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Editorial.

INVIDIOUS COMPARISONS.

Many men estimate their religious status by comparing themselves with others who make professions of religion. Because they are no worse, and perhaps not so bad as those whom they know, they come to the conclusion that, after all, they are in a fair spiritual condition. The Pharisee reached the conclusion that he was all right because he put himself beside the poor Publican. He appeared to be a better man than his unfortunate co-worshiper. He was decent in his dress, he was free from many of the coarse vices, while his near-by neighbor was not nice in his appearance, not exempt from ugly sins and his state of mind was deplorable. He smote his breast in apparent despair and cried out, "God be merciful to me a sinner." The other did not feel that he was wicked because he was by comparison a better man outwardly than the Publican. But God took a different view of their cases. He did not compare their degrees of sin or piety. He looked at the self-abasement of the one, his genuine sorrow for the wrong life he had lived and saw hope of salvation for him in his cries for mercy; but in the other he saw self-pride, self-satisfaction and self-righteousness. The one became justified, but the other was condemned. When a man goes into the presence of God for penitence or for a better life, he has no time to think of how bad or how good somebody else may be. He has all he can manage to ask God to help him diagnose his own case, and to find a remedy for his malady. He has nothing to do with the religious status of others. His needs are pressing and, at his best, he is bad enough, regardless of the condition of those about him. Sometimes a man looks upon a poor drunkard and congratulates himself that he is a very decent person because he does not drink liquor. Perhaps so, but may be he is a liar, or a miser, or one who defrauds his neighbor. In either case, he may be more decent in his outward life, but in the sight of God he may be a worse man than the poor inebriate. Some woman may gather up her skirts and pass a soiled member of her sex and shudder at the iniquity going by, and then feel that she is very superior because her moral and social condition is a big improvement on that of the poor wretch whom mankind have abused. But this nicely dressed woman may not be the perfect specimen that she imagines. She may have a bitter tongue; she may be swollen with pride and arrogance; she may be uncharitable; she may be grossly extravagant; she may be dressed in finery for which she has not paid and does not intend to pay for; she may be unkind to the poor—in fact, there may be divers things of which she is guilty that make her hideous in God's sight, even as much so as that unfortunate thing to whom she will not deign to speak. So we might run these comparisons on and apply them to all conditions of life; but these illustrations are sufficient to teach us that God makes no invidious distinctions in his esti-

mate of men and women. Every one is placed upon his or her individual responsibility and judged accordingly. We are not very good because somebody else is very bad. We are exactly what our hearts make us, and we all need the constant application of the grace of God in order to prepare for the life that now is and for that which is to come. When we stand in the presence of God, the condition of others will not avail us. What is the state of my heart? This is the question that needs to be propounded to every soul.

THE STRENUOUS LIFE.

We hear much now-a-days of the strenuous life. It is a new phrase recently come into use—rather, it is a new application of an old one. It grows out of our modern struggle to succeed. The commercial spirit has gotten charge of the world and men are under whip and spur. They are rushing madly in business, regardless of home or health or happiness. They want to make money in order that they may make more money, and relaxation is unknown to them. They keep themselves strung up to the utmost tension; they have an anxious look on their faces; they scarcely take time to cultivate their families, and home is often a place where they take two meals a day and sleep a part of the night. In business, this is the strenuous life. But it is not confined to the commercial man. It takes in all departments of industrial effort and expresses itself in the other phrase—get rich quick. And here they go pell-mell in the great marts of trade and in the professions as though they had only a few days to live and must needs make the most of them. The strenuous life is an abnormal life. It moves under high pressure and uses up its vital forces prematurely. Such men grow old rapidly; they exhaust their resources too soon and they bring to their powers of body and mind an early decay. We have but one life to live, and it is long enough to accomplish the mission for which we were created without indulging in the wild rush now so common in business circles. There is no need for it. It is positively sinful. It robs us of home communion, of composure of mind and spirit, and it prevents us from rendering unto God the intelligent and patient service due him and his Church. The normal habits of life give us ample time to meet every obligation and to discharge every duty without burning up the candle of our vitality by lighting it at both ends. God has never been in a hurry in his efforts to carry on the affairs of this great universe, and it is folly for his children to undertake the impossible. The strenuous life will not permit us to live out half our days in health and comfort. Nature will enforce her laws, and the penalty will be broken health, dwarfed spirits, and premature death. These thoughts came to us the other day as we stood on the street corner waiting for the car, watching the rapid pace and the drawn faces of the men and women who went hastily by bent on their several mis-

GOVERNOR LANHAM EQUAL TO THE EMERGENCY.

A few issues back we wrote an editorial touching Governor Lanham and the Dallas Fire and Police Commission, in which we pointed out the fact that we were under a Commission which had thrown the town wide open, that the time of the present Commission would end with the first of the month, and that the Governor had it in his power to give us two men who would enforce the laws impartially. Well, he has acted and it is with pleasure that we announce the result. He has given us Louis Blaylock for Police Commissioner and Joseph E. Cockrell for Fire Commissioner. The former needs no introduction to the readers of the Advocate. He is known personally to more people in the State than almost any other private citizen. Mr. Cockrell is a leading lawyer at the Dallas bar, a strictly religious man and a conscientious citizen. They are both prominent business men and held in high esteem by the citizenship of the city. There was much opposition in certain quarters to their appointment, but the opposition was not personal. The men who are in control of the city administration wanted to keep it and their only way to do it was to hold in their grip the two members of the Commission. To do this they made a ceaseless fight with us at Austin, but the Governor decided the matter according to his judgment and conscience. In this, as well as in other matters, he has shown himself a patriot and a statesman instead of a politician and a trickster. He stands by the rights and the interests of the people rather than the claims of cliques and local combinations. His head is clear, his heart is right and his conclusions correct. He has the thanks of thousands of the men and women of Dallas. In fact, he has done the very best thing possible for the whole population of the city. As the Commission has charge of the enforcement of our municipal laws, his appointments are a guarantee of good government and the maintenance of a good, healthy, moral sentiment. We are prepared to say to him, "Well done, good and faithful servant." All North Texas was interested in this matter, for the influence of Dallas goes out all over this part of the State. When gambling dens run wide open, when saloons have the right-of-way, and when houses of ill-repute recognize but little restraint in Dallas, then all the country contiguous shares in the results. Therefore the Governor has the hearty thanks of a widespread constituency for giving us this Commission.

EXPERIMENTAL RELIGION.

Religion has two phases, the experimental and the practical. It takes the two to make a perfect religion. The one is the result of a conscious knowledge of sins forgiven, whereby we are made partakers of the divine nature and Christ becomes formed in us the hope of glory. As a matter of course the experimental stage is first and then the practical is to follow. This consists in re-

ducing our experience to actual living, whereby men take knowledge of us that we have been with Jesus. In this we let our light so shine before men that they see our good works and glorify our Father who is in heaven. But before we can do this we must know God in the pardon of sin. This is preceded by repentance—a godly sorrowfulness for sin coupled with a deep purpose to turn away from it and lead a new life in Christ Jesus. This step is radical. It requires something more than holding up the hand or giving nominal assent to some proposition. It means genuine sorrow for wrong doing, a sorrow that expresses itself in agony and grievous concern; a sorrow that prompts to vigorous action and that brings forth fruits meet for repentance. Such a repentance is followed by the witness of the Spirit, the assurance of salvation. It imparts a hope which maketh not ashamed because the love of God is shed abroad in the heart by the Holy Ghost which is given unto us. This is the experience of which we are speaking. It is clear, unmistakable, direct and convincing. Following this is a godly walk and a pious example. Our religion concretes itself in words and deeds. It enables us to show to the world what a Savior we have found; how he can deliver us from the power of darkness and bring us into subjection to the great law of righteousness. This is the practical part of our religion. It is life, developing character. The law of God becomes our delight and we meditate in it day and night. We pray to be kept back from the presumptuous sins and we cease to do evil and learn to do right. Like the great Apostle, we can say, "I am crucified with Christ, nevertheless I live; yet not I, but Christ liveth in me; and the life I now live in the flesh I live by the faith of the Son of God, who loved me and gave himself for me." And, going further, we can again say with the Apostle, "I can do all things through Christ which strengtheneth me." Thus the experimental and the practical elements of our religion become permanent in the life that we live. Therefore, we need not walk in darkness and in doubt as to our religion. It can become a thing of intelligent ascertainment, of conscious knowledge; and this ascertained conscious knowledge can become demonstrated in our daily walk before men. No other sort or degree of religion is worth the having. Brother, sister, if you have not this sort, then seek it till you obtain it, for such is your privilege and duty.

To hunger and to thirst after righteousness is to crave it above all things else in this life. What is it that a hungry man will not do to obtain food? So it is with the heart that hungers for God's law and that thirsts after the living water. Such terms imply the deepest longings of one's nature after the higher things of experience.

The pure in heart are those who have been regenerated by the Holy Spirit, and made clean through the blood of Christ. They are transparent and sincere, and there is nothing akin to double-mindedness in their dealings.

ONE'S BIRTHDAY By REV. J. M. GRFFNF.

From remote antiquity unto the present time the custom has prevailed among mankind to attach significance to One's Birthday and to greet its return with joy and festivity. To celebrate the anniversary oftentimes the banquet is given, guests are invited, congratulations and little presents from friends as tokens of esteem are received and cheery wishes are expressed for the future happiness of the one whose natal day is observed. Of all the days in the calendar of the year it is to be marked with a white stone or recorded with a red letter. It is worthy to be regarded with all rites of honor and festal joy. It chronicles to mankind the most precious boon of heaven to them—the gift of sentient being that in its capacities insures to them not only the pleasures and happiness of earthly existence, but in the promise of immortal life holds in bright reversion the pledge of eternal felicity.

To be born into the world—to be—to exist—is to man, the highest bestowment and expression of Divine beneficence save one, and that is the gift of Christ and the lively hope of eternal life by his resurrection from the dead. We are wisely to appreciate the gift of the life that "now is," and to cherish the hope of that which "is to come" as the most exalted object and purpose of our being. In the history of the race it seems that mankind are inclined to regard so fondly their earthly life as to crave an extension of years that go beyond the period which God, in his dispensations, has allotted for the term of human existence. "Earth's children cling fondly to earth," says the poet Bryant. One of the grounds upon which God commended Solomon for the wisdom of his choice, was that he "did not ask for long life." It is a myth of old Greek mythology that Tithonus, a son of Laomedon and consort of Aurora, according to fabled antiquity, being granted choice of blessings by Jupiter, to whom he had rendered some signal service, chose long life, but did not ask for perpetual youth with the boon. Becoming old and decrepit, he besought the god to revoke the gift, who answered his prayer by changing him into a cicada (tree cricket), that with its shrill cadence disturbs the ear of night or breaks the silence of summer noons from the lonely depths of the forest. The desire for perpetuity of existence has incited numbers of visionary minds through the ages of the past to the pursuit of the beguiling phantoms of the elixir of life and the fountain of perpetual youth.

