous opponent of
the saloon interests on all parts of the
ground and he is putting in some tell-
ing blows in this paper.

Bro. H. H. Parks, of Kennedale,
Texas, recently aided his pastor very
materially by making a canvass for
new subscribers following a revival at
that point. Rev. R. C. Armstrong
aided the pastor in the meeting and
the pastor was called away as soon as
the meeting closed. Bro. Parks then
took up the work and placed the Ad-
vocate in seventeen homes where it
had not before gone. This he did in
less than a day's time. He has the
sincere thanks of the Advocate. This
is an excellent way to make the re-
sults of a meeting abide.

EDITORIAL BIRDSHOT.

The sweetest kernel is often found
in the hardest nut.

Christianity is not stern law, but
tender compassion and love.

Religion is not only a thing of the
heart, but it takes in the head also.

It was not justice that inspired the
gift of Christ to the world, but it was
wonderful love.

The sharpest thorns often hedge in
the most beautiful flowers that greet
our eyes and olfactories.

The most delicious specimens of
fruit are generally found on the top
limbs, where the sun and the air have
free play.

The man who does the least for the
uplift of humanity is usually the one
who finds most to criticize in the work
of the Church.

Christ only lived three years of ac-
tive life in the prosecution of his
work, but he compressed enough of
thought and energy into those years
to give the world something to think
and talk about during all the subse-
quent centuries.

A SUNDAY AT PROCTOR.

I did think that during August I
would not do any outside work, but
there is no rest for an editor. So last
Sunday I boarded the Interurban in
company with Bishop Key and ran
over to Fort Worth. The Bishop is in
good health and is looking rather ro-
bust. He came to Dallas and went
over to Fort Worth to meet Mrs. Key
on her return trip from Colorado. He
is most excellent company, and I
would rather visit him or travel with
him than anybody I know. As we
passed Polytechnic College we saw the
new building looming up in fine shape.
The walls are completed and the roof
is going on. It is built of a yellow
colored brick and looks well. When
finished it will change the whole ap-
pearance of things on College Hill. At
Fort Worth I took the Frisco road for
my destination. Since this excellent
system took hold of this road, it is
now one of the best in the State in its
time and accommodations. The coun-
try along this line of travel is a fairly
good farming section, grass, corn and
cotton are growing luxuriantly. There
have been good seasons and the crops
are all promising. After I passed
Granbury I did not expect to see much
cotton, but it is very abundant all the
way along. I passed through Erat
County, of which Stephenville is the
seat. They now have local option and
the saloons have hid themselves
away. Eugene Moore, with his paper,
wrought nobly in this behalf. But peo-
ple can afford to suffer for a righteous
cause. About dark I reached Proctor,
120 miles west of Dallas. It is in the
sand country, but the soil is good. It
is a small town of more than two hun-
dred people. They make up a quiet
and orderly community. They have
prohibition without having local op-
tion. They are the sort of folks who
will not tolerate a bar-room, and the
whiskey people at a distance have too
much sense to undertake to put up a
saloon in Proctor. Rev. J. C. Carter,
our pastor, met me at the train and
gave me a cordial welcome. Soon I
was installed in the cozy parsonage
with Brother Carter and his family.
They know how to entertain a tired
preacher. But the Church bell rang
and I was informed that I had an ap-
pointment. The house was well filled
and we had a pleasant service. A good
night's sleep followed. Sunday morn-
ing the new church was to be dedi-
cated, and this was the real object of
my visit. The people came in from
far and the house was crowded. Many
could not get inside. The house is a
good frame structure, well built and
neatly furnished. It was out of debt.
We had a great service, and at the
close the edifice was presented for ded-
ication. We used our beautiful form
and set it apart to the service of Al-

mighty God. In company with Rev.
T. S. Ewell, a popular local preacher,
I dined with Brother and Sister Luker.
He is a brother of Rev. J. B. Luker, of
the Texas Conference. Brother Ewell
is now an old man. He went out into
that country when it was on the dis-
tant frontier. He was among the ear-
ly settlers and he preached all over
that land when he had to carry a re-
volver and Winchester for fear of the
Indians. He had many narrow es-
capes. He is a man of good education,
a fine preacher, popular with all the
people, but never joined the Confer-
ence on account of feeble health. Nev-
ertheless he has done nearly as much
hard work as an itinerant. He still
fills many appointments. The preach-
ers all love him and the people hear
him gladly. He knew that country be-
fore there was a house where Proctor
now stands. So he came from his
home, near Dublin, to be at the ded-
ication. His recollection goes far back
and takes in men and matters in the
long past. He has promised to write
some reminiscences for the Advocate.

At night we had another large con-
gregation and I again preached to
them. It is a pleasure to preach to
such an appreciative people. I spent
the night in the comfortable home of
Brother and Sister Tunnell, two of our
devout Methodists. Early Monday
morning I boarded the train for home.
On the way I fell in with Rev. C. L.
Ballard, who had been near Stephen-
ville conducting a meeting. By two
o'clock I was back in the office at
work. I should have stated that Broth-
er Carter and his people have built a
substantial tabernacle on the church
lot, and they are continuing the meet-
ing under it. Brother Carter is highly
esteemed by his people and he is do-
ing a good work in that part of the
Conference. G. C. R.

PROHIBITION NOTES.

Last Saturday there was a local op-
tion election in Parker County. It
was brought on by the anti's, as prohi-
bition had been in operation over there
during the past two years. But the
local option people were not asleep
and they were soon all over the field
organizing and getting in their work.
Besides this the people had had the
benefit of local option and their oppor-
tunity to observe its workings had
been excellent. All the objections heretofore
urged against it had been tested
by experience. So the people marched
up to the polls last Saturday and car-
ried the day by more than five hun-
dred majority. This is far in excess
of the majority two years ago. This
ought to satisfy the anti's that the peo-
ple of Parker County are perfectly sat-
isfied with local option. Even Weach-
ford went pro to the surprise of the
anti's. Parker County is where Gover-
nor Lanham's home is located.

Last Saturday there was a stubbornly
contested local option election in Ham-
ilton. We have not seen the actual
result, but the News says it went and
by a small majority. As to this
we do not know, but the thing is on
the march over there in that western
country, and local option even in the
failure goes forward. Education is
what we want and when the people
are taught to look at this question in
the light of facts and righteousness
they will dispose of the bar rooms.

The Williamson County prohibition-
ists did not contest the recent election
down there. The anti's carried it by
ninety-eight on the face of the returns.
But frands of the grossest character
were perpetrated. The Grand Jury is
investigating them, and the fraudulent
voters will be punished according to
law. The next time the election comes
on local option will go in with a good
majority. Next Saturday Bell and
Cooke Counties will vote. The anti's
are moving the lower regions to win,
but the pros are not idle. In
Cooke the anti's are on a still hunt, but
the pros are shelling the woods and
making a thorough canvass of the
whole county. The results in both
places will be close, so it is thought,
especially in Bell. But local option is
hopeful of success.

AN EVENING AT THE RESCUE HOME.

Recently we were invited to take
supper and conduct service at the
Rescue Home, and both invitations
were accepted. The Home is situated
in the edge of the city, not far from
the Fair grounds; but the city is rap-
idly growing in that direction. It has
a plat of ground comprising seven
acres, the result of the liberality of
Mrs. Cunningham. The ground is well
inclosed and to one side of it is lo-
cated the buildings and improvements
of the Home. These represent sev-
eral thousand dollars, and the tract
of land is quite valuable. Mrs. W. H.
Johnson now has charge of the af-
fairs of the Home and, aided by a
company of competent helpers, she
has things in most excellent con-
dition. The house is well furnished and
the work is done by the inmates. At
present they have some sixty young
women, beside a number of small chil-
dren, now being cared for. The Home
is not a place for mere entertainment,
it is a hive of industry. Sewing,
laundry work, cooking and other use-
ful lines of industry are being syste-
matically taught, so that when these
young women leave the institution
they are prepared to make an honest
living and be useful. And in this way
the Home is made partially self-sus-
taining. All the members of the
Home circle had a well-kept and neat
appearance. There is also a school
taught in the Home, so that those
who enter it without the benefits of
an education can have access to these
advantages. We took supper with
them and never enjoyed a better pre-
pared meal. Then we repaired to the
chapel, where we had the evening
service. The singing was excellent
and the devotional spirit of the con-
gregation very fine. All present with
two or three exceptions are now
Christian women. The attention to
the Word was excellent and the ser-
vice was spiritual and helpful. There
is no institution in our Texas Metho-
dism doing more good than our Rescue
Home. It is reaching and saving a
class of people who would otherwise
be neglected, and perhaps many of
them lost to society and the Church.
As it is, they are taken under the
sheltering arms of this place of refuge
and given a chance to recover wom-
anhood and lost opportunity. That
many of them are becoming its bene-
ficiaries can not be questioned. And
it is well enough for us to remember
that this Home is the child of Provi-
dence and in a large measure depend-
ent upon the kindness of the Church.
God is taking care of it through the
efforts of consecrated women. It is,
therefore, deserving of deep sympathy
and generous help. The people of
Texas who are blessed with this
world's good ought not to forget the
needs of this worthy institution. If
you could only go out there and look
into the faces of those who are being
cared for and listen to their tales of
woe, your hearts would be moved to
large liberality. Their history will
never be written, but were it put
into print it would make a library of
tragedy. Man's villany and woman's
credulity lie at the bottom of these
stories of wrong and ruin. We pen
these lines that our people may lay
the needs of this great work upon
their hearts. Read, ponder and act
upon these suggestions and remember
the Rescue Home.

BISHOP HENDRIX IN THE PANHANDLE.

In another column we print a most
interesting letter from the pen of Rev.
J. M. Sherman, presiding officer of the
Clarendon District, which takes in
nearly all the Panhandle proper. Read
it and see what is going on in that
prosperous portion of the State in
Methodist circles. For years the North-
west Texas Conference has been send-
ing missionary money up there in the
belief that the country had great out-
come. Their belief is now being more
than justified. Bishop Hendrix has
been all over that section recently on
a Church dedication tour. During his
run across the plains he dedicated four

new church buildings and preached a
number of times to the delight of the
people. This is putting a Bishop to
good use. It gave him an opportunity
to see something of our work up there
and it gave the people a chance to see
one of our strongest Bishops and to
hear him preach. That section is mak-
ing wonderful development and we
have the right of way all over it. Ac-
cording to Brother Sherman there are
other church edifices in process of
erection, and they will soon be ready
for dedication. Good for the Pan-
handle! Many of our brethren have
suffered in spirit and in purse to serve
that great country in the years gone
by, and now we are gathering the har-
vest. That is destined to be one of the
garden spots of Texas.

DEATH OF REV. FRED L. ALLEN.

It is with keen sorrow that we note
the death of Rev. Fred L. Allen, of the
Texas Conference. It occurred at
Rockdale last Saturday, at the age of
68 years. He was one of the veteran
ministers in Texas Methodism. He was
born in Forsyth County, Ga., Febru-
ary 5, 1835. He was converted while
plowing in the field, at thirteen years
of age. He says, "I had been trained
religiously from childhood." He joined
the Church in 1855; was licensed to
preach November 11, 1865, Rev. J. R.
Gains holding the Quarterly Confer-
ence in the absence of the presiding
elder, Rev. Walter Branham; was ad-
mitted into the conference at Macon,
Ga., November 19, 1865. Bishop Pierce
presiding, and he was at once trans-
ferred to the Texas Conference and
sent to the Winchester Circuit, Rev. I.
G. John presiding elder. He was or-
dained deacon by Bishop Doggett at
Brenham, November 29, 1868, and an
elder by Bishop Marvin, December 10,
1871. After this he filled appoint-
ments on circuits, stations and dis-
tricts with efficiency and success until
two years ago infirmity forced him to
ask for a superannuated relation.
Brother Allen was a genial, sunny-
faced man and everybody loved him.
He was a sound preacher and he loved
the doctrines and polity of Methodism.
We have never had a more devoted
and amiable man. He wrought well
and had large success. When the time
came for him to retire he did it in the
sweetness of a cheerful spirit and there
was never a sour element in his char-
acter. His end was one of peace and
he has already answered to the roll-
call in heaven. His cheerful presence
will be missed at conference times, but
his influence will abide with his broth-
ers. "His being dead yet speaketh."