The Scriptures have affixed the appointed limit of human life "at three score and ten years," and continues the inspired Psalmist, "if, by reason of strength they be four score years, yet is their strength labor and sorrow." Though old age is encompassed with infirmities and ills of the flesh, yet it is not to be considered as being full of misery. In speaking of wisdom or religion, Solomon says, "length of days and riches are in her right hand." Old age may be bright and happy if the life has been devoted to the service of God, and the soul is cheered and supported by the buoyant hope of a blessed immortality. Nor is life so full of bitterness and sorrow if thus consecrated and sustained. Though mankind may pluck a thousand roses by the wayside of life, yet if they are pierced by a single thorn, they cry out "Alas! alas! woe is me." As to a long life, it should be considered a benediction. It was the opinion of the ancients that when the Parcae or destinies intended long life to a person, the web they wove in symbolic representation was made of white thread spun from lamb's wool; when death was to ensue early, black thread.

In the grand, animated spectacle of human life that daily meets the eye, it is delightful to contemplate the babe in its cooing innocence, the boy with his merry romp and shout, the girl with her sweet smile and rippling laugh, and those of either sex that have passed into the bloom and vigor of youth, or those who have attained the meridian of life, or those upon whose heads time has sprinkled its frosts but are still robust; but not less essential to complete the picture of the lot and destiny of the race are the grandsire, with his thin, white locks, brow corrugated with the lines of thought and experience, and with staff in hand to support and give grace and dignity to his steps; and also the aged matron, with her serene and meditative countenance, whose bent form and hardened hands tell of years of toil, solicitude and care in her duties as a mother for her household. They are not useless to the world. Their example is potent to stimulate the young to lives of honor, virtue and usefulness. With hearts full of divine love and brows radiant with the light of eternal hope, moving among the busy throngs of men, they, with words of

heavenly wisdom, "lure to heaven and lead the way."

With the writer, the weary wheels of life have run their seventy-fifth round. His birthday, the 25th of June, that completed this period of years, found him at his quiet little home, Linden, Texas, not prepared to celebrate the return of his natal day with a feast, congratulations and souvenirs from friends and other marks of festivity, but confined to a bed of sickness. But there was "a silver lining to the cloud." The visits of friends, who came to cheer him with their words of sympathy and tender ministrations, gave him cause of rejoicing. Then there was ground for thanksgiving to him, that his ease was not as bad as that of the old Greek poet, Antipater, who was seized with a fever on every birthday. It would have been pleasant to him to have received as a present from some friend a cheap edition of the Bible, hand-size and large type, and to have had a number of them purchase a copy of his book, " arose and Verse." This would have been a needed help to him and the noblest honor they could have conferred.

The recurrence of his birthday prompted the writer to the retrospect of his past. How thrilling to him the task to take in review the history of his life, commencing at childhood, that sunny spot in memory, and tracing it up to the fair period of youth, when to him the choice was given to choose the path of virtue or of vice, and through the preventing grace and mercy of God he was led to follow that of virtue, and then to trace through the intervening years his subsequent career with all its incidents, vicissitudes and events down to the present time. He feels and can say "thus far the Lord hath led me on, thus far his power hath prolonged my days." He recognizes and adores the hand of God in all the providences that have marked his life and praises Him for his goodness and mercy.

He realizes that God in his tenderness as his Heavenly Father is making his old age cheery and complainant. He has continued unto him health and the use of his physical powers, save the rigid fibre and stiffening joints of old age. He has granted unto him the full and salutary exercise of his intellectual faculties and to delight in the music, thought and sentiment of the masters of immortal verse. Not only these blessings He has bestowed, but the higher joys and hope of salvation through the gospel of the Lord Jesus Christ. Thus blessed, there should not be a ripple of desire upon the sea of his existence, but anchored in his quiet home at Linden, he should calmly await his appointed time as he treads in silent thought the shore of that solemn ocean which he soon must sail.

Linden, Texas.

THE NEW PLAN VS. THE BIBLE.

Kind reader, I meet a certain people under the sun who claim to have no creed but the Bible. They have presently asked me to throw down my creed and meet them on the Bible. I am perfectly willing to meet them on the Bible, just as soon as they get the creed out of the way and get down to Bible principles in the following nine items. Read these items and tell me who I mean. Now, if any of this faith whose creed I am here looking after should see this article they should certainly take no exceptions to this criticism. In fact claiming what they do—the Bible as their creed, and they the only true Church of Jesus Christ on earth—if I should be able to show them where their views and the Bible do not harmonize in any item, it seems to me that they should never get done thanking me for pointing out the item. So with "malice toward none and charity for all," I shall proceed at once and point out nine items wherein these new plan folks flatly by their faith and practice contradict the plain teachings of the Bible. When I am through if the reader has not been able to locate who I mean I shall have no trouble in getting up a few more counts. I have found some Christian people among these people who seem to have a bright Christian experience. While on the other hand I have found some of the most contentious and disputing folks that I have ever met. It is well known that it is a great hobby with them. "Give us the Bible and not men's views." "We have no creed but the Bible," etc.

Now it seems that a people that make such claims should certainly be very careful to not teach and practice things contradictory to the Bible. And yet I cannot conceive how any system could be more directly opposed to the Bible than many of the teachings and practices of these people. Of course they are very much disagreed among themselves as to what they do really teach. In this article I am going mainly by the views of those that I have met and talked with personally. Kind reader, go with me and let us hold up

the Bible along by the side of this new plan and mark the teachings of each:

1. They say, "We have nothing to do with the Old Testament now, and its precepts, doctrines, etc., are in no way binding upon us." But Jesus Christ says: "Search the Scriptures, for in them ye think ye have eternal life, and they are they which testify of me."—John 5:39.

"Abraham saith unto him, They have Moses and the prophets; let them hear them."—Luke 16:29.

Acts 17:11. "These were more noble than those Thessalonica, in that they received the Word with all readiness of mind, and searched the Scriptures daily, whether these things were so."

"All Scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness; that the man of God may be perfect, thoroughly furnished unto all good works."—2 Tim 3:16.

Of course we all know that the Scriptures referred to in the foregoing verses are the Old Testament Scriptures, for the new was not then written. Thus we have shown from that part of the Scriptures which they claim to believe that their position is wrong. Shall we take what Christ, Abraham, the prophets and apostles say on this subject or believe no creed folks? I shall take the authority of the former.

2. The new plan says: "There is no promise for any adult person to be saved who has not been immersed in water," thus making water an instrumental means of salvation, or a mediator between man and God. This is a very great and grave error; and a very damaging one, as it touches man's salvation at a very vital point. How people could take up such notions in the light of the plain teachings of God's Word is a profound mystery. The Scriptures plainly teach that faith is the instrumental means on the part of a penitent sinner, and that water baptism is only a type of his innocence, or a figure of the one essential baptism. When I am holding a revival meeting I am always perfectly willing to meet any denomination of Christian people at the altar and give all equal right to instruct penitents, provided they will instruct them as Paul did his penitents. How did Paul and Silas instruct their penitents? "And they said believe on the Lord Jesus Christ and thou shalt be saved."—Acts 16:31. If there had been one of the new plan preachers in that jail that night he would have disputed such directions and would have recommended the water route to Christ. He would doubtless have asked the apostles their authority for giving such directions, as I have been asked repeatedly. Of course the apostles could have very readily given the very highest authority, which was Jesus Christ himself. "Verily, verily, I say unto you, he that believeth on me hath everlasting life."—John 16:47. You may depend upon it that when our Lord puts in the double positive "verily, verily" that he is dealing with a question of vital importance. This plan is in perfect keeping with the Scriptures, which teach that there is only one mediator between man and God. 1 Tim. 2:5. "For there is one God and one mediator between God and men—the man Christ Jesus." According to the Bible plan when Christ is willing and the sinner is willing the latter can enter into the kingdom, as Christ is the only mediator; but according to the new plan Christ and the sinner may both be ready and willing, but the door of the kingdom must be shut in his face, because there is no deep water near and the minister is not ready. Which will you take—the Bible or the new plan? God could not possibly be consistent with his goodness and wisdom and put man's eternal destiny in the hands of another. Much has been said about baptism for the remission of sins. Mark, in writing of the ministry of John calls repentance a baptism. Mark 1:4. "John did baptize in the wilderness and preach the baptism of repentance for the remission of sins."

Mark, what did you say? John preached for remission of sins? I said, "He preached the baptism of repentance."

Repentance then is very clearly called a baptism here. Where John speaks of the water baptism he assures the people that it is only a type of the higher and nobler baptism. Mark 1:8. "I indeed have baptized you with water; but he shall baptize you with the Holy Ghost."

Now just as Mark calls repentance a baptism, Peter seems to refer to faith as a baptism. Let us see Acts 2:38. "Then Peter said unto them, repent and be baptized every one of you in the name of Jesus Christ for the remission of sins and ye shall receive the gift of the Holy Ghost."

Now if we can find from any of the other writings of Peter whether it is baptism or faith or both that purifies men's hearts, it will give us an insight as to what Peter meant. Read Acts 15:8, 9. "And God, which knoweth the hearts, bear them witness, giving them the Holy Ghost, even as he did unto us; and put no difference between us and them, purifying their hearts by faith."

Now after such a clear statement from Peter who will dare say that he does not agree with Christ and the other apostles on this great subject? The apostles and prophets all agree that remission of sins is by faith. Acts 10:43. "To him gave all the prophets witness that through his name whosoever believeth in him shall receive remission of sins."

Away with the idea then that Peter would teach water baptism to wash away sins, which would be flatly against what Christ and the other apostles say, and what Peter himself states in another place. There is still another strong reason why Peter had reference to the baptism of faith, as Christ gave directions concerning water baptism that it should be in the name of the Father, Son and Holy Ghost, and Peter would hardly direct them to be baptized only in the name of Christ. Just imagine if you will that Paul had met up with a new plan preacher after he held that revival meeting over at Corinth. Imagine the new plan preacher asking Bro. Paul, "How many did you baptize over at Corinth?" Would not the new plan brother have been amazed when Paul would answer, "I thank God that I baptized none but Crispus and Gaius, lest any should say that I had baptized in mine own name. And I baptized also the household of Stephanas; besides I know not whether I baptized any other. For Christ sent me not to baptize, but to preach the gospel."—1 Cor. 1:14-17.

From the foregoing Scripture it is quite sure that Paul did not think baptism was any part of the gospel or that the act had anything to do with man's salvation. It is right and proper though that persons who have received the essential baptism should also receive the outward sign. Acts 10:47. "Can any man forbid water that these should not be baptized which have received the Holy Ghost as well as we?"

3. Many of this new plan not only know nothing experimentally of the great doctrine of the spiritual birth as taught in the Scriptures, but actually make sport of all reference to the work and power of the Spirit in bringing men to Christ, and that in the face of such Scriptures as the following: John 6:44. "No man can come to me except the Father which hath sent me draw him." John 1:13. "Which were born not of blood, nor of the will of the flesh, nor of the will of man, but of God." Titus 3:5. "Not by works of righteousness which we have done, but according to his mercy he saved us by the washing of regeneration and the renewing of the Holy Ghost."

But such Scriptures as these seem to have no meaning to one who knows nothing experimentally of the work of the Holy Spirit upon the heart. 1 Cor. 2:14. "But the natural man receiveth not the things of the Spirit of God; nor they are foolishness unto him." Any spiritual-minded person by talking five minutes with a new plan man can tell that he knows nothing of spiritual things experimentally. Which do you believe—the Bible or the new plan?

4. Many of the new plan make sport of contrition or deep sorrow for sin where the emotions are wrought up and the penitent seeking after God and calling upon God as we usually have in revival work. What preacher has not come in contact with a bunch of that tribe making sport of the work? What saith the Scriptures on this subject? Ps. 34:18. "The Lord is nigh unto them that are of a broken heart and saveth such as be of a contrite spirit." Ps. 51:17. "The sacrifices of God are a broken spirit: a broken and a contrite heart, O God, thou wilt not despise."

Acts 9:11. "Behold he prayeth." Who is that? Only a penitent sinner calling on God.

Luke 18:13. "And the publican standing afar off would not lift up so much as his eyes unto heaven, but smote upon his breast, saying, God be merciful to me a sinner."

Another penitent calling upon God, the teachings of the new plan to the contrary.

5. While the Bible shows that the Church of to-day is essentially the same as that in the time of Abraham, Moses and the prophets, the new plan says that it was set up on the day of Pentecost.

"This is he that was in the Church in the wilderness with the angel which spake to him in Mt. Sina, and with our fathers, who received the lively oracles to give unto us."—Acts 7:38. "Ye are the children of the prophets and of the covenant which God made with your fathers, saying unto Abraham, And in thy seed shall all the kindreds of the earth be blessed."—Acts 3:25.

"And if ye be Christ's, then are ye Abraham's seed and heirs according to the promise."—Gal. 3:29.

It is very clear from Acts 3:25 that if there was any new Church set up at Pentecost that Peter knew nothing of it, for here he is still in the old Church, and he told the others that they were still there.

6. The new plan does not believe in a ministry commissioned of God. But the Bible teaches that the true gospel minister has orders from above. "And how shall they preach except they be

sent?"—Rom. 10:15. Acts 20:28. "Take heed therefore to yourselves, and to all the flock over the which the Holy Ghost hath made you overseers, to feed the Church of God which he hath purchased with his own blood."—Acts 20:28; also Eph. 3:7.

7. Some of the new plan are so contentious that they had rather see a Church split wide open than to have instrumental music introduced into the worship; but the Bible says, "Praise Him with the stringed instruments and organs. Praise Him upon the loud cymbals; praise Him upon the high sounding cymbals."—Ps. 150:4, 5.

8. The new plan objects to bringing little children into covenant relation with God, some going so far as to declare that is a great abomination to receive a little one into the Church. But the Bible says: "Whosoever shall receive this child in my name receiveth me; and whosoever shall receive me receiveth Him that sent me." How is a grown person or child received in His name only by baptism into the Church?

"Verily I say unto you whosoever shall not receive the kingdom of God as a little child he shall not enter therein."—Mark 10:15. "And Jesus called a little child unto him and set him in the midst of them, and said, Verily I say unto you except ye be converted and become as little children ye shall not enter into the kingdom of heaven."—Matt. 18:2, 3. "But Jesus said, Suffer little children and forbid them not to come unto me, for of such is the kingdom of heaven."—Matt. 19:14.

Look at the inconsistency of trusting out the child. Christ used him as a model and told the grown folks that the children were already in the kingdom, and that they (the grown folks) could not get in if they did not get like the child—the model. But here comes one demanding that the whole Church or kingdom shall be clear of babies. Where is the Christ Spirit in demanding that the model that Christ set up shall be thrust out? Better put Christ's seal on him and let him stay where the Savior put him, or you might get that millstone about your neck spoken of in Matt. 18.

9. The new plan objects to an ordained ministry, but the Bible plainly teaches that ministers were ordained in the apostle Church. "Whereunto I am ordained a preacher and an apostle."—2 Tim 2:7. "Neglect not the gift that is in thee, which was given thee by prophecy with the laying on of the hands of the presbytery."—1 Tim. 4:14.

In conclusion I will say that I have shown you in nine different counts where the teachings of the new plan very flatly contradicts the Word of God. So this will give a reason why the Christian people don't meet them on the Bible. Let them throw down their creeds and come back to the teachings of the Bible and we will meet them on the Bible.

C. G. SHUTT.
Dawson, Texas.

THE PLAINS AS A MISSION FIELD.

When we had the question of the division of the Northwest Texas Conference under advisement at Georgetown the strongest arguments made by the opposers to division were the need of help from the Mission Board for carrying on the work in the Panhandle country, and the fact that a large majority of the pastors in this part of the conference were opposed to division. The General Conference acted wisely in slicing instead of dividing. Having been in this territory for two years and observed the progress of development and settling up of this plains country, I am very much impressed with the necessity of special efforts being made to plant and sustain Methodism in every town and settlement on these plains. We need more pastors and more money. The Clarendon District ought to have ten or twelve more pastoral charges and missionary appropriations sufficient to at least pay half their salaries next year. The country is settling very fast with a good class of people, who only have means enough to purchase homes in this fertile country. Small towns are springing up here and there, and neighborhoods are being formed all over these plains, and school houses are being built in every neighborhood, and the Baptists and Cumberland Presbyterians are establishing themselves in these places.

If our Board of Missions could see the necessities and the prospective developments possible for Methodism in this country they would at least double the appropriations for the Clarendon District this fall. I am preaching in four counties, and have 250 miles in filling my appointments. I am from home most of the time. While engaged in a meeting last week at Lamb County Schoolhouse (the only one in the county) a lady came and earnestly solicited me to go to her neighborhood and preach in their new schoolhouse forty miles from there. The people are begging for the gospel. I shall have to close, but could say much more.

GEO. F. FAIR.
Plainview, Texas.

Do or pe help listen their of lit the le what tentiv calm, be on the M lives t "stand ours, see he strife, victor even t for hi have o man.

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Devotional and Spiritual

Do we not sometimes feel, in trial or perplexity, that others might help us if they would only stop and listen? But they will not, and in their constant hurry we know it is of little use to speak. Let us note the lesson for ourselves and give what we ask—leisure to hear, attentive, concentrated, not divided—calm, patient consideration. It may be our busy work, as we think, for the Master, which so overflows our lives that we have no time for this "standing still." Sad eyes meet ours, but we cannot turn aside to see how it fares with them in the strife, or to whisper the secret of victory. But He would have said, even though some plans of our own for his service were put aside, "Ye have done it unto me."—H. Bowman.

THE TESTIMONY OF EXPERIENCE.

There are invincible proofs of the divine care, love, and power of Jesus Christ which are put within the reach of those who trust him. Countless myriads have, since the days of St. Paul, been able to accord with his testimony and declare—some of them in the face of martyr fires and other forms of torture inflicted upon them because of their fealty to their Redeemer—"I know whom I have believed, and am persuaded that he is able to keep that which I have committed unto him against that day." Such witnesses are found to-day in every land under the skies. They know by personal experience the resources, the tenderness, the authority, the love, the mercy, and the omnipotent power of Jesus. Substantially their creed is a very simple one—about what that of the Roman centurion of Capernaum was: "I believe in the almighty power of Jesus of Nazareth!" They have poured into his listening ear their confession of sin; they have found, at his feet, guidance in perplexity and light in time of impenetrable darkness; they have gone to him with the daily story of their weakness, their trials, their perils, their temptations; and they have been made conscious of his presence, his help, his sympathy, and his care.

Their knowledge of him as a present, divine Savior, with whom they hold daily fellowship, is wrought into their very life; it has become a part of their souls. They know him by a direct act of cognition and by virtue of a life of communion which has stood the test of all the vicissitudes, dangers, temptations, and sorrows through which they have come. Whatever else they may doubt, of this one truth they have no question—Jesus Christ is an Almighty Savior. The declaration of the mountaineer, "I know that Jesus Christ is divine, because he forgave my sins; he saved my soul!" was not only good theology, but good logic.

This Man is the Creator of the new moral life which throbs through the modern world; he is the Maker of saints, ancient and modern, on earth and in heaven. Living witnesses by the million can be found to testify that he found them in their sins—perhaps living in gross and brutal wickedness or steeped in the savageries of heathen lands; that he forgave them, revealed to them a new life of peace any joy and hope; that he cleansed and renewed them and built them up into sainthood. Myriads can testify after this fashion: "In ocean storms and on the field of battle; in tropical jungles, with wild beasts on every side; face to face with mobs; in the midst of cannibals; when carrying burdens of responsibility and toil and care which seemed intolerable; when heart-broken with bereavement; when struggling with secret sins and with temptations which took hold on the very foundations of our life and in

manifold other vicissitudes and adventures we have called on the Lord Jesus in prayer for help. While we prayed we found a strange and blessed calm administered to our quaking hearts. We have realized his presence as surely as though he had appeared visibly to our eyes. His responses to our cries, his anointing touch, his immediate help, his gracious deliverances wrought in our behalf and, more than all, the constant supply of grace and peace which he has administered to us in our daily needs have made him the most real and blessed of friends and comforters. Whatever may be the limitations of our vision and our knowledge, this one thing we know: Jesus Christ is a Friend who sticketh closer than a brother; he is a Counselor of the ignorant and a Helper of the dependent and the needy. We have trusted him and have not been confounded."—Jesse Bowman Young.

CARRYING ONE'S CROSS.

Life is not easy for any one, and to many people it is very hard. They are carrying every ounce of burden they can possibly carry. They sometimes almost totter beneath their heavy load. Now suppose that, instead of saying cheering words to these people, heartening words which would put new hope and courage into their spirit, we do nothing but criticize them, find fault with them, speak in harsh, unloving way of them; what is the effect upon them? It can only be hurtful. It makes their load all the heavier. Or, rather, it takes out of their heart the enthusiasm, the hope, the courage, and makes it harder for them to go on.