POPE PIUS X.

Pope Leo, now dead, has a successor,
and he has taken the official name of
Pius X. He was elected last Tuesday
after the conclave had been in session
since the Saturday before. It required
several ballots to accomplish the re-
sult, as there was a strenuous effort
upon the part of a strong following to
force the election of Cardinal Ram-
polla. On the first ballot the latter
candidate received twenty-one votes,
and the man who came out successfully
received only four. But the first bal-
lot developed the full strength of
Rampolla, and on each succeeding
vote his strength declined. All the
forces then turned toward Giuseppe
Sarto, the patriarch of Venice, and he
was elected. It is said, unanimously.
He is an Italian, and 68 years old. He
is said to be a man of sweet spirit,
cultured mind, an accomplished exec-
utive, a most eloquent speaker and
popular among all classes of the
Italian people. His election, so far as
the public has given expression to its
conviction, gives general satisfaction
to world-wide Roman Catholicism.
There is general rejoicing in that
ecclesiastical organization over his
elevation to the papacy. So far as the
Protestant world is concerned, there is
nothing significant in the affair, as the
Pope is not much more in these days
than "prisoner in the Vatican," as
Leo used to express it. His temporal
power is forever gone, and he is simply
an ecclesiastical filling a high office. But
the Catholics are shrewd enough to
take advantage of the event and get all

the newspaper n-
sible. And the
pandering to this
derful truculence.

TEXAS

Prof. Jno. Re-
tute, is now in tl
and we have be
lightful call from

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W. R. Luton, a
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Grand Lodge me
of Honor.

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B. R. Wagner,
N. A. Keen, of
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vocate a delightf
He says the pro-
were never so h
are anticipating i

Rev. D. J. Ma
Circuit, made us
week. He is a
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White Rock to tal
day in August.

The meeting at
ed by Rev. R. F.
Rev. J. J. Clark,
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Rev. I. S. Bart
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J. W. Hill, his sta

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Rev. P. C. Arch
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F. Archer.

In our last issue
quiet notice to pa-
column of the pa-
additional word.
J. W. Moore, D. I.
Park Church, San
Linnie G. Tucker,
of our popular pr-
gratulate him in
heart in every w
useful ministry,
great happiness at
bride, is the wish

Rev. J. T. St-
James M. Roberts
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CHURCH N

Bishop A. Coke
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After completin
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Rev. J. W. Hint
his reward from
Georgia, July 16.
He was seventy-so

At the last Qu
of First Church, J
few days ago, say
vocate, out of fort;

Educational.

PEACOCK'S SCHOOL FOR BOYS



A Military School. West End, San Antonio, Texas. Educate your boy in this dry and elevated atmosphere. Three miles from the city, by the lake. Area 7 to 22. Colleges accept our certificates. Study hall at night. Boys are taught the habit of studying. Man is a bundle of habits. Five men in charge of the cadets day and night. We help the backward boys. We aim at the individual. Brick building, hot air, gas, artesian water, hot and cold baths, closets, laboratories on every floor. Two new dormitories. Two boys to a room, each on a single iron bed. Three teachers with the boys at night. We place young men on their honor, but we help them to stand on it. 25 to the teacher. Entrance examinations not required. Cigarette smokers not admitted. West End Lake (70 acres) controlled by the school; boating, swimming, fishing, bathing, shooting. Cadets visit the city in charge of a teacher or officer. Private property. Enrollments this last year 125 from 30 towns. Write now for illustrated catalogue. Wesley Peacock, Ph. D. (University of Ga.). Principal. J. W. Coltrane, A. B. (Trinity College, N. C.). Headmaster. Major Irving H. Hart, A. B. (University of Iowa). Commandant.

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R. S. Hyer, A. M., LL. D., President Southwestern University, Dec. 15, 1899: "This institution is in the very front rank of like schools in Texas, and no better work is done anywhere." George Pierce Garrison, Ph. D. (University of Chicago), Prof. of History University of Texas: "In my opinion the Alexander Collegiate Institute, of Jacksonville, is one of the best preparatory schools in Texas." Edwin W. Fay, Ph. D. (John Hopkins), Prof. of Latin, University of Texas, May, 1902: "Continued experience confirms my favorable opinion of this excellent school." EDWIN W. FAY. W. J. Bartle, Ph. D., Prof. of Greek University of Texas, June 22, 1901: "It would be well for the cause of education in Texas if we had more schools like yours." From Robert T. Kerlin, M. A., late of Southwestern University: "It deserves the patronage of the best people of Texas." From R. H. McSwain, A. M., Prof. in Southwestern University, May 14, 1902: "I know of no better place in Texas for preparatory students." Christian Advocate (Nashville), January 22, 1902: "This is a fine school." Fall term opens September 2, 1902.

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a break in the Falls behind which the visitors are allowed to go at \$1 per head, if accompanied by a guide. We did not all go under the Bridal Veil, as the fall over the cave is called, but viewed its heights from the rocks below. Glistening in the sun's brilliant rays the drops of spray seemed each a diamond dropping from the heaven above, and the shifting of the color boxes as the heavy mist would sway with the lifting of the wind, presented a sight wonderful and awe-inspiring. And just to think this majestic spectacle is unceasing, every day from year to year, even for ages, presenting the same grand beauty! Ah, the beauties of nature have never yet been equalled by the hand of man! The Falls were viewed from many points, Luna and Goat Islands were thoroughly explored, and snap shots galore were made before our party had finished its rounds. The climax came in the ride on the Maid of the Mist, a little steamer which plunges right into the heart of the great Horseshoe bend. Each passenger is provided with a rubber suit as the spray falls on the boat from the Falls during the entire trip. No other view is half so enchanting as that from the deck of the Maid of the Mist. As the edge of the Falls is reached the sparkling, glittering, crystal flow seems to be pouring down from the clouds, and the height, viewed from such a vantage point, greatly enhances the beauty of the scene. A sensation which will linger with one a lifetime is experienced when the plucky little boat with all its force of steam ploughs its way on to the swell of Horseshoe bend. The angry waters lift boat and burden and lightly as the toss of a hand throws them backward with the current. In amazement the passengers grasp the cable lines and wonder if the vessel is going down, when (horror of horrors!) it again plunges onto the swell! This time the fear is alleviated and the transcendent grandeur of the scene bursts upon the vision in all its rapturing power. It is the experience of a lifetime and leaves a thrilling sense of Niagara's greatness that is unequalled by any other feature of its majestic splendor.

ON LAKE ERIE.

From Niagara Falls we took the trolley car for Buffalo and then boarded the steamer Eastern States for a sixteen hours' run to Detroit. This vessel is one of the finest in the service, is 400 feet long and will accommodate 2500 people. It was nearly filled with Epworth Leaguers and at 7 o'clock a prayer and praise service was held in the grand saloon. State rooms were at a premium and many, very many, people had to sleep on the floor, some few being fortunate enough to secure mattresses. The water was calm enough at starting, but along about 10 o'clock a rain storm came up and the outlook was rather discouraging for a night of peaceful slumber. I went on deck, took a look at the clouds and told my wife there was nothing more in sight than a heavy rain, and we retired. Next morning we were told that a fierce storm occurred at 2 o'clock and that the life-boats had been made ready for the emergency that seemed at hand. Whether the life-boat part of the story was true or not, it was certain that something had happened, for some of the most forlorn and dilapidated looking passengers I ever saw were to be seen that morning. I learned they had been "feeding fishes" all night. And poor old Harry Habsell, my next door neighbor on the boat, was in the "lunch". Some one said the best evidence they had that my wife and myself came from Texas was that we didn't wake up during the storm. If it would have served me like it did some of them I am glad I knew nothing of it, but I would have greatly enjoyed seeing a real, live storm on the water for once in my life. We reached Detroit about 8 o'clock Wednesday morning, and at once began preparation to start back to Texas.

HOMEWARD BOUND.

We found our special sleeper all in readiness and at 12:35 moved out from the Michigan Central station for home. About half of our number remained in Detroit for more sight-seeing, but we had enough to comfortably fill the car and we settled down for a much-needed rest. At 6 o'clock that evening one of the sweetest prayer services of the entire trip was held, under the direction of Brother Sexton. Nearly every one in the party had a word of testimony and the occasion was one of great spiritual uplift. At the close of the service Mr. Ragsdale was called forward and presented with a handsome \$19 alligator hand grip, in conformity with the resolutions adopted in River Hall, Mammoth Cave. The presentation speech was made by Bro. Sexton and was feelingly responded to by Mr. Ragsdale. The occasion was one of great enjoyment and wound up with an old time Methodist hand-shake. At Cincinnati we had a wait of several hours and spent the time seeing

the city and raiding the souvenir shops. Cincinnati has a few very tall buildings, the tallest being eighteen stories and costing a million dollars. It has an estimated population of 2,500,000, and is thoroughly progressive. At 10 o'clock we resumed our journey. Thursday afternoon we reached Memphis, and oh! how small and dirty it looked after we had seen Detroit, and the Mississippi, how muddy it seemed when compared to the clear streams and lakes of the North! But genuine Southern hospitality was there and we felt like we had gotten home again. It was raining Friday morning when we awoke and through the stretch of sandy country this side of Texarkana the travel was delightfully pleasant. Our party began breaking up, and on by one we lost them at the numerous Cotton Belt junctions until only five were left to reach Dallas together, and this we did about 6 o'clock in the afternoon.

INCIDENTS.

"Nigger, remove that debris!" "Here, nigger, railroad dat water through!" "Come here, by Angel child." Wonder why that wedding didn't come off at Mammoth Cave? "Lamb, lamb, lamb!"—song by Williams. "Don't venture in dangerous places." "Are you really from Texas?" Mrs. Lillard says it's no fun to be sea sick. The bottomless pit in Mammoth Cave is 125 feet deep. Some people write their names on the ceiling in Mammoth Cave because they can't get them up on the outside. "Waiter, please bring me another glass of buttermilk!" While we were waiting at Glasgow Junction after a day in the Cave, several of the Leaguers went over to the Methodist Church near at hand and took an active part in a revival meeting which was in progress.

LOSS OF APPETITE.

It is commonly gradual, one dish after another is set aside till few remain. These are not eaten with much relish, and are often so light as not to afford much nourishment. Loss of appetite is one of the first indications that the system is running down, and there is nothing else so good for it as Hood's Sarsaparilla—the best of all tonics. Accept no substitute for Hood's.

Educational

North Texas Female College and Conservatory of Music.

SCHOOL OF ART

Since issuing our last catalogue the management of the North Texas Female College has determined to reorganize our SCHOOL OF ART and give it greater facilities and higher standing.

This circular will, therefore, give notice that we have placed Miss Eva Fowler, formerly of Sherman, but more recently of Dallas, Texas, in charge of this department with whatever assistance she may require.

To those who know Miss Fowler no word of commendation is necessary. She is herself a most accomplished artist and as a teacher has had long experience and exceptional success. She has made repeated trips abroad, and is now in Europe, but will return to the opening of the college, September 2.

It is our purpose to make this School of Art pre-eminent and give it rank with our unparalleled School of Music. With Harold von Mielwitz at the head of the latter and Miss Fowler of the former, we place with in reach of our patrons the very highest opportunities of music and art. These, with our thorough instruction in the college curriculum, place us at the front of all colleges for girls in the Southwest.