"Carrying one's cross" means simply that you are to go on the road which you see to be the straight one; carrying whatever you find is given you to carry, as well and as stoutly as you can; without making any faces or calling people to look at you. Above all, you are neither to load nor unload yourself, nor cut your cross to your own liking. But all you have really to do is to keep your back as straight as you can, and not think about what is on it; above all, not to boast of what is on it. The real and essential meaning of virtue is in that straightness of the back.—Ruskin, in "Ethics of the Dust."

There are many truths it is not worth while to know. If we had a dozen centuries of life allowed us, we might perhaps be pardoned for spending a little time upon such curious trifles; but with the small pittance of life we have, it would be ill husbandry to spend a considerable part of it in what makes neither a quick nor a sure return.—Wesley Yearbook.

"WHAT HOLINESS DOES FOR US."

While thinking about this glorious doctrine, and work of grace in the heart, we said to ourselves, Why not pass it on, to help and encourage some soul who may read these lines?

Some time after our conversion we heard a sermon on holiness. After the brother was through with his discourse, he was asked by one of the hearers if "we could not grow into it?" He replied by asking, "If we could wear the dirt out of our old clothes?" This has lingered in our memory ever since. And we have learned by experience the answer, "No." While growth has its place, in the Word of God, and Christian experience, it can not be substituted to do for us what the Word emphatically declares "the Blood does The Blood of Jesus Christ his Son cleanseth us from all sin." Bless God that the "remedy" is sufficient for the "disease." Hence holiness, or

heart purity, sets us free, and brings us out into a "large place," into the "glorious liberty of the children of God," in the "liberty where Christ makes us free." It tunes our heart to sing his praise, and our tongue to tell the wonders of his grace. Holiness likewise gives "perfect peace," not only "peace with God," but the "peace of God." Not as the "world gives," spasmodic and superficial, but abiding, and a deep settled peace. "Peace that passeth all understanding." Glory to God. Oh how many desire peace, but go to the wrong source. In Christ we may find "peace like a river and righteousness like the waves of the sea." Holiness also gives us victory over the "world, the flesh and the devil." The testimony, or experience of the sanctified heart is, "Thanks be unto God which always causeth us to triumph in Christ." It gives us victory over temptation, and makes the Christian life, in this respect, easier because when the heart is cleansed from "all sin" there is nothing "within" to respond to the outward. "The Prince of this world cometh and findeth nothing in me." Holiness gives us "power with God and men."

It gives us "abundant life;" it gives us a "delight in the Lord," and, like Stephen of old we have a holy courage and boldness. It gives a knowledge of the Word, and puts a shine on our face that will stagger our enemies. And yet we love them. Thank God for the rich provision made for the soul in Christ. Oh, step out on the promise and get under the blood. Hallelujah for such a salvation.—Christian Witness.

"There is so much to be set right in the world, there are so many to be led and helped and comforted, that we must continually come in contact with such in our daily life. Let us only take care that we do not miss our turn of service and pass by those to whom we might have been sent on an errand straight from God."

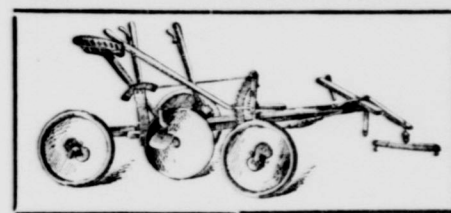
CHRISTIAN BEAUTY.

Beauty has a great place in the Christian conception of character. Its highest ideal is an exquisite blend of beauty and strength. The pillar must be strong, but if it is to be complete it must have exquisite and delicate traceries of lily work, rich adornments and embellishments of sensitive grace and loveliness. It is not enough that we are righteous, pure, and true. Righteousness can be very forbidding, purity very austere, and truth very statuesque. Our little children would not be drawn by their graciousness, and those who have fallen in the great fight would not seek them as places of certain and sheltering refuge. No! our austere virtues must be adorned (like gray rocks with bits of green lichen) with those gracious and exquisite gems, gentleness, meekness, tenderness, and sympathy. Our strength must wear upon its face the smile of beauty. The saints in the richly-colored window must be irradiated with the transfiguring sunlight. That does not mean that we need be less strong, but it does mean that we must be more beautiful. Courage defeats itself when it is degraded into rudeness. Generosity strips itself of its stately robes when it too obviously waits for recognition. Purity loses some of its grace when it loses the eye of pity. Integrity hinders goodness instead of helping it when it becomes pharisaic. This is the cause of the limitation of our influence—beauty has not transfigured us with her glory, and our characters are defective in lily work.

And as we catch His Spirit, the very strength of our life will be subdued into a beauty which is irresistible as a plea and overmastering as a power. "Put on thy beautiful garments"

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DALLAS, TEXAS

the prophet to the Zion of old. And that is quite as imperative now as then. The lovers of Jesus never can do their greatest things for him they love, until they are beautiful. Strength alone, forbids, but strength transfigured with beauty attracts. Let us withdraw ourselves in these days into the presence of the thrice-beautiful God, and so linger in his transfiguring companionship, that we shall come forth with radiant faces and characters subdued into the beauty of God. Then shall we do the highest things for man's good, and the glory of Christ Jesus our Lord.—Selected.

PRINCIPLES.

It is not strength of brain that saves a man, or orthodoxy of creed, or connection with a Church. All these have often proved to be but ropes of sand. They are not proof against the tides of temptation. There must be firm, heaven-implanted principle—for no one is safe in business, or in politics, or in social life, or anywhere, when conscience is unloosened from God. The parting of the cable may be unseen for a while, it may even be unsuspected; but it is a mere question of time how soon the backslider may strike the rocks. Jesus Christ never insures anyone who unites with his Church, and yet has no "anchor sure and steadfast which enteth within the veil," and "binds fast to Christ himself." And if you ever reach heaven, my brother, you will come in as I have often seen vessels come into yonder harbor of New York, with the storm-tide anchor swinging proudly at the prow. "There are ships," said the eloquent Melville, "that never go down in life's tempests. They shall be in no peril when the last hurricane shall sweep earth and sea and sky, and when the fury is overpast, and the light that knows no night breaks gloriously forth, they shall be found on tranquil and crystal waters, resting beautifully upon their shadows." These are they who have been piloted by the Holy Spirit; these are faithful ones whose inner soul was anchored to Jesus Christ.—Theodore L. Cuyler, D. D.

FAULT-FINDING.

On going to one of my charges I was told that a certain farmer belonging to the Church was greatly addicted to fault-finding, and that when I visited him he would be sure to serve me up the foibles of all his brethren. I had not been there long until he invited me to come out to his farm and take dinner with him. As had been foretold he then brought out with great apparent relish the faults of all the membership. "So and so was all right, but, unfortunately, he was so and so," and thus he gave a stab in the back to each of the members as they passed in review before him.

I heard him without comment or attempting any defense or bringing any railing accusation against him as an "accuser of the brethren;" but I watched my time before leaving him to lodge my impression with him in an inoffensive way which might yet do its work.

He had a large apple orchard, loaded with choice, ripe fruit. Just before starting for home, he gave me a basket and said: "Brother Fee, go into the orchard and fill your basket of apples to take home with you." Accepting the basket I went to

the orchard and filled it with speckled and half-rotten apples. When I returned he said: "Why, man alive? what did you fill your basket with that worthless lot for, when the ground is covered with fine, large, sound ones?" And he threw them away with disgust and brought me the basket filled with the best.

Then was my opportunity, and I said to him as gently as I could: "Brother, all the afternoon you have been filling me up with the speckled members of the Church, when I am sure there are multitudes of good ones."

He took my rebuke with the best of good nature and said: "Brother Fee, you are right, and I have been wrong; and I'll never do it again"—and he never did.—Dr. Fee.

CONTENTMENT.

The presence of our fellow-beings is a great blessing, but many are sorely tempted thereby. One feels envy, jealousy, pride, contempt, and bitterness when he looks upon his neighbors. Another is cold, indifferent and impatient. The inequality in condition has caused a world of discontent and envy. Sometimes those who prosper most are least worthy. The Psalmist was sorely tried when he saw the prosperity of the wicked. But when he went into the sanctuary his eyes were opened. He saw that worldly prosperity is hollow, that inequality in the condition of men is chiefly in the outward appearance, that the saints of God have something better than prosperity, better than success, better than the world. Worldly greatness is a ridiculous fiction. True greatness is in the heart.—Selected.

God hides some ideal in every human life. At some time in our life we feel a trembling, fearful longing to do some good thing. Life finds its noblest spring of excellence in this hidden impulse to do our best.—Robert Collyer.

A NEW ROUTE

The Road to Wellville.

It is by change of diet that one can get fairly on the road to health after years of sickness, for most ill health comes from improper feeding.

What a boon it is to shake off coffee sickness and nervous headaches as some can if determined upon.

One woman accomplished it in this way: "A few years ago I suffered terribly from sick and nervous headaches being frequently confined to my bed two or three days at a time the attacks coming on from one to four times in every month. I tried medicines of all kinds but could get no real relief until my parents finally persuaded me to quit the use of coffee altogether and try Postum Food Coffee. It had come to a point where I was so utterly miserable that I was willing to make any reasonable trial.

A person couldn't believe what followed but the results speak for themselves; that was two and a half years ago and I have never tasted coffee since. I use Postum not only for its delicious flavor but more for the good it has done me. All of my troubles disappeared as if by magic and I have for the past two years been doing all the work for my family of six. I seldom have even a slight headache and I would not give up my Postum and go back to coffee now unless I deliberately intended to commit suicide.

"All of my neighbors it seems to me now use Postum in place of coffee and some of them have been doing so for several years with splendid results from the health point of view." Name given by Postum Co., Battle Creek, Mich.

Look in each package for a copy of the famous little book, "The Road to Wellville."

Secular News Items.

STATE ITEMS.

Bowie, Concho, Upshur and Cass Counties all went for prohibition last week.

San Marcos Coronal Institute opened this week with most promising outlook.

The frequency of fires in El Paso led to the suspicion of fire bugs and arrests have been made.

Rev. E. Wood, a Lutheran minister, resident of Hallettsville, died suddenly at Corpus Christi Thursday.

Monday, September 7th, has been designated by the Governor as Labor Day.

Judge Green J. Clark, a resident of Kaufman, died at Athens last week. He came to Texas just after the Civil War, settled in Kaufman County and spent a long life of usefulness in the service of his fellow-men.

While alighting from a buggy in Greenville Mrs. Belle Mathews fell and broke an ankle.

Brownwood will have a Government Experimental Farm for testing cereals. Prof. M. A. Carleton, Cerealist for the government, after looking over the field, submitted a proposition, which was accepted by the Business League.

The War Department has received from the rolls Second Lieut. Max Sullivan, who has been absent from the Department of Texas without leave for several months. He stands charged with desertion.

A. J. Hodges, of Belmont, is preparing to file a claim against the government for \$1,150, with interest since 1865, for ginning for a Federal wagon train 98 bales of cotton en route to Columbus, and which was destroyed by Confederate soldiers.

Texas has established quarantine against Tampico, Mexico.

Thirty-six mutual fire insurance companies are to be sued for forfeiture of charter.

E. M. and Mrs. C. B. Jarvis were arrested at Houston on a charge of abandoning an infant.

Unknown persons entered Mount Olive Baptist Church, six miles north-east of Paris, and smashed the lamp globes, tore the top off the organ, which was locked, and committed other acts of vandalism.

The United States Oil and Refining Company, recently chartered with a capital of \$500,000, will build a large refinery at Beaumont, but will draw its oil supply from Sour Lake and Saratoga. The company has purchased an extensive tract of land on which it will

THE VALUE OF CHARCOAL.

Few People Know How Useful It is in Preserving Health and Beauty.

Nearly everybody knows that charcoal is the safest and most efficient disinfectant and purifier in nature, but few realize its value when taken into the human system for the same cleansing purpose.

Charcoal is a remedy that the more you take of it the better; it is not a drug at all, but simply absorbs the gases and impurities always present in the stomach and intestines and carries them out of the system.

Charcoal sweetens the breath after smoking, drinking or after eating onions and other odorous vegetables.

Charcoal effectually clears and improves the complexion, it whitens the teeth and further acts as a natural and eminently safe cathartic.

It absorbs the injurious gases which collect in the stomach and bowels; it disinfects the mouth and throat from the poison of catarrh.

All druggists sell charcoal in one form or another, but probably the best charcoal and the most for the money is in Stuart's Absorbent Lozenges; they are composed of the finest powdered Willow charcoal, and other harmless antiseptics in tablet form or rather in the form of large, pleasant tasting lozenges, the charcoal being mixed with honey.

The daily use of these lozenges will soon tell in a much improved condition of the general health, better complexion, sweeter breath and purer blood, and the beauty of it is, that no possible harm can result from their continued use, but on the contrary, great benefit.

A Buffalo physician in speaking of the benefits of charcoal, says: "I advise Stuart's Absorbent Lozenges to all patients suffering from gas in stomach and bowels, and to clear the complexion and purify the breath, mouth and throat. I also believe the liver is greatly benefited by the daily use of them; they cost but twenty-five cents a box at drug stores, and although in some sense a patent preparation, yet I believe I get more and better charcoal in Stuart's Absorbent Lozenges than in any of the ordinary charcoal tablets."

erect storage capacity for 300,000 barrels and right of way for a six-inch pipe line from here to Beaumont has also been secured. This will make a big addition to the oil industries already under way at this place. The promoters of the company are H. T. Spear, C. A. Teagle and R. McNamara and other Northern and Eastern capitalists.

Judge J. M. Pearson, of the Fifty-Ninth District, has appointed as his Board of Pharmacy, H. L. Sheehy, of Sherman; Harry L. Smith, of McKinney, and E. A. Carpenter, of Plano.

Runnels County tax rolls show a total valuation of \$4,188,000, an increase over last year of \$443,575.

More than 5000 feet of the Galveston Sea Wall has been completed, and the work progresses rapidly.

NEWS IN GENERAL.

Major Charles H. Smith (Bill Arp) died Monday, aged 77 years.

Secretary Wilson hopes to establish a prosperous silk industry in the South. Worms and mulberry trees will be furnished free to those desiring to make the experiment.

The expenditures of the Louisiana Exposition Company have now reached nearly \$10,000,000, vouchers for \$5,000,000 being ready for the Treasury Auditors at Washington.

Report of the Secretary of Commerce shows that Germany largely exceeds other nations in the number of immigrants arriving in America.

Justice Brewer, of the United States Supreme Court, in a set article on lynchings, says he believes there should be no appeal in criminal cases.

When the vessels authorized are completed, the United States Navy will embrace twenty-four first-class battle ships in commission and ten armored cruisers.

The Austrian marriage laws are very severe. They prohibit marriages between Christians and Jews and between Christians and infidels. A marriage between a Protestant woman and a man who said he had no particular creed has just been annulled by the Supreme Court.

Judge Gregor, of New York City, the other day rejected 60 applicants for naturalization on the ground that they could not speak the English language. When a man has been in this country five years without learning to speak English he is not a fit subject for citizenship, says the Judge.

For the first time since the close of the Civil War, it is announced that the loss by death on the pension roll, during the last six months, was greater than the addition of new pensioners to the list. The old soldiers are now dying at the rate of ninety a day, but there are many others still applying for pensions.

Miss Ruth Bryan, the eldest daughter of William Jennings Bryan, nineteen years old, is going to devote herself to settlement work in Chicago, in the interest of the poorer classes. She is described as a young woman of unlimited energy and with an ambition to accomplish something in this special line.

Strong nerve was displayed by Tony Cassius, an Italian, who was run over by the cars near Huntington, West Virginia. The train cut off his right arm at the shoulder, but he got up and walked over two miles to a doctor's house, carrying his severed arm in his left hand with as much coolness as if it had been a cane.

A large meteor which fell at Mendon, Michigan, the other night destroyed a portion of the bridge over the St. Joe River. It buried itself in the earth and made a hole nearly twenty feet deep. It gave forth a screeching sound as it passed through the sky and struck the earth with a report that was heard for a long distance.

Lord Saulsbury, of England, is dead. Liverpool and Manchester, hitherto deadly rivals in trade, have entered into a partnership in order to bring about cotton growing within the British Empire.

Brander Mathews says that the most obvious defect of the English language is that "its orthography is more unscientific and more barbarous than that of any other important language."

Beside the ever increasing revenue from thousands of travelers Italy is earning increased sums by her rapidly reviving manufactures. The waters of the Alps and Apennines are giving her as cheap power by means of electrical plants as coal is furnishing to Belgium, Germany, England and the United States.

The Jews, of New York, are numerous and politically strong. They have demanded that all reference to Christ be eliminated from the public schools, and the School Board has granted their request.

German residents of Buenos Ayres are planning the organization of a union to comprise all people of German origin living in the Argentine Republic, such as Swiss, Dutch, Aus-

trians and Scandinavians, for the purpose of protecting the rights and interests of the members against unfair treatment by the Government. A similar league is to be formed in Brazil also.

According to latest accounts, Menelik, the Abyssinian ruler, is aging rapidly, being in very bad health. As it is in his hands to nominate a successor, European chancelleries are much interested in the future of Abyssinia. It is believed to be certain that Menelik's death will result in trouble. This will doubtless prompt European intervention and the disappearance of Abyssinia from the map.

Chief Surveyor Smith, of the Louisiana Oyster Commission, left New Orleans on a launch last Monday, in company with the Chief Inspector, en route to Grand Isle and Houma, to see whether the recent State law as to oyster planting has been carried out. In instances where owners do not possess the ten acres provided for by the enactment they will be compelled to acquire the necessary increase.

Oscar Johnson, who has just been appointed Assistant Paymaster in the army and ordered to Manila, was for several years a newsboy in Minneapolis. He was recognized as a leader of his associates and finally received a position in the business office of one of the Flour City's dailies. He has since been promoted a number of times and is highly spoken of by his employers.

Gothenburg, in Germany, has a Society for the Prevention of Cruelty to Animals which has of late extended its protection over domestic fowls formerly beheld in a rude manner with a cleaver in the market place. Now they are decapitated with a new, bright red guillotine working so smoothly and swiftly that its operation may be regarded by the fowls as a pastime, if there were any way of finding out.

An investigation has been ordered by the Executive Council of San Juan into the alleged irregularities and mismanagement of the leper colony at that place. The Superintendent and the doctor's assistant at the colony have been suspended. It is charged that chickens and various animals raised among the lepers have been sold among the people generally, and that money handled by lepers has circulated among the populace. A great sensation has been caused in Porto Rico by these reports.

One of the greatest of Alaskan "potlatches" has recently been held at Taku, in the Southeastern section of the Territory. The "potlatch" is a great feast, customary with the Indians from Puget Sound to Alaska, at which the host gives away much of his estate to his guests to emphasize his greatness. The potlatch above-mentioned has been held between the Auks and the belligerent Takus. This is the first time that the present generation of Auks was ever invited to a Taku potlatch.

The auxiliary relief ship "Terra Cotta," formerly a Newfoundland steam whaler, has sailed for the Antarctic regions to relieve the British exploring vessel "Discovery." The "Terra Cotta" has been fitted out by the English Government independently of the scientific societies, whose action in sending out the "Discovery" expedition without making full preparations to safeguard it was criticized in the House of Commons last spring by Mr. Balfour.

Much surprise was expressed at the decision of Justice Joyce in the case of Springfield versus the Evening Standard. The plaintiff wrote an account of a remarkable rescue from drowning and sent in to various newspapers, among them the Daily Mail and the Evening Standard. The Daily Mail rewrote the story, and this having been published the evening paper reprinted it. Whereupon the plaintiff asked for payment from the proprietors of the Evening Standard, and getting none, brought his action for infringement of copyright; yet to no purpose.

READ THIS:

Dangerfield, Texas, Oct. 17, 1901. Dr. E. W. Hall, St. Louis: Dear Sir—I have used Hall's Texas Wonder, and will say that it cured my little 2-year old boy of serious kidney trouble. REV. J. WOODSON, Formerly of Marshall.

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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 629, St. Louis, Mo. Send for testimonials. Sold by all druggists.

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DALLAS, TEXAS.

pose, for he lost it on the ground that he had no copyright in what had been used." The London correspondent of Newspaperdom says: "It cannot be too well remembered that as the law stands there is no copyright in facts; it is only to the literary dressing that this attaches, and here the dressing had been done by the Daily's Mail's young man, and not by the plaintiff, though he provided the subject."

From the professional schools of the United States there were graduated last year: In theology, 1,585; in law, 3,356; in medicine, 5,472; in dentistry, 2,511; in pharmacy, 1,373; in veterinary medicine, 109. The number of students in theology has remained practically stationary since 1890; medical students have increased 73 per cent, and students of law 292 per cent. In this period the men attending colleges have increased 68 per cent and the women 159 per cent.

The Louisville Gray-street Infirmary was purchased recently by a corporation controlled by the four large Presbyterian Churches of Louisville—the Warren Memorial, Fourth-avenue, of the Northern branch, and the First and Second Churches, of the Southern branch. The price paid was \$30,000, and the infirmary will be operated as a non-sectarian hospital. The purchase is regarded as another step toward the amalgamation of the two branches of the Church in Kentucky under one head.