TUITION FEES—For instruction in Art, per Term of Five Months, \$30

For further information, address MRS. LUCY KIDD KEY, President, Sherman, Texas.

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SCHOOL. Located in Weatherford is one of the best in the country. No saloons. Many beautiful homes prepared for Vanderbilt class universities. Topographical college men. Individualistic. Principals A. H. Weatherford, Texas.

lytechnic College. Texas is a progressive school for both sexes. It superior advantages. Its unrivaled, being high and in close street car connecting railroad center of city is composed of thirty and experienced teachers in the regular literary instruction is offered in of Commerce, Music, Art, Physical Culture. The mill will be devoted to a committee from the T. V. G. Proprietors will be in the sole care of the President. The co-operative boarding care of Prof. J. F. Sigler for young men at actual \$18 per month. Motto: thorough under best influences for cost. For further information BOAZ, M. A., Pres., Ft. Worth, Texas.

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ersity.

Fitting School. d of the Methodist as well as on a patronage and its

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ry school and is of Austin, and in for its healthful- n. Expenses are

rn, Texas.

rn University

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Southwestern University)

id Akard Streets, Texas.

October 1, 1903.

ation address

U. S., M. D., LL. D., Dean, Building.

College

Business Courses. Excel- Fifty-first session begins

Chappell Hill, Texas

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IRGINIA. Ladies in the South. ht. Bath and toilet cetry in Valley of teachers. Through places in Music, Art or catalogue address Virginia.

WOMAN'S DEPARTMENT.

Conducted in the interest of the W. F. M. Society and the W. H. M. Society. Address all communications to Mrs. Florence E. Howell, 139 Maston Street, Dallas, Texas.

FROM METHVIN INSTITUTE.

It has been a long time since I have given you any account of our work among the wild tribes. The floods of disappointment swept over me so that for a long while I have kept silent, but God has been blessing our Indian work so much during the past year, it may be of interest to our missionary-spirited people to hear from the work again.

During the past year the school was not so full, because our means were too limited to care for so many; but we had a successful year, and came to the close of the session in victory.

At the close we had many of the parents and friends of the pupils to attend our "commencement" and witness the children's performances, and examine their work, both literary and industrial. After the pupils' part of the program was over, we continued for two days in the enjoyment of speeches, and sermons, missionary addresses, missionary love feasts, a "commencement" sermon by a full-blood Indian, and experience meeting to close with. The Holy Spirit blessed us greatly, and fourteen were added to the Church and the pupils strengthened for the trials soon to meet them as they went out from the school into contact with the world.

It was a unique but glorious "commencement" we had. Since school was over I have been quite busy in Indian camp-meetings projected by Bro. Gasaway, who is in charge of the field work among the Indians. What a comfort he is in that work, faithful, earnest, and true. At every camp-meeting we have held God has been with us in loving manifestation, and a goodly number have been saved and added to the Church. A few Sabbaths ago, while preaching here in our new church, a Kiowa man, Ke-ah-bon, came forward, made a confession of his faith in Jesus, and asked for Church membership. I received him into the Church, and that afternoon he brought his baby to be baptized, and last Sunday he came with the rest of his children (four more), and had them all baptized. His wife is not a Christian and will not yield, and so he brought them himself. It is an inspiration to watch the deep earnestness of his soul manifested in his every action. What a glorious transformation Jesus believed upon works in an Indian and an Indian's household. So the work goes on.

I am looking forward to the next session of our school with some anxiety, for we need so many things that we haven't got, and so much more resources than are within our reach, that I fear I shall be compelled to turn some away. As the tide rises in our work I trust that God may cause the tide of generous impulses to rise in the hearts of our people through whom may come all the resources needed.

Several Texas societies, Corsicana, Navasota, Bastrop and Fort Worth, continue to give special aid to our school and their interest and aid is an inspiration to us. Great changes have come to us in the last two years. Our school now has a little city of about 2000 white inhabitants right along side of it, and into this city comes fourteen trains each day. The coming of the multitudes of "pale faces" was not an unmitigated blessing, and often as we look upon the mass of denuded humanity crowded into this new county, and see the evil effects upon many of the Indians, we question whether it was a blessing at all.

We are to hold our last camp-meeting for the summer right in the camp of the "Ghost Dance" chief, beginning August 21st, and if you wish to see a victory of the Gospel over the deepest darkness and superstition, come with your heart full of prayer and expectancy, and be with us on that occasion. Come on to Anadarko and bring all the Texas sisters you can with you, and with no trouble to you we will get you out to the encampment. It will be a blessing to us and an inspiration to you in your missionary work, and give you a clear insight into the work here.

J. J. METHVIN, P. O. Lock Box 618.

We would be glad to accept the kind invitation given in the foregoing letter by Bro. Methvin to visit the camp-meeting on the 21st of this month, and would be glad to visit also our mission school which is under his management, but circumstances prevent an acceptance on our part. We would be gratified to hear of our co-workers in Texas visiting this mission work whenever opportunity allows, and can be speak for them a cordial welcome from Bro. Methvin and his assistants.—Ed Woman's Department.

W. F. M. SOCIETY, CLARENDON DISTRICT.

The work of the Woman's Foreign Mission Society was first begun in Clarendon District in 1899. We or-

ganized a society of young ladies at Clarendon in the spring of 1899. Miss Elsie Coulter, President; Miss Nora Baker, Secretary; Miss Dell Ward, Treasurer. For some reason the society soon died. We were without a society again for three years. In September, 1902, we organized a Woman's Foreign Mission Society at Clarendon, with nine members. We have now twenty members and the society is gaining in interest. In November, 1902, the women, with Bro. Whitehurst's assistance, organized a Woman's Foreign Mission Society at Amarillo with twelve members. This society is doing well, and has increased to about thirty-five members. Soon after, in the same month, we organized a juvenile society at Clarendon. In May I visited several places in the district, and succeeded in organizing a society at Claude, and also at Hereford. Both of the societies are small, but with the good women they have as officers, and the help of their pastors, I am sure they will have a good report by the end of the quarter. We have just received a report of a juvenile society organized at Channing by Mrs. W. W. Kiser. The name of the society is "The Rankin Cheerful Workers." May the Lord bless Sister Kiser in the work she has begun, in teaching the children mission work. There are other places in the district where there should be societies, but we have been unable to organize yet. It is always hard to get foreign mission work started in a new country, there are so many other things to do at first. But I hope we will not weary. I hope where there are no societies, the women will become interested in this part of the Lord's work, and to us who belong to societies let us be sure and attend the monthly meetings and take some one with us, and don't forget to pray for those women who are not interested. Let us be glad to serve the King. We can not expect to stand in his presence with empty hands, when we have consecrated our lives to his service, and have heard his command, "Go into all the world and preach the gospel to every creature." Can't we make a sacrifice for our dear Lord's sake? He gave his life for us. Come let us renew our zeal and work as never before. Then will our harvest be large in Clarendon District this year.

MRS. J. T. COLTON, District Secretary.

PLEASE announce to the Treasurers of auxiliaries of the W. H. M. Society, Northwest Texas Conference, that I leave to-morrow for Denver and other points in Colorado. I will not return until September 1. Mr. Rollins will take care of any money or report sent during my absence, and receipts will be sent after my return.

Any communication addressed to No. 1723 Marion Street, Denver, Colo., will reach me.

MRS. NAT. G. ROLLINS

A CORRECTION.

In the write-up of the Tyler District Conference in the July 16th issue the name of Mrs. Alex Woldert is signed, when it should have been signed Mrs. Bettie Borough. Press Correspondent.

MRS. ALEX WOLDERT, Tyler, Texas.

THE BIBLE DOCTRINE OF GIVING.

A paper read by Mrs. Milton Ransdale, of Dallas at annual meeting of W. F. M. Society, North Texas Conference, held at Clarksville, and published by request of the Society.

This subject has been wisely handled by many able men and women of our Church, its popularity having increased of late years by discussion.

I can remember when but few presumed to advance the bold idea of putting into practice what seemed then an old Jewish custom that ceased with the downfall of the priesthood, and hence does not demand attention at the present day.

As "God hath prospered him" is interpreted to mean that man who is able to give. "As for me," says one, "my income is small, and I can't afford to give anything. If I were rich like Mr. A, I would give largely." So we often gauge our liberality as well as our religion by what we suppose our neighbor ought to do. But education along this line is working wonderful changes in the ideas and practices of many Church members.

Since the system of tithing, or systematic giving, has been so freely discussed and brought to the attention of the thinking world, many have adopted these scriptural teachings as not only practical and conducive to Christian graces, but as the positive teaching of the divine law and essential to the growth of individual piety and the propagation of the gospel.

The fact remains that the more this doctrine is understood, the more convincing is the weight of evidence in its favor. Indeed, it is fast taking hold upon the hearts and minds of members of all the evangelical Churches, and we cannot afford any longer to throw it aside.

The earth is the Lord's and the full-

W. H. M. SOCIETY.

The W. H. M. Society of Rogers, Georgetown District, was organized last March with 12 members. We now have 22. We have one member on our baby roll. Eleven copies of "Our Homes" come to us every month, and

we are reading the life of Miss Lucinda R. Helm. We find these to be very helpful literature. We have also received, read and distributed a great many leaflets, and expect good results to ourselves and others from them.

We have done \$50 worth of work on the interior of our church, and have \$5 in cash left on hand. The next work we intend doing is to carpet the rostrum and aisles of the church and to put new chairs in the pulpit. After this is done we intend to begin to improve and beautify our parsonage.

We have collected \$9.25 for the expense of our delegate to the annual meeting of Conference Society, which was held at Brownwood.

We meet every week in either a business or social meeting. A majority of our members attend these meetings and seem to love the work. It is our earnest desire to succeed in interesting every woman in our Church in this great work. A great many visits have been made to the sick and strangers, and our pastor says we have been a source of great help and encouragement to him.

We wish we had been able to do more, but feel we have done the best we could, and hope and pray that we may do better in the future.

MRS. G. A. GREENE, Pres.

Station Supplied.

I have put Rev. George French in charge of Henrietta Station.

F. O. MILLER, P. E. Bowie, Texas.

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DEBATE.

Dr. E. W. Alderson and Elder Warlick will debate at Celeste, Texas, beginning Aug. 11 and continuing a week. They will discuss five questions. We will furnish entertainment for our preachers who desire to come. Write me beforehand. Come; a great time is expected. E. L. SPURLOCK, Celeste, Texas.

MARRIAGES.

Wheat-Bertram.—At the home of the bride, in Austin, Texas, Dr. M. H. Wheat, of Marshall, Texas, and Miss Julia O. Bertram, of Austin, Texas, Rev. H. M. Sears officiating.

Echols-Arbuckle.—At the home of Rev. J. W. Harmon, in Austin, Texas, July 18, 1903, Mr. William D. Echols and Miss Ruby A. Arbuckle, Rev. H. M. Sears officiating.

Boyet-Reagor.—At Athens, Texas, July 1, 1903, Mr. Jno. F. Boyett and Miss Nellie Dan Reagor, Rev. C. B. Garrett officiating.

Grayson-Neill.—Near Wood's School House, July 14, 1903, Mr. Sam Grayson and Miss Mattie Joe Neill, Rev. C. B. Garrett officiating.

Myatt-Yantis.—At Athens, Texas, July 29, 1903, Prof. S. A. Myatt, of Ennis, Texas, and Miss Ollie Yantis, Rev. C. B. Garrett officiating.

NOTES FROM

Continued from page 11. I have been feeling good, I've 1 since 1871. He has 1 elder, and our relation most pleasant. I'm 1 of an unusual number Texas this year. The labor and are gone 1 all be faithful in our at our posts and do heaven and sweep 1 into sweet rest and p

Wills Point. S. W. Lowe, Aug. closed a two weeks in Grove. We had a 27 in the Church; many 21 God. Twenty-four 12 and twenty-three ace Church. The new 2 work in the congregat soon as converted, 2 dence of the genuin faith. The whole con awakened, and we 2 sults to follow. I did ing the first week, but routine, of Wills Point preaching last week. 1st and able preacher the glory.

Wells. Ross Williams, July just closed a ten days' place. Bro. I. F. Pae with me. There were versions and thirty-nin our Church; there are join different denomini had a spiritual feast, the best meetings tha ed; had a revival at service. The Lord w power. We had 2 prayer meetings and Bro. Pae did some work here. He has self to my people here, ed their appreciation b \$15.00. During the spi good people did not preacher and family T got together, and how us? Everything that w they brought, and amot was something to mal books felt heavy; it a something near twenty said he would not be as time to see feathers g him—for he was feasti Our Church is now i shape. We have a fin ing. Sunday-school a Home Mission Society, a fine work. I have a young men and wome will find in any place of stand by their pastor, first year, and I am try my best.

NORTH TEXAS CO Fairlee. Geo. H. Adams, July 1 forced me to close ou meetings at Wesley 1 in a long time. It had nine days, closing Tues thirty-seven conversions joined the Methodist Gilson, of Kingston, three days. No other m We give God all praise.

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CONSTIPATION NEED A simple relief only especially if the relief is 1 by the use of salts, also some similar purgative. They temporarily relie weaken the bowels and t dition worse. In consti els require strengthening something that will so do their work naturally ly—in short a tonic is highest order. That is Saw Palmetto Berry Win relieves and permanently moving the cause of the positively cures dyspepsia kidney and liver troubl and all other diseases w of sick and clogged bowe dose a day will cure any bad. It is not a patent m full list of ingredients p package with explanation tion. It costs nothing to 1 sample bottle for the asl Remedy Co., 40 Seneca 1 falo, N. Y.

All leading druggists se

Advertisement for Collier Missouri Red Seal Southern Zinc. Text: 'If there is an impression in the minds of any that Mixtures of White Lead and Zinc are better than Pure White Lead, it has been created by the manufacturers of the Mixtures, because a much larger profit can be made from the sale of these than by grinding and selling either White Lead or Zinc pure.' Includes address: National Lead Co., Clark Ave. and Tenth Street, St. Louis.

Advertisement for COOL COLORADO. Text: 'The Unanimously Adopted Vacation Spot of THE INITIATED is COOL COLORADO with its Numerous Resorts, Superb Climate, Matchless Scenic Grandeur and Reasonable Accommodations... THE DENVER ROAD is the Shortest Route by more than 150 miles, and offers Double Daily Solid Trains with Pullman Palace Drawing Room Sleepers on each; Quickest Time by Hours; All Meals in Handsomely Equipped Cafe Cars—(a la carte)—at Reasonable Prices, and More Valuable Stop-Over Privileges than any other line.' Includes contact info for A. A. GLISSON, General Passenger Agent, Fort Worth, Texas.

Advertisement for Wabash Route. Text: 'FOLLOW THE FLAG. Wabash Route TO NEW YORK, BOSTON, BUFFALO, NIAGARA FALLS, DETROIT, CHICAGO AND ALL EASTERN CITIES. The shortest and only line from Kansas City or St. Louis running over its own tracks to Niagara Falls or Buffalo. Time and equipment unexcelled. THREE SOLID, FAST, THROUGH TRAINS DAILY.' Includes train schedule table and contact info for W. F. CONNER, S. W. P. A., 353 Main Street, Dallas, Texas.

DEBATE.

Anderson and Elder Ware at Celeste, Texas, be- 11 and continuing a 12 discuss five questions, 13 entertainment for our 14 desire to come. Write 15. Come; a great time 16. E. L. SPURLOCK.

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Impression is any that Mix- te Lead and Pure White eated by the re Mixtures, er profit can sale of these and selling or Zinc pure.

ating, address

Street, St. Louis.

Advertisement for a product, possibly a medicine or health product, with a decorative border and text including 'Illustrated Agent, Texas'.

Route advertisement for travel services, listing destinations like Buffalo, Detroit, Chicago, and Kansas City, with a table of fares and schedules.

NOTES FROM THE FIELD.

Continued from Page 5. feeling good. I've known him ever since 1871. He has been my presiding elder, and our relation has ever been most pleasant. I'm sad over the loss of an unusual number of preachers in Texas this year. They have ceased to labor and are gone to rest. May we all be faithful in our ministry and fall at our posts and don the regalia of heaven and sweep through the gate into sweet rest and peace above.

Wills Point.

S. W. Lowe, Aug. 4: I have just closed a two weeks' meeting at Palmer Grove. We had a gracious revival in the Church; many shouted praises to God. Twenty-four bright conversions and twenty-three accessions to the Church. The new converts went to work in the congregation and altar as soon as converted, giving clear evidence of the genuineness of their faith. The whole community greatly awakened, and we expect other results to follow. I did my own preaching the first week, but Rev. J. B. Turentine, of Wills Point Station, did the preaching last week. He is a revivalist and able preacher. To God be all the glory.

Wells.

Ross Williams, July 26: We have just closed a ten days' meeting at this place. Bro. I. F. Pace, of Alto, was with me. There were about fifty conversions and thirty-nine accessions to our Church; there are others who will join different denominations. We have had a spiritual feast. It was one of the best meetings that I ever attended; had a revival at each and every service. The Lord was with us in power. We had old-time grove prayer meetings and old-time songs. Bro. Pace did some of his best work here. He has endeared himself to my people here, and they showed their appreciation by handing him \$15.00. During the spiritual feast the good people did not forget their preacher and family. The good women got together, and how they did pound us! Everything that was good to eat they brought, and among other things was something to make our pocket-books feel heavy; it all amounted to something near twenty dollars. Pace said he would not be surprised at any time to see feathers growing all over him—for he was feasting on chickens. Our Church is now in fine working shape. We have a fine prayer-meeting, Sunday-school and Woman's Home Mission Society, which is doing a fine work. I have a good band of young men and women here as you will find in any place of its size. They stand by their pastor. This is my first year, and I am trying to make it my best.

NORTH TEXAS CONFERENCE.

Fairlee.

Geo. H. Adams, July 29: Heavy rain forced me to close one of the best meetings at Wesley I have been in in a long time. It had been running nine days, closing Tuesday night with thirty-seven conversions. Twenty-five joined the Methodist Church. Bro. Gibson, of Kingston, was with me three days. No other ministerial help. We give God all praise.

Roxton.

A. L. Seales, July 29: We have had a gracious revival out in the country within the bounds of my charge. Had about forty professions and thirty-eight accessions. It is my purpose to organize a Church in the community and to build if possible. The pastor did all the preaching, with the exception of two sermons, one of these being preached by our presiding elder, Rev. E. H. Casey. We had our third Quarterly Conference on Wednesday of the meeting, with dinner on the

CONSTIPATION NEEDS A CURE.

A simple relief only is not sufficient, especially if the relief is brought about by the use of salts, aloes, rhubarb, or some similar purgative or cathartic. They temporarily relieve but they weaken the bowels and make the condition worse. In constipation the bowels require strengthening, toning, and something that will assist them to do their work naturally and healthfully—in short a tonic laxative of the highest order. That is what Vernal Saw Palmetto Berry Wine is. It both relieves and permanently cures by removing the cause of the difficulty. It positively cures dyspepsia, indigestion, kidney and liver troubles, headache and all other diseases which grow out of sick and clogged bowels. One small dose a day will cure any case, light or bad. It is not a patent medicine. The full list of ingredients goes with every package with explanation of their action. It costs nothing to try it. A free sample bottle for the asking. Vernal Remedy Co., 40 Seneca Building, Buffalo, N. Y. All leading druggists sell it.

ground. We have had ninety additions to our membership since I came in December. God has graciously blessed our efforts and to him be all the praise. I have never mentioned our Children's Day exercises. Careful preparation had been made and the occasion was delightful, reflecting credit on those who took part in it, as well as upon those who worked so faithfully in training the children. The collection amounted to \$8.21.

Brashear.

W. H. Brown, Aug. 3: We closed to day at this place a great revival, such as I think was simply wonderful. Bro. Minnis and his good wife are held in high esteem. We raised this morning money for a new church. God be praised.

Royse City.

D. H. Aston: We have just closed a two weeks' meeting. Many souls have been born of the Spirit and fifty-five were added to the Methodist Church. Bro. Peterson, our presiding elder, and Bro. Williams, of Fate, were with us during the meeting. Bro. Williams is an old pastor and knows how to preach the gospel in the power and demonstration of the Spirit. Bro. Peterson is a good preacher, a fine revivalist and an ideal presiding elder. Our membership numbers now 275. Very good for a town of only a thousand inhabitants. Our people are well organized and are spiritual. We are getting ready to build a new church at the cost of \$7000. There are no better people than the Methodists of Royse. They have borne with us in our afflictions, sympathized with us in our sorrows and comforted us by their prayers and kind deeds. God bless them.

Garland.

J. J. Morgan, Aug. 3: Our revival continues with splendid results. Seventy-one conversions to date. Yesterday (Sunday) we raised an old debt of \$270 on the church seats. We shall report the total number of members received from the meeting next week. God is blessing Bro. Barton's preaching to the awakening of the hardest sinners in town. Bro. Ed G. Phillips was compelled to leave us yesterday to go to another meeting. Phillips is a power; too much can not be said for his work. Every one is enthusiastic in their praises of his sweet, softened solos, and all are agreed that he can get more out of a choir than any man that has ever been here. He loves to sing, he enjoys religion and, when needed, can make a full hand as a personal worker. May the Lord bless him wherever he goes.

Sherman.

C. H. Govette, Aug. 3: Last night we closed our Tabernacle meeting, which has been in session for the past five weeks. Bro. I. Z. T. Morris, of Fort Worth, was with us in the beginning of the meeting and remained with us about six days, and did splendid work. Bro. Hill, of Denison, preached three times for us, Bishop Key twice, and the following brethren once each: Binkley, Stafford, Byron, McElreath and Hamilton. The pastor preached forty-one times. The lumber for our tabernacle cost us one hundred and twenty-five dollars; then there were the nail and electric light bills and other incidentals; but all of this expense was met by the meeting. Seventy-two precious souls professed faith in Christ. A large amount was raised on our conference collections. Our tabernacle seats 1500, and often hundreds stood outside.

South Bonham and Savoy.

T. W. Lovell, Aug. 4: Our third Quarterly Conference was at Savoy July 18, 19. Dr. J. H. McLean, presiding elder, was promptly on hand and presided and preached to the edification of all. Sunday morning he preached a strong sermon on the Bicentennial Anniversary of John Wesley. It was not my pleasure to hear it, as I had to return to South Bonham and preach a funeral at the same hour. We observed the Memorial Day in South Bonham a few Sundays before. Our stewards made a good showing for the quarter. All the Board from Savoy were present. Uncle Ira McKowell, Bro. Charles Roberts and wife, Bro. Charles Duncan and Miss Belle Henderson, from South Bonham, were in attendance. With the conference our revival meeting began at Savoy. Rev. R. L. Ely preached for me from Wednesday morning till Friday night of the first week. He did fine work. Dr. McLean was called home on Sunday afternoon on account of sickness in his home. We continued the meeting till last Sunday night. The interest was good from the very beginning. During the last week the rains interfered some, yet we did not miss a service. There were more than thirty conversions and reclamations. Twelve additions to our Church. Five children baptized. The largest offering, in cash and subscription, on conference collections that has been made in three years—\$70.66. Our work

for the year, so far, has been prosperous. We thank God, take courage and press the cause. Our meetings for the week—two at South Bonham and one at Savoy—are over. We go this week to be with Bro. Bayless at Marvin.

Whiterock Station.