Andrew Carnegie has made known his intention to donate \$2,500,000 in United States Steel Corporation bonds to Dunfermline, Scotland, his birthplace. He stipulates that the gift shall be employed in keeping up the estate of Pettenerieff, which contains the tower in which Malcolm Canmore married Princess Margaret and which he recently purchased as a pleasure ground. The administrators of the gift are also charged with the advancement of the moral and material interests of the town.

Fourteen years ago John Messerale, of Macon County, Missouri, and Elijah E. Reese, of Charlton County, went to law over a \$30 calf, and they are still at law and fighting more fiercely than ever, although the calf must have grown into a pretty fair sized steer by this time. He is going finally to prove an expensive one for somebody. The case has been tried four times in Justice and Circuit Courts, has been heard once in Kansas City Court of Appeals, and is now pending in the Charlton County Circuit Court of Appeals. The costs now amount to more than one hundred times the amount the steer was worth at the time the litigation began.

DEBATE.

The Alderson-Warlick debate came off on time, Aug. 11-17, and everything now is quiet. Elder Warlick is a very fine dodger and smooth debater, but not near so profound, scholarly and logical in the scriptures as Dr. Alderson. We, the Methodists, were highly pleased and feel the discussion was a great victory for the cause of truth and our Church. I baptized fifteen babies in the midst of the discussion and have just closed a meeting near town with twenty-seven professions on the old gospel plans. We held to the land mark, the altar and the old-fashioned songs. As to scholarship and a thorough explanation of the scrip-

tures, Dr. Alderson was pronounced to be the best by all the thinking people who heard him.

E. L. SPURLOCK.

PROHIBITION CARRIED.

We had an election in our county on prohibition and we carried it by 105 votes majority. The battle raged hot and furious at this box all day. The good ladies of New Boston and DeKalb, regardless of denominations, and also those outside the Church, with few exceptions, were at the polls doing all they could for the noble cause. This box, having so many negro votes in it, went 51 anti, while Boston box, one mile south, went 51 pro, the railroad being the dividing line. May the Lord bless the prohibition movement and all her workers.

JNO. E. ANDERSON, Sunday-school Supt. New Boston, Texas.

UNANSWERED LETTERS.

Aug. 27.—C. A. Martin, sub. T. J. Milam, sub. T. N. Lowrey, sub. M. A. Turner, sub. and trial subs. W. B. Wilson, sub. W. C. Hilburn, sub. T. Lovell, sub. T. R. Clendenin, sub. G. W. Kincheloe, subs.

Aug. 28.—J. E. Blaylock, sub. M. M. Morphis, sub. W. W. Horner, o. k. J. M. Armstrong, sub.

Aug. 29.—D. H. Aston, sub. L. B. Tooley, sub.

Aug. 31.—R. A. Clements, sub. C. A. Corry, has attention. J. M. Owen, subs. J. B. Parr, has attention. R. J. Smith, sub. S. S. McKenney, o. k. Sept 1.—J. W. Moore, sub. W. B. Wilson, sub. J. M. Perry, subs; 2 cards. Geo. W. Kincheloe, sub.

Sept. 2.—S. T. Powell, sub. W. E. Caperton, sub; has attention. J. W. Bowden, sub. C. W. Irvin, sub. J. W. Harmon, sub.

FOUND OUT

What a Mother Found Out About Food.

A mother found out what a change of food can do for a whole family, from the nursing baby to the adults, in this way: "Twice during the summer months my baby was taken violently ill and was very slow getting over the attacks. His former diet of cow's milk alone ceased to agree with him so I combined it with an expensive infant's food but he soon became very much constipated.

"Then I shifted to Grape-Nuts food and found that this was just what baby needed, adding it to his milk after softening in hot water. Baby has thrived upon this food and is now healthy and strong and chubby as any mother could ask which you know is saying a great deal.

"It did not take me long to find out that a saucer of Grape-Nuts and cream is just what is needed by the tired nervous mother and I have also proved to my own satisfaction that when the children are old enough to chew Grape-Nuts it is far better for them than oatmeal or any other mushy foods for it develops their teeth and helps their digestion and their minds seem much brighter and more active too.

"Truly here is a wonderful food and one for the entire family." Name given by Postum Co., Battle Creek, Mich.

There's a reason. Look in each package for a copy of the famous little book, "The Road to Wellville."

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Notes From the Field.

NORTHWEST TEX. CONFERENCE

Jonah.

Sam C. Vaughan: We closed a fine meeting at Jonah the 23rd inst. It lasted eight days. Rev. J. W. Story, of Taylor, did the preaching, except four sermons which I preached. He communes with God and men. The people heard, the Church worked, and was greatly revived, sinners repented, and God saved many souls; I know not how many. The meeting ran on high tide from first to last service; 45 added to our Church by ritual; \$95 conference collections, and we sang "God Be with You Till We Meet Again." Then dismissed a great congregation.

Proctor.

J. C. Carter, Aug. 25: Our meeting at Proctor has been held. We had a good meeting, resulting in more than 50 conversions and reclamations, 19 additions to the Methodist Church, 14 of them new ones. We have arranged for Dr. Rankin to come and dedicate our church, which had been built while Brother Watts was pastor, but not paid out of debt until this year. Dr. Rankin, the editor of the Texas Advocate, came and was with us the first Sunday in August. He preached for us three excellent sermons in the beginning of the meeting, and dedicated the church. On Monday we moved out under our new tabernacle. Tuesday morning Brother Birdwell, from Coleman, reached us, and did the preaching for ten days, and he did it in his own unique way, pointing racy illustrations with plain Scriptural truths. On Thursday morning Brother Brown, a sweet singer and consecrated worker, came and led the singing. These brethren endeared themselves very much to our people of all denominations, and our people were delighted with Dr. Rankin's short visit to us, and we hope by it to be able to increase the circulation of our excellent paper.

Jonesboro.

W. P. Edwards, Aug. 25: I have held four meetings on the Jonesboro charge this season, and in these meetings the Lord has been good to me and blessed my efforts in preaching, and the Church seems to be built up in the

most holy faith. Our first meeting was held at Levita beginning Friday night before the third Sunday in July, with my father, Rev. W. H. Edwards, a local preacher in the Waco District, to help. His preaching was with power and sinners were convicted and mourners were converted. My father endeared himself to my people very much the few days he stayed there, and from this point we went to Sardis to my camp-meeting, and at this place Bro. W. J. Mayhew, one of my local preachers, assisted me. While he is young in the cause, yet he is fine help in a revival meeting; his preaching was pointed, and caused people to see their need of Christ. Also Bro. Turner, our beloved presiding elder, helped me two days at this place, and he is a man of much thought and preaching power, and now a word for my singer, Bro. W. C. Wells led the singing for me, and will say it was well done. Any one need not be afraid to put the singing in his care. From Sardis I went to Ames. Bro. S. J. Rucker, of McGregor, did most of the preaching here. Bro. Rucker is a strong preacher, showing sin in all its hideousness; my people were much pleased with him, and from thence I went to Evergreen. Bro. W. P. Davis, my local preacher and teacher in our school, helped me at the last place mentioned. Bro. Davis is very plain and practical, and his preaching brings the people to study themselves. We have had 49 conversions on this work up to the present time, and now I am engaged in a meeting at this place, and my prayer is that the Lord will come in his mighty power upon this little town, and show this people that he still rules this old earth upon which we dwell. We are now on the home stretch for conference, and trust will be able to report in full this fall.

Mt. Calm Station.

Will Nickels, Aug. 27: Our revival meeting, which started Aug. 14, closed the 25th with eighty conversion and sixty-five accessions to our Church—fifty-six on profession of faith, nine by letter. Other Churches will get some who were converted during our meeting. Bro. Bruce Meador, of Hubbard City, did the preaching, and did it well. We believe he is a man called of God and is obedient to the heavenly vision. Bro. Keen, who was our pastor, on account of failure in health, has given up the work. Bro. Chas. Hearon has been appointed to the work and is now in the field and is bringing things to pass. Bro. Hearon has made something like a hundred pastoral visits in two weeks and is still getting around among his people. We believe he will make a full report at annual conference. We have raised during the two weeks that he has been here something near two hundred dollars for the support of the ministry and for the repairing of the parsonage. There is to be a working at the parsonage Friday, August 28th. There has been raised \$98.50 in cash to build a new barn and fence around the parsonage. There will be about fifty dollars' worth of work given, making an improvement amounting to \$150. There was intense interest from the first song that was sung until the last benediction was pronounced. There were eleven conversions on the third day at the morning service. There was a visitation of the old-time power, children forty years old were converted to God. Yes, the people believe in the mourners' bench and the old-time way of getting religion. Some were converted between services. There were as many as five conversions in one prayer-meeting. This old-time revival fire was prayed down. There were as many as six prayer-meetings in the afternoons; in fact, to be more definite, there was preaching in the morning and at night, but there was prayer-meeting all day. Our good women worked faithfully from the first service until the very last. They led men to Christ from twenty to fifty years of age. Surely they have been tarrying at Jerusalem for power. One of the greatest blessings of the meeting was the unity among Christians of all denominations in the nightly march for the tearing down the strongholds of sin. The good Baptists and Presbyterians entered heartily into the meeting and worked faithfully. May the beauty of the Lord, our God, be upon us, and establish the work of our hands upon us; yea, the work of our hands establish Thou it.

Midlothian.

W. J. Hearon, Aug. 26: We have just closed a fine meeting at Midlothian, resulting in 25 conversions and 17 accessions to the Church. And this is by no means the only results of the meeting. We ran the meeting for two weeks. The pastor did the most of the preaching. Bro. R. J. Tooley, of the Venus charge, did most of the preaching for the first week, and he did his work well. Bro. Tooley is one of the best revivalists that we have in this conference, and we feel very thankful for the efficient service he did for us, and we regretted very much indeed that his own work called him

away from us, and he could not continue with us in the meeting till it closed. We also had two helpful sermons from that knightly schoolman, Bro. H. A. Boaz, of Polytechnic College. Bro. A. P. Lowery, of Waco, passing our town, gave us one sermon that did us much good, and we were sorry that he could not linger longer with us. Bro. W. H. Harris, the stirring and successful pastor of the Ovilla Circuit, looked in upon us for one day, and with his prayers and altar work helped us and made us want him to stay with us. Our conversions were at the altar of prayer. The Church has received a great blessing from the meeting. We do not believe that in all of our work we have ever seen or felt more tender and spiritual services. This is a splendid people to serve. As known to you we have a beautiful church building, a good Sunday-school, a live and growing Home Mission Society. All the collections ordered by conference will be paid in full, the pastor's and presiding elder's salaries will also be paid in full, and I am thinking a little about staying another year. However, I will consult with the Bishop before I will fully make up my mind as what I will do in this matter.