E. L. Eger, July 26: Our midsummer revival closed Tuesday, the 21st, with an all-day service. It was truly a day of days, marking the close of one of the greatest meetings this charge has ever experienced. Rev. L. S. Barton, of Clarksville, did the preaching, and it was well done. We have never had better help in any meeting. Bro. Barton believes that "the gospel is the power of God unto salvation," and preaches accordingly. His pulpit utterances are entirely free from the sensationalism of the self-seeking evangelist. Simple in his presentation of the truth, fearless in his denunciation of sin, tender in his appeal to the sinner, he combine the elements of a successful revival preacher. The good results of the meeting can not be estimated by its effect upon this charge alone. It was a subject of remark that every neighboring congregation received an uplift. Notwithstanding the fact that it was a busy season, the people made sacrifices and came to church. During the latter part of the meeting we had three services a day. Bro. J. A. Wyatt, of Annona, and Bro. W. H. Wright, of West Paris, were with us at different times, each one of them giving us an excellent sermon. There were about seventy-five professions in all. We have about forty names for membership in the Methodist Church, most of whom have been received. Quite a number will join other Churches. One young man consecrated his life to the ministry of our Church. May God's blessing be upon him. Sister L. S. Barton, an official of the W. M. H. Society, was present on the last day and organized a society with twenty-five members. Sister Willie White, of Clarksville, District Secretary W. F. M. Society, was with us Sunday, the 20th, and organized a Juvenile Foreign Missionary Society, which starts with a good membership and flattering prospects. God bless these good women! Their presence was a benediction to our people. Everything will be in full from this charge. Our conference collections are already secured. No preacher has received better treatment from his people than this writer. A nice buggy horse, a trip to the Summer School of Theology, at which we finished the course of the third year, the parsonage repaired throughout by the Junior League, and, best of all, a gracious revival—these things incline us to ask, "What shall I render unto the Lord for all his benefits toward me?" The best service of which we are capable, this and nothing less, shall be given unto Him who hath given us the victory.

WEST TEXAS CONFERENCE.

Belmont Circuit.

A. Y. Old, July 26: We have just closed a ten days' meeting at Belmont. Revs. H. B. Henry, of Luling, and Marcus Williamson, of Staples Circuit, did us fine work in pulpit and choir. The Church was alive and active at the start. Our whole concern was for the conversion of sinners. The Lord blessed us at every service. Every man stood in his place around about the altar. Results: Seventeen accessions to the Methodist Church. Bro. Henry baptized fourteen adults. The Belmont Church put up in cash and subscriptions their full part of the conference assessments. The circuit is in fine condition spiritually. Our third Quarterly Conference on the 11th inst. showed a hopeful interest on the part of the stewards in matters financial, the report being the best of the year. We are having a good year. Our lot is in pleasant places. We serve a good circuit, and loyal Methodists look after our needs. We give glory to God; may his kingdom come and his will be done on earth as in heaven.

Clear Creek.

E. H. Lovejoy, July 26: We have had two very successful meetings recently, one at Rocky, in which we had the Lord and the young folks for our helpers, and it was enough, though there were many of our loved ones that we were unable to get to act. The weather being so bad and high water prevented us from beginning at the time set, which caused our meeting to be short, but all the soldiers of the cross were so filled with love for the Lord's cause and for their unsaved friends that they requested that another battle be pitched as soon as possible. There were eight or nine conversions and six accessions to the Church on profession of faith. A prayer-meeting was started with many of the young people as leaders, and the Sunday-school took on new life. We sold a dozen Bibles to the young folks, which shows their determination to study for themselves. We now have many praying members at Rocky.

whereas, there were but a few before. The other meeting was at Seal's Chapel, and it was a glorious one. After two days' labor, Bro. J. D. Worrell came to our help, unexpectedly to us, though we had invited him, but did not know that he was coming. He did some fine preaching, and the people showed their appreciation of his work, not only in word, but in deed, for they gave him some of what Peter calls "filthy lucre," that he might provide himself with the things needful for the body. It seemed that the Lord managed affairs as to keep him only a whole week, for when he had gone away to begin a meeting at Floyd Chapel, a telephone message came announcing the success of the Presbyterians at that place and a request to postpone his meeting, which he did willingly. There were about thirty conversions and reclamations and four united with the Church on profession of faith. Our Church was in good working order but it was greatly revived and took new zeal for the Master's cause, and we are proud of the work done by both the young and the old Christians of our Church, as well as other denominations. All worked together in both of these places like they might have belonged to the same Church. May God bless them and help them to continue the good work.

INDIAN MISSION CONFERENCE.

Duncan, I. T.

J. W. Sims, July 28: I am just home from an appointment on the Comum charge, of which Rev. J. M. Culver is pastor, where a gracious revival is in progress. Bro. Culver began the meeting. Bro. Thurston was with him two days and I have preached for him fourteen times. Thirty-seven have united with the Church. They have raised Bro. Culver's salary. Some will join the Baptist Church and the altar was full of penitents last night. This appointment is in New Oklahoma one of the most promising countries I know. Bro. Culver is in high favor with the people and is doing a fine work.

Grantham, I. T.

W. M. Leatherwood, July 29: We are in the midst of a great meeting at this place. Sixteen strong conversions already and twenty-five men and women at the altar last night. We are worshipping in a good tabernacle. The congregations are large and growing larger. The people are deeply moved by the gospel and the indications now forecast a truly great meeting. Rev. J. L. Gage is the pastor and is popular and useful.

Cumberland, I. T.

J. L. Gage, Aug. 3: Our meeting closed at Grantham last night; had fifty-one conversions and thirty-five accessions; others to follow. Bro. W. M. Leatherwood, of the North Texas Conference, did the preaching, which was very strong and effective. I consider him to be one of our very best and strongest men. The old-time power came upon the people. Thank God, the days of old-time power in the Church is not a thing of the past!

A CURE FOR ASTHMA.

Asthma sufferers need no longer leave home and business in order to be cured. Nature has produced a vegetable remedy that will permanently cure Asthma and all diseases of the lungs and bronchial tubes. Having tested its wonderful curative powers in thousands of cases (with a record of 90 per cent. permanently cured, and desiring to relieve human suffering, I will send free of charge to all sufferers from Asthma, Consumption, Catarrh, Bronchitis and Nervous diseases, this recipe, in German, French or English, with full directions for preparing and using sent by mail. Address with stamp, naming this paper, W. A. Noyes, 547 Power Block, Rochester, N. Y.

HOSPITAL, MONTEREY.

Will you kindly state that we could use three young ladies who desire to become trained nurses in our hospital in this city. They must have at least a high school education, be in perfect health and members of our Church; should have some experience as a personal worker in at least one of the departments of our Church. The hospital will furnish board, laundry and a sufficient allowance to meet personal expenses. No one under 18 need apply.

U. H. NIXON, M. D., Physician in Charge, Monterey, Mex.

IT IS BEING PUBLISHED.

My exposition of the 6th chapter of Romans is now passing through the press, and will be ready for delivery by August 1. The price is 10 cents a copy, or \$1.00 a dozen. This exposition was given before the Preachers' Theological Institute at Georgetown, and it was unanimously requested by that body of ministers that it be published. There ought to be something in it. There is something in it; and if any preacher needs to set his people right on that chapter, this pamphlet is the medicine. Address J. W. HILL, Denison, Texas.

LOOKOUT MOUNTAIN MISSIONARY MEETING.

I feel a debt of obligation resting upon me as a delegate to the Young People's Missionary Conference at Lookout Mountain. The question of how I may give the inspiration and instruction received during those days of privilege has been constantly before me. There has been united prayer that the close of this conference may be the beginning of larger, more powerful and more effective effort in all our Young People's Societies for world-wide evangelization. I believe that such delegates have a clearer vision of the world's need, and a willingness to devote his life wholly to service, either on the mission field or in the home Church. I have never seen in a meeting where the power of the Holy Spirit was so manifest. The morning watch was faithfully observed. From 9 until 12 o'clock every morning we spent in Bible study and in plans for work. The afternoons were given to recreation. In the evening we had temperance, a short address, after which the conference separated into denominational groups, in order to discuss the problems of our Church. We had Bro. Landwehr and Wainwright with us.

I want you to know that I have made a definite and prayerful resolution to carry into execution enlarged and practicable plans, which I have learned (John 15:8). I'm so thankful for the opportunity I have had and my most earnest desire is to be used to His glory. ALMA RAWLINS, Americus, Ga.

If the Baby is Cutting Teeth.

Be sure to use that old and well-tried remedy, Mrs. Winslow's SOOTHING SYRUP, for children teething. It soothes the child, softens the gums, keeps the bowels open and relieves all the misery of the period. Beware of cheap imitations. The name is on the wrapper.

Last Sunday workmen began the task of moving the Pershing Grand Opera House forward bodily to its new foundations and site, a distance of 22 feet. The building is 128 by 80 feet, and its massive walls and great beams weigh approximately between ten and twelve tons per running foot, which is an aggregate weight of 2,496 tons or 4,992,000 pounds. To do this work the contractors employed between 500 and 900 jackscrews, 600 steel rollers 24 inches in diameter and 100 tons of steel beams 15 by 42. This steel was made specially for this job. The great structure rested on these beams as it moved forward and its sliding was thus assured.

GOSPEL TENTS TO RENT. IRA O. WYSE, Greenville, Texas.

In cotton manufacturing circles it is expected that more than 2,000,000 spindles will be idle throughout the North during the month of August, due mainly to the high prices in the cotton market and the hesitancy of purchasers of goods to agree to any marked advances while any raw material, purchased before the rise, remain in the storehouse.

THE BATHROOM.

Although the bathroom and its equipment are most important factors in promoting the family health, the perfection of modern plumbing and bathroom accessories reduces the problem of this department of hygiene to a minimum. The main concern of the modern home builder is the introduction of convenience and comfort into the room. The facilities provided for the modern bathroom are many, and are features even in houses of moderate cost. Useful advice is given in fitting up the bathroom, is given in a paper in The Bathroom for September, and illustrations of model bathrooms and toilet accessories add to its suggestiveness.

I & G. N. EXCURSION RATES.

Marlin-The Great Health Resort. Sell tickets every day in the year, limit 80 days from date of sale for return. For further information call on ticket agents or address, D. J. PRICE, Galveston, Texas. I & G. N. R. R., Palestine, Texas.

Santa Fe Excursion Rates.

Galveston-Account Scottish Rite Re-Union, convention rates, Aug. 15 and 16, limited Aug. 22. San Francisco, or Los Angeles-Account G. A. R. 26, Aug. 1 to 14, limited Oct. 15, good going one route and returning another if desired. Baltimore-Account Sovereign Grand Lodge I. O. O. F., one fare plus \$1, Sept. 16, 17 and 18, limited Oct. 1. For further information see any agent or write W. S. KEENAN, G. P. & T. A., Galveston.

MID-SUMMER EXCURSION TO OLD MEXICO.

The I & G. N. Railroad, the short line to Old Mexico, will sell tickets from all points, one fare for round trip to Monterey, San Luis Potosi, Saltillo, Celaya and Mexico City. Tickets on sale August 8 and 9. Monterey and Saltillo limit ten days; San Luis Potosi, Celaya and Mexico City limit thirty days. See agents or write D. J. PRICE, G. P. & T. A., Palestine, Texas.

OBITUARIES.

The space allowed obituaries is twenty to twenty-five lines, or about 175 or 180 words. The privilege is reserved of condensing all obituary notices. Parties desiring such notices to appear in full as written should remit money to cover excess of space, to-wit: At the rate of ONE CENT PER WORD. Money should accompany all orders.

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

POETRY CAN IN NO CASE BE INSERTED.

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

JOHNSON—Rev. H. C. Johnson, known by familiar friends as "Doc," was born in Franklin County, N. C., Nov. 19, 1849, and died at the home of his daughter, Mrs. W. E. Matchett, in Corsicana, Texas, June 4, 1903. When a boy his parents moved to Lumpkin County, Ga. His young manhood was spent in Greensboro, Ga., from which place he went to the war in 1861 as a member of the Green Rifles, Phillips' Legion. He served the entire four years; was wounded in the seven days' fight around Richmond, and again at Knoxville, Tenn. In 1869 he moved to Dawsonville, Ga., where he studied law in the office of his brother, S. C. Johnson. He practiced law and was made Ordinary or Probate Judge of his county. His brother died in 1879, and in 1872 Henry was married to his brother's widow. The Methodist Church, South, licensed him to preach in about 1877, and as a local preacher he did much good in his mountain country. He was prominent in advancing the interest of the Church in educational matters, in local Masonic circles and in all worthy public enterprises. He removed with his family to Atlanta in 1888, where he resided till 1893, when he moved to Texas, locating at Tyler, and identified himself with that community as lawyer and local preacher. A few years ago a severe attack of grippe left him enfeebled both in mind and body. The last year or two of his life was full of pain and at times he was under a mental cloud. He was surrounded by friends and a large number of relatives who reside at Corsicana and Tyler, Texas. The funeral services were conducted by Rev. E. W. Solomon, of First Methodist Church, burial at Oakwood Cemetery. He was a thoroughly good man, a Christian gentleman—gentle as a woman, patient, affectionate, true and noble. He is at rest now and none would call him back.

AUGUSTA GLOVER JOHNSON, Corsicana, Texas.

BEVERLY—Mina May, daughter of J. W. and Laura Beverly, was born Nov. 29, 1892, and died May 27, 1903, at Crowell, Texas, at which place her life was begun and ended. Her last sickness was but a few days, but her suffering was intense. She was bitten by some poisonous insect (thought to be a spider) on Sunday morning, May 21, and died the following Wednesday at 5:45 p. m. When the physician announced her dangerous condition her mother spoke to her of dying. "She talked of death and heaven as we would of earthly things, not having a fear. She thanked the Lord for letting her live as long as he had. She called her loved ones and friends to her bed and bade them a long farewell. She prayed for her brothers a beautiful prayer. Oh! may her spirit be a guardian angel to the dear boys. She was a bright little Christian, a faithful scholar at Sunday-school, and an ardent worker in the Junior League. We all miss her so much. Brother and Sister Beverly and Miss Mattie, the oldest sister, are bearing their affliction with a submissive spirit that is beautiful. May the Father deal gently with them."

MRS. J. T. BLOODWORTH, Crowell, Texas.

NATION—Mrs. Janie Nation (nee Box) was born in Marshall County, Ala., March 12, 1868; moved to Texas and settled in Coryell County in 1882, and died in McGregor, Texas, July 14, 1903. She was twice married, to Geo. Christwell in May, 1886, and to G. W. Nation of McGregor, June 15, 1892. Only one child was born to her, Anna Belle Christwell, who is just blossoming into young womanhood. In a meeting held by Rev. Abe Mulkey in McGregor May, 1896, she was converted and received into the Church by Rev. R. R. Raymond on the 17th of the same month. She suffered much during her last year, but was submissive and patient. At first she often spoke of wanting to get well, particularly on account of her young daughter. But she became more and more reconciled and toward the last even sighed for her earthly release. In perfect peace, in the twilight of July 14, her spirit entered the sunlight of eternal day, where sorrow, sufferings and separations are unknown. May her aged parents, who survive her, her husband and daughter, one day meet her there.

SAM'L. J. RUCKER, P. C.

STEVENSON—Miss Laura Stevenson, daughter of Rev. J. M. Stevenson and Sister Stevenson, of Valley Springs, passed peacefully away at her home July 14, 1903. We laid her to rest in the Salem Cemetery the day following her death beside her mother and two sisters. Miss Laura was born in Arkansas and moved with the family to Texas two years after the war. She was 54 years old. She was never married, except as she expressed it, to her library. Her greatest pleasure was to comfort and please her aged father and to associate with great minds through her books. She was a Greek and Latin scholar, and took delight in translating two and three chapters of the Bible daily. In early life she attended Annual Conferences with her father, and came in contact with a number of our Bishops and leaders of Methodism. Bishops McTyers and Marvin were among her favorites, and of these she constantly spoke in praise. My wife was with Miss Laura a week previous to her departure, and she expressed a desire several times that she might outlive her father, that he might never want for comforts, and that she might minister to him to the last. She was a faithful Christian, having given her heart to God in girlhood and served him all her years. She was an affectionate daughter and dutiful Father and daughter were at the supper table when the summons came. It was only a few minutes, with a pain at the heart, and the battle was over, the victory won. Father, four brothers and one sister survive. May God's grace sustain and comfort them in this extreme sorrow. Bro. Stevenson, when we tried to comfort him, said: "Shall not the Judge of all the earth do right?" Thank God for such resignation.

W. A. GOVETT.

BOBBITT—Sister Martha Bobbitt (nee Adcock) was born in Mississippi Jan. 26, 1852. Her parents moved to Texas and settled in Victoria County in 1856. She professed religion and joined the M. E. Church, South, in 1862. She was married to James R. Bobbitt March 19, 1879. She died in Burnet County, Texas, July 8, 1903, aged fifty years. Before dying she said: "I do not fear death, but I am going to heaven, to rest from my sufferings. Get Brother Leaton to write my obituary." The hymn she selected to be sung at her grave is No. 599 in the hymn book of the Methodist Episcopal Church, South: "Asleep in Jesus, blessed Sleep," etc. She leaves a husband, five children and six brothers, with many friends, to mourn their loss. But they are sure their loss is her eternal gain. Sister Martha, from the time of her marriage, sustained the relation of a sister-in-law to the writer. I was her pastor my first year in West Texas Conference. I have known her since she was a girl thirteen years old, and I never knew her to make a bubble in her religious life. She was one of the purest spirits that I have ever been associated with in life. To the sorrowing ones, we can only say, "She is gone; but by the grace of our Lord Jesus Christ, you can go and meet her, where parting will be no more. May God sanctify her happy death to the good of all the bereaved."

R. M. LEATON, Ozona, Texas.

HIGHTOWER—In Paul's Valley, Ind. Ter., at the home of her son, E. G. Hightower, Rebecca J. Hightower, at the age of seventy-five years and five months, passed peacefully away "rest beyond the river," May 5, 1903. Though frail and afflicted for years, her last illness was of short duration and death unexpected till a few hours before the end. Her spiritual house was in order; she had been waiting, even longing, for the summons, and gladly laid down the burden of life for her home in the "Many Mansions." She was born in Warren County, Ga., Dec. 30, 1827, was the daughter of C. F. and Mary Maddux, who preceded her many years to the "house not made with hands." When nineteen she was married to James Hightower at Buena Vista, Ga. They moved to Rusk County, Texas, in 1854, residing there till their removal to Valley Mills, Bosque County, in 1868. Six weeks after reaching Valley Mills the death of her good husband left her a widow with five children, having buried a little daughter in Palestine as she moved west. The victim of a full share of sorrows, difficulties and bereavements, her faith in God was unwavering. In him she found comfort and solace, courage and patience for the ordeal of raising her children. Having given her heart to God, she joined the Methodist Church at twelve years of age. In her early married life, under the preaching of Dr. Lovick Pierce, she was brought to a felt need of a deeper work of grace, sought and obtained the blessing of "perfect love" and was ever ready to testify of this conscious salvation. Her sweet Christian influence was felt wherever she lived, and numerous friends will cherish her memory. She delighted to be in her place in the sanctuary, often rejoicing aloud in the consciousness of a Savior's love. She kept in touch with

all advance movements of the Church, reading its papers and good books, and rejoicing most of all in the salvation of the lost. A member of both missionary societies, she often invited them to meet in her room when unable to attend, and in her extreme feebleness acted as Treasurer of H. M. S. for several years. Faithful in all work entrusted to her, she has heard the Master's "Well done," and "entered into the joy of her Lord." Four sons (three being Christians) who have tenderly loved and cared for her these many years, miss sorely her wise counsels, but profit by her influence and example. Just before the end, her frail arms embraced the loved ones present and her lips whispered faintly, but distinctly, "I'm going." She tried, but could say no more. One brother and two sisters of a large family remain, and feel deeply the loss of our dear sister, but rejoice in the hope of a happy reunion where there are no separations.

MRS. A. J. BOOTY.

HOEK—Mary Ila Hoek, daughter of Rev. S. E. and Mrs. Callie Hoek, was born in Auburn, Montgomery County, Va., Jan. 20, 1886, and died in Clarendon, Texas, July 2, 1903. She was baptized in infancy by Rev. W. W. Poyt, of the Holston Conference, and trained up in the way she should go by her godly parents. Giving ample evidence of her acceptance with God, she assumed the Church vows in her ninth year, and was ever afterward an earnest and consecrated Christian. About one year ago her health began to fail, but her physicians thought there was no serious trouble. But last fall it was discovered that consumption was making rapid inroads upon her, and that a change of climate was the only remedy. Her father, who is a member of the Holston Conference, and who was stationed at Cumberland Gap, Tenn., at that time, made haste to bring her to Texas, stopping for awhile at Greenville, then at Estelline, and finally at Clarendon. But there was no permanent improvement; she grew steadily worse until the end came and she passed peacefully into the place where there is no more pain nor death. Her life was a beautiful one, cheerful in disposition, joyous in her religious experiences. She was never so happy as when leading some soul to Christ. Death had no terrors for her. She often talked of the end, and while she desired to live, that she might be useful in God's service and a comfort to her parents, she always desired God's will to be done, and declared she was ready to go.

G. S. HARDY, Clarendon, Texas.

CRAIG—C. J. Craig was born in Perry County, Ala., Dec. 25, 1824; converted and joined the M. E. Church, South, in 1845; married to Miss M. A. Morris (sister of J. O. Morris, of Alabama Conference) March 28, 1859; moved to Texas same year and settled in Leon County, and died on same place fifty-three years later, June 29, 1903. He was thrown from a multi-eighteen years ago and had his hip broken. He never walked another step without a crutch. He was paralyzed three months prior to his death. He was a great sufferer all these years and at last simply starved to death because he could not eat. Truly one of God's noblemen is gone. He was as true to his Church and pastor as any man I ever knew. He was always a steward till crippled. He had charge of saints and sinners of his community. They revered him as a safe leader. He was the preacher's safe counselor and when pastor said a thing ought to be done it was done. He loved the Church dearly. He never allowed a man to ruffle his feelings when collecting quartage and got money from the hardest. No pastor ever served that charge without feeling his helpfulness. He was sad eighteen years because he could not do more for the Church. He had lit education, but a remarkable mind. How much his life touched and blessed the world no man knows. His large family are all members of the Methodist Church. In his last hours he looked up and beyond the confines of earth and shouted praise to God; said he saw loved ones that had gone on. He exclaimed, "I'll soon be with you." His heart-broken wife and children find comfort in his godly life. What a legacy!

SAM C. VAUGHAN.

MIXON—Mrs. Johnnie Mixon, daughter of J. M. and M. J. Morris, died of consumption July 22, 1903. The Methodist camp-meeting was in progress at Cabeza and it was her desire to attend. A tent was erected under a live oak near the arbor and on Sunday morning Sister Mixon was brought down and comfortably fixed where she could hear the preaching and singing. These she enjoyed very much. Her stay on the camp-ground was short. On Wednesday her spirit took its flight and the evening following her wasted form was gently put away to rest. She was twenty-four years old. Her husband, Irvin J. Mixon, to whom she was married Sept. 25, 1898, died more than a year ago, leaving her with two

little children, a girl and boy. These, a father, three brothers and seven sisters are left to mourn their loss of one so young and whose death leaves two little children to whom none can take the place of mother. Sister Mixon was anxious to live through the camp-meeting, but expressed a willingness to go when it was God's will to take her. She was quite a musician and enjoyed the singing. What a gain to pass from our imperfect singing on that camp-ground to the perfect singing of the redeemed on high, and to take a part in this last, as she was too weak to join the first. She is gone and we would not recall her to the trials and sufferings of this life. May God bless all the friends and relatives and gather us at last to himself.