Winters.

Frank M. Jackson, Aug. 25: We have held three meetings; all good. We began at Bowman first Sunday in July; ran eight days. Had 9 conversions and 5 additions to the Church. Our beloved presiding elder, W. H. Matthews, was with us the two last days of the meeting, doing effective work. We began at Winters on the 15th, and ran twelve days. Bro. R. J. Birdwell, of Coleman, did the preaching. Bro. Brown, of Coleman, did the singing for us. Brother Birdwell and Brother Brown both did excellent work. We had some 35 conversions and 24 additions to the Church. Many have said this was the best meeting ever held in Winters. Our people payed Bros. Birdwell and Brown \$65, besides paying their expenses. We began at Center Valley on the 26th of July, and ran nine days. Had 39 or more conversions and 29 additions to the Church. We had four sermons from Bro. C. M. Shuffler, of Ballinger. Bro. Shuffler is a fine preacher and a good worker in a meeting. Bro. J. L. Speer (exorter), was with me and did good work. We have one other meeting to hold. Our conference collections are all up in cash and good subscriptions. We have much to encourage us on this charge.

Stamford.

I. E. Hightower, Aug. 27: We closed our annual camp-meeting at Spring Creek last Sunday night, after a continuance of ten days. There were about thirty-five converted, twenty-three additions to the Church and four infants baptized. Many promised to take up family prayers and live more religious. Rev. G. S. Slover, of Couts' Memorial Church, did the principal part of the preaching. Bro. Slover is a splendid preacher and one of the best workers in a revival I ever saw. We are also indebted to Sister Slover for her earnest work in the meeting in trying to rescue the perishing. My four local preachers, all good, loyal, faithful men, rendered efficient help, each of them preaching and working in the meeting. We have had more than 100 conversions and 121 additions since conference. We have had a drouth lasting ten and one-half weeks, but it is raining to-night and the outlook is hopeful for everything to come up in full at conference.

Morgan Mill.

M. C. Dickson, Aug. 28: Our sixth meeting on this charge closed at Wesley's Chapel Wednesday night. The results were five additions to the Church, several conversions and a general revival in the Church. People say it is the best revival for the past three years. We were assisted by Revs. Logan, Dover, McElroy and Ballentine, of Bluffdale. Bro. Logan and myself did the preaching the first of the meeting. Bro. McElroy came Sunday, also Ballentine. Very few preachers are blessed with as loyal, consecrated corps of local preachers as myself. I am not casting any reflections on local preachers, but mean that I have a good, solid, well-organized and up-to-date class of preachers to assist me. We go next to Smith Springs, where the fifth Sunday meeting convenes.

Wellington.

J. T. Hicks: We have just closed a great meeting at Wellington; have had some of the best preaching that Wellington has ever had, or will have, for some time to come. It was our third Quarterly Conference. Our beloved, Rev. J. G. Miller, came to us on Friday night. We had built a fine shed; great crowds came and our elder preached us six excellent sermons. Then came Bros. C. N. N. Ferguson and J. H. Stewart. They did some as fine preaching as this scribe ever heard. Bro. Stewart preached the

best sermon on "Money" I ever heard, took my conference collections and got a fine collection. Bro. Ferguson preached the best sermon on "Decision" that I ever heard. The fact is, we would have to appoint a committee to decide who is the best preacher. What Bro. Ferguson lacks in weight (avoidrhois) he makes up in velocity, and what Bro. Stewart lacks in velocity he makes up in weight (avoidrhois); hence we multiply weight by velocity and get the momentum, and it is that that moves things. The Church was much revived; quite a number of conversions; took seventeen into the Church. The good that these men did will last till eternity. We serve a good people. They pounded us all the time during the meeting. May the Lord bless all of us and may we honor him with our lives.

Marine.

J. J. Creed, Aug. 31: Have just closed the best meeting that we have ever enjoyed in North Fort Worth. Bro. Nat Read did most of the preaching and I have never heard a more earnest man. The congregations were large and the interest intense from the first service. There were about fifty conversions and when they are all in, I think there will be sixty or seventy-five accessions to the Church. The prospect now is that we will easily double our membership by conference. Next Sunday Dr. Rankin will dedicate our beautiful little church and we will stand at last on the hill-top, giving God the glory. We hope to have another church built by conference and thereby change this from a station into a circuit again.

Huckabay.

G. A. Keahey, Aug. 24: We have just closed a most glorious revival at Huckabay. The meeting ran eight days, each service growing better and better. We had fifty-eight conversions and forty-two joined the Methodist Church, and the Church greatly revived. Bro. Ed. Barcus, of Arlington, did the preaching. Bro. Ellis, our pastor, felt impressed to engage him at conference last fall to hold the meeting for him at Huckabay, and we are sure no preacher could have filled the place better. His sermons were strong and spiritual, and the pastor's heart is greatly rejoiced and encouraged at the outlook. The last night of the meeting Bro. Barcus preached a sermon on the operation of the Holy Ghost, which was the finest sermon we ever heard on the subject and was greatly needed in this community. At the conclusion of

Continued on Page 9.



KILLING TWO BIRDS WITH ONE STONE

is accomplished when you spend your money for an Enterprise vehicle. You buy quality at a price below par and possess a carriage that for style and wear takes the dust of no vehicle made.

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

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If Constipated

Advertisement for Tarrant's Seltzer Aperient. Includes the product logo and text: "It's Reliable"; been in use since 1844. "It's Effervescent"; just the thing for hot weather. "It's Non-irritant"; contains no narcotic or dangerous drug. "It's Pleasant"; a nice Remedy for nice people. It Relieves Constipation, Headache, Bileousness, Sour Stomach, Indigestion, in the most effective, common sense way. At Druggists, 50c, and \$1.00, or by mail from THE TARRANT CO., 21 Jay Street, New York.

It will not do to promise God the faded flower when he asks for the bud.

NATURAL LAW DISCOVERY

That it is possible to control this circulation has seldom entered the mind of man. Natural Law Discovery is the revelation that man has direct power to control the circulation of the blood and the action of the organs that circulate it. Knowing this is a day of humbugs, much trouble has been gone to obtain the most convincing proof possible. Success has crowned the effort, as the evidence given below will show its results in different parts of the State. From Llano County: Natural Law Discovery has been used here for the cure of nerve, heart and female troubles. We have used it with gratifying results in our own family. I am personally acquainted with several other families who are delighted with its results. It acts directly on diseased medicine can benefit but little, affording a speedy cure. MRS. E. FINKLEA, Llano, Texas. I am pastor at Llano. Mrs. Finklea is one of my trust members.—W. A. Govett. From Van Zandt County: I was cured and have seen Natural Law Discovery tested in many cases. It affords one immediate power to resupply vitality. I have often said, it is to the body what religion is to the soul, and I could not more nearly express my opinion of it. MRS. M. A. NIXON, Palace, Texas. We served four years each as pastors of Edom Circuit. Mrs. Nixon was one of our trust members. We place entire confidence in her statements.—S. N. Allen, Caleb Smith, Tyler, Texas. From Panola County: I could not exaggerate my high opinion of Natural Law Discovery. I have even had heart disease after at least physicians of the State had failed to benefit him and after I had despaired of his ever being cured. H. C. LAGRONE, Deadwood, Texas. The above party is reliable.—Pub. Texas Christian Advocate. It destroys all sluggish conditions of the blood, regulates the heart beats, electrifies, vitalizes and invigorates the entire nervous system in less than 20 minutes, and often persons unable to do work for years begin to do so the first day's use of the information. There is no woman who can afford to miss this opportunity. Let us send you a circular giving every particular. Write M. A. SIDES, Martin's Mill, Texas.

A DISCOVERY OF EFFECTS

ECZEMA

The World's Greatest Skin Torture Many Infants are Born with Eczema It's the Only Thing Some Folks Have Left When They Die

THE ONLY INFALLIBLE CURE IS CUTICURA

It is in the treatment of this most distressing of torturing and disfiguring skin and scalp humours, with loss of hair, that the Cuticura remedies have achieved their greatest success. Original in composition, scientifically compounded, absolutely pure, unchangeable in any climate, always ready, and agreeable to the most delicate, they present to those suffering from Eczema the most successful curative of modern times. We know that this will be considered strong language by those acquainted with the character and obstinacy of the disease under consideration, but it is justified by innumerable successes where all the remedies and methods in vogue have failed to cure, and, in many cases, to relieve, even. The first step in the treatment of the chronic forms is to remove the scales and crusts and soften the skin, by warm baths with Cuticura Soap. The scalp, ears, elbows, hands, ankles and feet will require frequently a thorough soaking in order to penetrate the thickened skin and crusts with which these parts are often covered. Dry carefully, and apply Cuticura Ointment, lightly at first, and where advisable spread it on pieces of soft cloth and bind in place. Take the Resolvent, pi's or liquid, in medium doses. Do not use cold water in bathing, and avoid cold, raw winds. Sold throughout the world. Cuticura Resolvent, 50c. (In form of Cuticura Colloid Pills, 50c. per box of 60.) Ointment, 50c. Soap, 25c. Import London, 27 Charterhouse Lane. Paris, 5 Rue de la Paix. Boston, 15 Columbus Ave. Foster Drug & Chem. Corp., Sole Proprietors. Small Size - How to Cure Eczema.

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Are Very Important to the Traveler. THE I. & G. N. IS

- 181 Miles Shortest, 5 Hours 57 Minutes Quickest, HOUSTON to ST. LOUIS.
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MODERN EQUIPMENT, SUPERB DINING CAR SERVICE L. PRICE, 2nd Vice-Pres. & Gen. Mgr. D. J. PRICE, Gen. Pass. & Ticket Agent. International & Great Northern Railroad.

The Home Circle

WHAT THE "JOGAFY" SAYS.

Small Edith was standing besides the stream
 And watching the current slow.
 "I can't understand it at all," said she,
 "But the Jogafy said it was so."
 "Streams empty into the rivers, it says,
 And so I came down here to see;
 And I've watched and watched it for
 two whole days,
 And it's full as it used to be!
 "I've come here and watched it for
 ever so long.
 "Cause the Jogafy said so, you
 know;
 But it hasn't emptied a single time.
 And I think that it isn't so!"
 —Louise McCloy Horn, in Little Folks.

SHARING OTHERS' SUCCESSES.