I. T. MORRIS.

TANKSLEY—Mrs. Sarah J. Tanksley (nee Harbor) was born in Louisiana Sept. 2, 1833, and died in De Witt County, Texas, at the home of her son, Thos. J. Haynes, July 20, 1903. Sister Tanksley had been married three times, first to Mr. J. B. Haynes. To this union were born nine children. Second marriage to Mr. Cole, to whom she bore one child. In 1879 she was a third time married, this time to Mr. Tanksley. All three of these men had died and Sister Tanksley was left a widow for several years and lived with her children. She leaves four sons and one daughter to mourn the loss of a mother. She was for fifty years a member of the Missionary Baptist Church. Last year she joined the Methodist at Cabeza, Texas. Hers was a triumphant death. She called her children around her and talked to them of her departure and the hope she had of heaven. Quite a large number of sorrowing friends and relatives attended the funeral in the cemetery at Runge, Texas. May the spirit of devotion to God and the Church of his sainted mother rest upon her sons and daughter and may they all meet again where sorrows never come.

I. T. MORRIS.

THOMSON—Mollie C. Thomson (nee Kendrick) died at her home in Plantersville, Texas, May 19, 1903. She joined the M. E. Church, South, in 1893, under the ministry of R. W. Adams. She was first married to B. F. Devereaux, who died April 17, 1901, leaving her with two children—a little boy and a little girl. About nine months previous to her death she was married to J. M. Thomson. Sister Thomson lived an exemplary Christian life, true to her Lord and loyal to her Church; a kind and affectionate mother and a faithful wife. It could truly be said of her, "the heart of her husband doth safely trust in her. She will do him good, and not evil, all the days of her life." After two weeks of intense suffering, she went to her reward, May 19, 1903. She leaves a father, mother, husband, two children and a number of other relatives to mourn their loss. May the God of all grace comfort the bereaved and finally bring them to the haven of eternal rest.

J. C. CAMERON, P. C.

RATLIFF—Little Annie Velda, daughter of J. H. and L. A. Ratliff, was born June 12, 1902, died Nov. 19, 1902. Darling little Annie was permitted to gladden the proud, loving hearts of parents but a short time, but long enough to become the idol of the household, being the only baby girl that had ever gladdened the proud, loving mother's heart, the mother of five little boys, and counted it a blessing in answer to prayer. And oh, the love of the mother's heart for her first born baby girl was so very great, almost idolatrous, but alas, sad heart, you must submit; the divine will of our Lord must be done, and in his goodness and mercy chose their precious flower for his own, to be transplanted in the garden of paradise, where it will ever bloom through eternity. May God give us grace to bow in humble submission to the will of him who doeth all things well, and ever be ready to say, "The Lord giveth and the Lord taketh away; blessed be the name of the Lord!"

HER MOTHER.

Tutt's Pills FOR TORPID LIVER. A torpid liver deranges the whole system, and produces SICK HEADACHE, Dyspepsia, Costiveness, Rheumatism, Sallow Skin and Piles. There is no better remedy for these common diseases than DR. TUTT'S LIVER PILLS, as a trial will prove. Take No Substitute.

If you are interested in the Texas Christian Advocate Pilgrimage to the Orient, write for literature. It is a chance of a lifetime to make this tour at the rate we are offering. L. BLAYLOCK, Dallas, Texas.

TAYLOR—James L. Taylor was born Nov. 18, 1842; was married Oct. 11, 1866, to Miss Letitia C. Roberts, professed faith in Christ at the age of twenty-two years and joined the Methodist Episcopal Church, South; moved to Texas from Tennessee in 1881; died July 21, 1903, at his home, near Arzyle, Texas. Brother Taylor lived a quiet, consistent life. Just before he died he said, "All is right." Bro. Taylor has gone to his reward. To the family we extend sympathy and love. May the God of all grace preserve them and at last bring them to the saints' eternal rest.

W. A. PRITCHETT, P. C.

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WEST TEXAS

- Beville District Floresville, Sutherland Springs, Stockdale, Kennedy, Mathis, Goliad, Laverania, Pleasanton, Oak Hills, Corpus Christi, Blanco, Rockport, Beville.

- San Angelo District Goldthwaite, Paint Rock, Sterling City, Ozona, San Angelo, Sonora, Poyt, Mission, Junction City, Center City, Loheta, Lammam, Water Valley.

- Llano District Center Point, Briggs, Bertram, Liberty Hill, Burnet, Blanes, Johnson City, Willow City, San Saba, San Saba, Cherokee, Briggs.

- Austin District Manchaca, Webberville, South Austin, First Street, Austin Tenth Street, Austin Hotchkiss Memorial.

- Austin District Columbus, Eagle Lake, West Point, Cedar Creek, Egin, Eastroy, McLeod, First Street, Webberville, Manor, Manchaca, South Austin, Walnut, Hotchkiss Memorial, Tenth Street.

- Cuero District Clear Creek, Ganado, Cuero.

- San Antonio District Sherman, Prospect Hill, West End, South Heights, Travis Park, Comal.

- San Antonio District Del Rio, Eagle Pass, Laredo, Pearwall, Colalia, Amphion, Moore, Debar, Hondo, Del Rio, Uvalde, Carrizo Springs, Sherman, West End, Travis Park, South Heights, Prospect Hill.

- NORTHWEST TEXAS Duffau, Iredell and Fairy, Rockaway.

- Fort Worth District Smithfield, Grapevine, Cleburne.

- Georgetown District First St., Temple, Troy, Rogers, Hutto.

- Vernon District Matador, Wellington.

- Karlsburg District Front, Dredden, Lone Cedar, Lone Cedar, Lone Cedar.

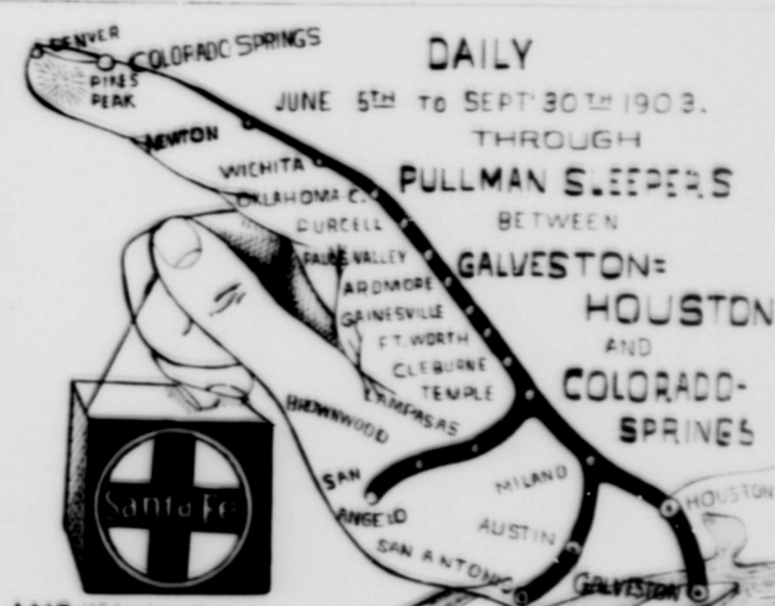
James L. Taylor was 1842; was married Oct. 1842. His wife Letitia C. Roberts, in Christ at the age of 18 and joined the Methodist Church, South; moved to Tennessee in 1881; 1893, at his home, near...

WEST TEXAS CONFERENCE.

Table listing West Texas Conference events, including Beville District-Fourth Round, San Angelo District-Fourth Round, Llano District-Fourth Round, Austin District-Third Round, Cuero District-Third Round, San Antonio District-Third Round, and Northwest Texas Conference.

Table listing West Texas Conference events, including Weatherford District-Third Round, Wazahachle District-Third Round, Clarendon District-Third Round, Abilene District-Fourth Round, Abilene District-Third Round, Brownwood District-Third Round, Waco District-Third Round, Gatesville District-Third Round, Marshall District-Third Round, Tyler District-Third Round, Palestine District-Third Round, Huntsville District-Third Round, Calvert District-Third Round, and Houston District-Third Round.

Table listing West Texas Conference events, including McAshan and Brunner, at McA., Central Church, West End, Shearn, Whiteoak, Sandy Point, Pittsburg District-Third Round, Beaumont District-Third Round, San Augustine District-Third Round, Brenham District-Third Round, Sherman District-Third Round, Dallas District-Third Round, Bonham District-Third Round, McKinney District-Third Round, Paris District-Third Round, Gainesville District-Third Round, Bowie District-Third Round, Terrell District-Third Round, Greenville District-Third Round, Indian Mission Conference, Mangum District-Fourth Round, and Houston District-Third Round.



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Wells & Western Way, providing information on routes and services.

Advertisement for 'The Katy Way' featuring an illustration of a woman and a train, with text promoting travel services.

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Table showing travel times and distances for various routes, such as Houston to St. Louis and Galveston to St. Louis.

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The Sunday-School Department

Third Quarter, Lesson 7, August 16.

SAUL TRIES TO KILL DAVID
1 Sam. 18:5-18.

Golden Text: "God is our refuge and strength, a very present help in trouble." (Ps. 46:1.)

Topical Outline: I. The Cause of Saul's Envy. (Verses 5-5.) II. Saul Seeks to Kill David. (Verses 10-18.)

Time: About 10:30 P. M.
Places: On the march from the valley of Elah and in the king's residence at Gibeah.

Dr. Paul Whitehead in the Sunday School Magazine.

The malicious purpose of Saul to kill David was instigated by Satan. The old law language of indictments for murder recited that the criminal, "not having the fear of God before his eyes, but moved and incited thereto by the devil," did commit that dreadful crime. This is correct phraseology. In Saul's case, deserted by God's Spirit, he became a prey to the promptings of envy, jealousy, anger, revenge toward David. The steps the unhappy and guilty monarch took in this criminal path are recited at large in this book, the lesson being only the beginning of a long account of bloodthirsty seeking of David's life. His dislike of David led him to hunt the innocent man, like a partridge, on the hills of Judah. Having begun this bitter persecution of David, and of all who seemed to favor him ever so little, by the murder of Jehovah's priest, he afterwards stilled at nothing, even hurling a javelin at Jonathan, his own son—his noble, unselfish, and heroic son—the darling of the whole people! The record is sickening. How base and cruel and mean Saul appears in the pitiless light of this history! Not a particle of mitigating circumstance appears; all is aggravation! The wonder is that he was not deserted by every noble and true spirit in the nation. We have seen that the soldiers refused to obey his command to slay "the Lord's priests," and that he was obliged to use, for that purpose, such a vile instrument as Doeg the Edomite. David conducts himself honorably and with consistent courage and equanimity throughout. Knowing that the King had no good cause to hate him or even to think ill of him, he puts Saul completely in the wrong by a patient endurance and evading of the persecution, till obliged at length to flee and betake himself to dens and caves in the hills. Probably a number of the Psalms were composed during this sad period. The unimpaired inscriptions of some of them are to this effect, and may be true. Certainly they are graphic portrayals or expressions of the state of a soul tried as was David's, trusting in God and appealing to his protection, oftentimes in a broken-hearted way which is highly pathetic, and for the source of which we search in vain in other parts of David's life. He may well be taken at this time as was Job by the Apostle James, for an "example of suffering affliction and patience." And God "turns aside the fatal dart of the persecutor, in one way or another."

DEDICATION OF WESLEY CHAPEL.

On the 18th of July our new church, Wesley Chapel, on the Crockett Circuit, Texas Conference, was dedicated. For a year or more the good people in this community have been looking forward with great interest to this occasion.

The need of a new church at this point has been apparent for some time. When Bro. Godbey was on this district he inspired one at least of the good workers with the necessity of having a new building. Under the administration of Bro. Easterling as pastor and Bro. Davis as presiding elder the matter took definite shape. A meeting of the membership was called by Bro. J. C. Wootters. The people responded, the women especially were ready to undertake the work, and so it was begun. The plan was for each person to give what he could in money, labor and material, or in all of these. It was a work of faith and zeal, and to-day the Wesley Chapel congregation has an excellent commodious, nicely painted and decorated house of worship, estimated to be worth \$1,500. Where all have done as well it is embarrassing to specify those who have led the movement, but Bro. J. C. Wootters and Bro. Peterson, of Crockett, and Miss Sturgis have been especially active in this work.

The day for the dedication was bright and the people came to the house of God with glad hearts. The singing was especially good. Before the sermon Bro. J. C. Wootters, President of the Houston County Auxiliary to the American Bible Society, presented from that society to Bro. Easterling, for the Church, a splendid pulpit Bible. After the sermon, in the absence of Dr. Stokes, delegated for that work, Bro. Wootters was called upon

to present the church for dedication. He recounted briefly the history of the undertaking, and then the building was dedicated to God.

Bro. Easterling protracted the services with the assistance of Bro. Cagle, of Grapeland. I have not yet heard what were the results of this meeting.

EUGENE L. CRAWFORD.

"We are getting ready to hold the biggest Fair ever held on these grounds," said Capt. Smith, Secretary and General Manager of the Texas State Fair. "We are paying out about three times as much money for amusement features than we have ever before paid out for that department. This, besides something more than \$75,000, which we are putting in cash in the way of premiums, purses and prizes for exhibitors. Of course we have no notion of discontinuing what are known as the substantial departments of this institution, for there is no doubt that this Fair has been the direct cause of the addition of millions of dollars to the wealth of Texas, by introducing better breeds of live stock, putting the people in the way to adopt diversification methods, and causing them to develop the resources of the country generally. At the same time we recognize the fact that in this day of rapid transit, long distance talk and big newspapers and the general diffusion of knowledge, people are not so much on the market for education as they are for amusement. In other words, the average person is long on varied information and short on means of entertainment. He will make a long journey to be diverted, when he would not cross the street to be initiated into the mysteries of an experiment station free of charge.

"We are prepared this year for all kinds of people, except those who wish to gamble. Every foot of our exhibit space is taken, and with the material we are going to have the most magnificent array of artistically arranged displays ever seen at a Fair. And as for attractions, the grounds will be full of them. Among them, not to specify others nearly as good, are two of the very finest ever produced anywhere; these two are Kirkpatrick, the loop-the-loopist, and the negro, W. M. Pickett. Kirkpatrick, now giving his loop-the-loop act before thousands at each performance in Denver, Colorado, is the only man so far in the world who can successfully accomplish this difficult feat. All others who have tried it have fallen down on it in two-senses, and have been conveyed to the nearest hospital. This is conceded to be the biggest sensation of the day in its line. We are being felicitated by people the country over on our good fortune in securing Kirkpatrick as an attraction for our Fair, as he is in demand every where and comes high.

"But I believe Pickett is going to prove even a bigger drawing card. This negro's act would easily be the leading feature in any Fair anywhere in the world. He accomplishes with apparent ease the colossal feat of throwing any wild steer by leaping from a horse at full run to the back of the steer, and then by taking hold of the horns, working round under the neck and head of the now thoroughly furious beast, until he can get hold of its nose with his teeth. He then leaps to the ground, and with his hands at his sides, he gives the steer a kind of bulldog twist of the nose and down the bovine goes with Pickett's body between its horns. Pickett has two brothers who also do wild steer acts. One of them undertakes to ride any wild steer until the steer gives up and ceases to try to fling him. The other to throw any wild steer, catch-as-catch-can. But neither of the latter stipulates to do anything along these lines with their teeth alone, sad experience having taught them that throwing steers with a tooth-hold is an especial trill of their older brother, Bill. These three brothers will perform daily during the fair in front of our grand stand. I specify the two foregoing attractions because they are the best to be had in the country. We have many others—so many, in fact, that I do not see where we are to find room for them. The broncho busting tournament alone is going to be richly worth all of the price of admission to our grounds. Positively only outlawed horses are going to be used.

"Our Fair will open September 26 and close October 11. We are preparing such an entertainment as we believe will bring more people to Dallas than ever before came on account of a carnival.

Fifth Sunday Meeting, Dublin District. This section of the fifth Sunday meeting, Dublin District, will meet at Smith Springs. Those who come by railroad will be met at Stephenville, providing they write to T. J. Williams, President of Committee, or to the pastor, M. C. DICKSON, P. C. Morgan Hill, Texas.

The hungry heart is the only payment God will take for the bread of life.—Ram's Horn.

HALL-BECKHAM DEBATE.

Having just returned from the debate held at Pilot Point, Texas, by Rev. J. N. Hall, of Kentucky, and Rev. T. J. Beckham, of the North Texas Conference, and having had the privilege of acting as moderator for Bro. Beckham for four days of the debate, and having been present every day of the debate, except the last, I suppose a few words from me concerning the discussion will not be out of place.

The debate was well attended both night and day. Bro. Beckham certainly won a great victory for Methodism. He is a historian and an excellent "scripturarian," and was, therefore, able to rout his antagonist at every point. If I should compare the strength of Hall and Beckham, it would be about as follows: Beckham is clear in his statements, sound in logic, and relies upon the plain teaching of scripture and the best standard histories to prove his proposition. Hall has a fine voice and relies mainly for victory upon his own interpretation of vague passages of scripture, garbled clippings from history, artful dodging, and a continued pugnacity in challenging his antagonist to show certain things in scripture and in history, after those same things have been shown time and again. If artful dodging and pugnacity is strength, Hall is a giant.

Bro. Beckham won a great victory in the estimation of his own people and the thinking, unbiased on the outside of our Church. On the mode and subject of baptism he sustained our cause gloriously, but when they came to discuss "Baptists as the only Church" and "close communion," we really felt sorry for the Baptists.

If you want our doctrine clearly, scripturally and historically proclaimed, send for T. J. Beckham. Methodism will not suffer in his hands.

J. R. ATCHLEY, Moderator.

RESOLUTIONS ANENT HALL-BECKHAM DEBATE.

Whereas in joint debate recently held in this city between Rev. J. N. Hall, of Kentucky, representing the Baptist Church, and Rev. T. J. Beckham, of North Texas Conference, representing the Methodist Church, on their respective differences in doctrine and polity, it was asserted by Rev. Hall that the Methodist Church was ashamed of their champion and would gladly quit the contest; now, in refutation of the charges, we submit the following resolutions:

Resolved, That we heartily endorse our pastor in every position taken by him as being eminently wise, just and scriptural, and that by his dignified manner and unbiased presentation of the truths of the gospel he merits our profoundest gratitude and hearty endorsement; and be it further

Resolved, That in appreciation of his eminent services in the promulgation of the doctrines held sacred by us, as well as his scathing exposure of the fallacies of an artful antagonist, we tender our heart-felt thanks and congratulate him on the happy termination of a contest so persistently thrust upon him.

Resolved, That copies of these resolutions be furnished the Texas Christian Advocate and the Post Signal for publication.

W. A. KENDALL,
R. R. SMITH,
J. A. L. McFARLAND,
Committee.

After the adoption of the above resolutions by a unanimous vote of a crowded church, the official board, on behalf of the Church, presented our pastor with a thirty days' leave of absence without loss of salary, which was immediately followed by the presentation of a purse by the gentlemen of the congregation of \$75.50, after which the ladies of the congregation presented a purse of \$25.00.

The choir, joined by the congregation, then sang the old familiar hymn, "How firm a foundation." Bro. Beckham, being called to the chancel, was congratulated with a hearty hand-shake by the entire audience.

Taken all in all it was a red letter day for the Methodist Church in Pilot Point, which was heartily participated in by a number of members of other Churches.

Bro. Beckham received three members into his Church and baptized seven children after the debate.

F. W. HAYDEN, Sec.

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The broad mind will not have the big head.—Ram's Horn.

A HAPPY OCCASION.

We had a happy occasion at Bro. Jim Evans', near Appleby, last Thursday. It was a birthday dinner, given in honor of his father, who was eighty-five years old that day. The old brother is too feeble to attend Church, being partially paralyzed, so I was invited to preach at Bro. Evans' on that day. I had a large hall full of both old and young to preach to. The occasion was a real inspiring one; proved to be a real refreshing one in the sequel. Old Bro. Evans beautifully and lovingly awaits his approaching change, and his son and family, with whom he lives, tenderly and faithfully care for him in his last days. M. I. BROWN, Appleby, Texas.

UNANSWERED LETTERS.

July 20—J. T. H. Miller, sub. J. C. Carpenter, sub. S. T. Powell, sub. W. E. Caperton, sub. G. F. Winfield, subs.

July 31—A. L. Scales, change made. J. L. White, subs have attention. C. E. Lindsey, has attention. M. M. Morriss, sub.

Aug. 1—D. L. Cagle, subs. A. C. Bell, sub. J. R. Wages, sub. Geo. W. Kincheloe, subs. P. R. White, subs. S. N. Allen, sub.

Aug. 2—Samuel Morriss, sub. L. A. Clark, trial subs. J. W. Bowden, sub. John W. Thompson, sub. A. S. Whitehurst, sub. T. W. Ellis, sub. Ed.

SHERIFF'S SALE.

(Real Estate.)

By virtue of an execution issued out of the 4th Judicial District Court of Texas, Dallas County, Texas, I have levied upon this, the 4th day of August, A. D. 1903, and will, on the 1st day of September, A. D. 1903, if being the first Tuesday of said month, between the hours of 10 o'clock a. m. and 1 o'clock p. m., in front of the Court House door of Dallas County, sell to the highest bidder, for cash in hand, all the right, title and interest which L. S. Thomas had on the 4th day of August, A. D. 1882, or at any time thereafter, of, in and to the following described property, to-wit: Situated in the City and County of Dallas, Texas, beginning at the southwest corner of Block 58 in said city of Dallas, at the intersection of the east line of Cedar Springs Street with the north line of Buena Vista Street, thence east with the north line of Buena Vista Street 125 feet, thence northwesterly parallel with Cedar Springs Street 150 feet, thence west parallel with Buena Vista Street 125 feet to Cedar Springs Street, thence southwesterly 150 feet with the east line of Cedar Springs Street to place of beginning; being the western part of the land conveyed by Elijah Hawkins and wife to L. S. Thomas on February the 9th, 1881, and being the western part of the land conveyed by Barnett Gilling and wife to L. S. Thomas on January the 4th, 1882, and reference is here made to said deeds of record for a full description of same. The above property is levied upon, and will be sold to satisfy a judgment rendered in the 4th Judicial District Court of Dallas County, on the 7th day of April, A. D. 1903, in favor of Mrs. Georgia Blaylock and Louis Blaylock, and against the said L. S. Thomas, for the sum of six hundred and fifty-nine and 25/100 (\$659.25) dollars, principal, with interest at the rate of 10 per cent. per annum from May 1, 1902, and the further sum of nine and 25/100 (\$9.25) dollars, costs, and all costs, accruing by virtue of said suit.

Witness my hand this the 4th day of August, A. D. 1903.

J. R. JOHNSON,
Sheriff Dallas County, Texas.
By J. F. Will, Deputy.

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R. Wallace, subs. W. B. Martin, sub. Aug. 4—E. L. Spurlock, sub. W. Wootton, sub. Sam'l Weaver, sub. W. Nunn, sub. J. C. Cameron, sub. I. E. Hightower, subs. C. C. Davis, sub. J. J. Morgan, sub has attention.
Aug. 5—G. C. Summers, subs. W. F. Mayne, subs. G. W. Riley, subs.

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G. C. RANKIN, D.
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