It is not always easy to rejoice in the successes of others. The demons, Envy and Jealousy, are so apt to embitter our lives when our associates rise above us. But why should we not rejoice at their advancement? Even self-interest should prompt us to do so. Joseph's brothers had reason to rejoice over his elevation, for then he was able to feed them and their families during the famine. The valley does not envy the mountain, for it is enriched by the descending showers and soil. Why should the poor envy the rich? If none were rich, who would employ the poor? If none were joyous, who would cheer the sad? If none were strong, who would support the weak? If none were learned, who would instruct the ignorant? If none were gifted with voice and tongue, who would entrance multitudes with speech and song? If none had the poet's vision, who would pen words that elevate and inspire? Has your friend a gift which you have been denied? Encourage its cultivation, and it will enrich and bless your own life.

THE LITTLE PIONEER'S RIDE.

"Whoa, Buck! Whoa, Bright!" called Stephen Harris, pioneer; and the glossy red oxen halted in the forest opening. "This shall be our dinner camp to-day, boys," said he. "See what a fine spot!"
 The pair of stalwart lads, with rifles on their shoulders, who had been walking all the forenoon beside the big covered wagon, thought it was truly a fine spot, and began to make camp for dinner, unyoking the oxen and turning them out to graze, kindling a fire with dry twigs and moss, and fetching water from a clear brook that rippled by.

Meanwhile, children of all ages began to climb down from the wagon. There were ten of them, fine healthy children. The youngest, Martha, was a little yellow-haired girl of three, the pet and pride of them all. They were overjoyed at the prospect of running about and stretching their cramped limbs, and the forest echoed to their joyful voices. Last alighted the mother, a brisk, cheerful woman, under whose good management a dinner was soon ready. Every day the camp dinner was like a picnic to this family who had been thirty days on their way from Connecticut to "the Ohio," where they hoped to find a fine farm and a good home.

The wagon, which had been their traveling house for a month, was well fitted up for comfort. The seats were built along the sides, and so contrived as to hook back at night. Then the bedding tightly rolled up by day, was spread out on the wagon bottom. The cooking utensils were hung up on the sides, and a roomy box nailed at the end held the other useful articles. All of the cups, plates, and spoons were of bright, unbreakable tin. Under the wagon swung the large copper kettle—the most important of all things in the households of those early times.

After dinner the bright tin dishes were washed in the brook, and the fire very carefully "put out." But the travelers still lingered under the trees, so restful and lovely seemed the cool green spot. At length Mr. Harris said that the sun was fast traveling westward, and that they must be doing the same.

So the oxen were yoked up, and in great spirits the pioneers scrambled to their places in the wagon, and the oxen started on at a good pace; and they had gone a mile or two before the fearful discovery was made that little Martha was missing! It seems impossible that they should not have known at once that she was not with them; but so it was—not one of them had missed her!

The patient oxen were turned about, and as fast as possible the distracted family traveled back to the dinner little Martha was not there, and no trace of her could be found.

The forest had seemed so peaceful an hour before, but now it was filled

camp. Mr. Harris and the big brothers calling, as they went, the name of the darling child.

The camp was finally reached; but with terrors. What wild animals might not lurk in the thickets! The very brook seemed to murmur of dangers—quicksands and treacherous water-holes.

"Baby! Oh, baby!" called Mr. Harris, suddenly, breaking into a sharp cry; and this time, in the anxious waiting, pause of silence, a shrill little voice from right under the wagon piped out, "Here I is!" and over the rim of the great copper kettle popped Martha's golden head. Scrambling out "head-over-heels," she rushed into her mother's arms, as fresh and rosy from her sound after-dinner nap as though she had been rocked in the downiest cradle in the land.

There was praise and thanksgiving, there was laughter and tears, and the forest echoed to the glad shouts of the boys, who could not otherwise express the joy and relief of their hearts. Then they climbed into the big wagon again, and this time each one made sure that little Martha was not missing.

In after years the energy and thrift of the Harris family brought them great prosperity. Broad acres and fruitful orchards and a beautiful home became theirs, but their most prized possession was the big copper kettle in which little pioneer Martha took her after-dinner ride.—Anna E. Treat, in Little Folks.

PATTY TEMPLE'S SWEETENING.

It was Saturday morning and raining. Did you ever hear of anything so dreadful? Patty Temple thought that she never had; for her Cousin Grace had promised to spend the day with her if it did not rain, and they had planned so many things to play. Patty's mamma had promised them a tea party out in the grape arbor, and now the naughty rain had spoiled it all. Patty drummed on the window, kicked at the foot-stool, and was so cross and ugly that at last mamma said:

"Patty, you may take your chair and sit out in the woodshed until you think you can bring in a sweeter temper. We are tired of such a sour little girl."

Patty went out in the wood-house, where she and Grace had planned to arrange two houses and play "come to see." It made her temper worse just to think about it. So she sat down, determined to pout all day long. There were barrels and boxes all along one side of the wood-house, and Patty had been told that she must never climb on them; but, after she had paused awhile, something seemed to whisper to her: "Patty, why don't you climb on that barrel in the center and play that you are a queen on her throne? It will be such a nice play; and you have been disappointed and mistreated, poor child!"

Patty sprang up wiffully, and climbed up on the barrel. She was soon playing gayly, making believe that she was a queen and that the barrels and boxes were her subjects, when all at once in went the floor of her throne, and down went Patty right into the barrel of molasses. The barrel was almost full; and, when Patty's feet touched the bottom, the molasses came up under her plump chin.

Her mamma came running when she heard the pitiful cries, and lifted a very sticky, tearful little girl out of the barrel. The pretty blue dress was ruined, and there was a great scratch across one of her cheeks.

All of the family joined in pitying and petting her, never once asking how she happened to be on the barrel; but at night, when mamma was tucking her up in bed, Patty threw both arms around her neck, and said, penitently: "Mamma, if I had not disobeyed you, I would not have fallen into the barrel. I'm so sorry I disobeyed you; but, mamma, I believe I've surely sweetened my temper for a whole year."—Lulu Linton, in Household.

FATHER AND DAUGHTER.

There are two things that can be done by a father for his daughter, and that, if they were always done, would, in the course of a single generation, make our womankind approach a level which they have never yet reached. The first is to gain the confidence of his daughter in her earlier years, and the second is to keep it unimpaired and to perpetuate it.

If he be his daughter's friend and chosen companion, sharing all her little confidences, and imparting to her much of what he knows, with the intuition of a woman and the breadth and sanity of a man, the girl will grow up with a mind unlike the minds of many women in whom femininity verges upon fatuity. From close association with a father, the young girl quite unconsciously acquires something of the largeness of the man's nature

and loses something of the pettiness and narrowness of the woman's. His tolerant, genial spirit will moderate her tense emotionalism. His sense of humor will rid her of sentimentalism and imbue her with a sense of true proportion. His fun, his good comradeship, his affection, and his knowledge of life will help to send her forth into the world strengthened and developed as no purely feminine influence could strengthen and develop her.

The love of a father for his daughter is, I think, the very purest love that earth can know, the love that comes the nearest to what we all imagine the divine love to be. The love of a father for his son is intense and overmastering; yet there is a touch of personal pride, of almost conscious egotism, in it which renders it not wholly selfless and serene. But the love of a father for the girl child who has been born to him is more than any other love on earth in its purity, its unalterable constancy, its power of self-sacrifice, its profound delight and its infinite tenderness.—Harry Thurston Peck, in Cosmopolitan.

THE DAILY SURPRISE.

It had been a hard winter for the little household, more so than they could remember having previously experienced. True, Mr. Hudson hadn't been out of work, but provisions and fuel were higher, and—well, the children were growing older, and that meant a corresponding increase in the family expenditures.

"I don't know what we're going to do—I actually don't." 'Twas at the children's council, and Beth, the oldest, was speaking. "Next week, Monday—it might have waited till Saturday, it seems to me, just to accommodate us—is mother's birthday, and we haven't a thing prepared—not one!—and no money to get anything with."

She turned to the three serious faces in council assembled, with a pathetic expression of appeal. "If you have a plan—can see any way of getting something—tell us quick! We've less than a week to do it in; for of course it's got to be made—we've no money—not a cent! And 'twould be awful not to give anything—just disgraceful!"

The anxious chairman waited, and looked from one to another desperately.

"Can't any one think? Try!" How still it was! Each pair of eyes was fixed on the worn flowers in the carpet.

"What can we make?" She directed her remark to Phil.

"I don't know, unless—"

Beth drew a sigh of relief—just a borderland sigh—for Phil was so full of resources. The other two members of the council, Nan and Ralph, looked up expectantly.

"Perhaps we couldn't do it—but I'd thought of a Daily Surprise. 'Twouldn't cost anything; I have cards enough—only work. 'Twould take lots of that."

"I don't mind how hard I'd have to work if we could get something," declared Beth, heroically. "We're willing to do that; but what is it—the Daily Surprise?"

They all looked curious. "Well, we've no money—we can't buy anything. We haven't got things left over from Christmas or from our own birthdays that we could give; but we can give ourselves!"

"Our—what!" exclaimed Beth, wonderingly. "We're hers already." "But I don't mean it that way," replied Phil. "I mean we can promise and plan beforehand to do things, and be ready for anything special she might wish to have done. Be a reserve corps which she could draw on for her own use."

And still the Daily Surprise wasn't exactly clear to the anxious councillors. They didn't quite understand.

"I'll get the things and show you, and then you will," and Phil ran up to his room for the box of thin white cards, hundreds of them, his Uncle Charles had given him when he went out of the printing business.

"Suppose we take seven—one week—and fix them now, all ready for the Surprise. Let-me—see; there are four of us."

He placed the cards on the table, and went out for the pen and ink.

"You see, they are all the same shape, and can be tied together. We'll want—"

"Three hundred and sixty-five," suggested Beth.

"Yes; one for each day till her birthday comes round again. Now I'll take Tuesday; that's the next day after we give it—when the surprise'll begin."

The others watched him very carefully while he wrote: "To-day I'm ready to do any extra work or errand or anything mother wants me to do. I'm her special attendant and helper to-day.—Phil."

"Splendid!" exclaimed Beth. "Now I see!"

"So do I!"

"And I!"



Ivory Soap is not made like the ordinary toilet soaps. Try it and you will have a luxurious bath with a pure soap.

IT FLOATS.

And the council, only a few moments before so anxious and worried, just bubbled over with happiness.

Beth took the next card and wrote after the day and date: "Think how much you can allow me to do to-day. I want this forenoon and afternoon to take every burden from mother's shoulders.—Beth."

Then Nan took the pen, and her little face was so earnest: "I'm yours all day.—Nan."

"Ralph," Phil handed him a card. "What is the first thing you want me to do to-day, mother? And while I am doing it, think of the next and the next and the next. I love you forever.—Ralph."

And the other three cards for the first week were written, all with tender tokens of regard and promises and hints and offered services.

All their spare moments during the remainder of the week the little council was assembled, and by Saturday night the Daily Surprise was finished.

"It's all we had to give you this year, mother, but we hope you'll like it—"

"Like it!" and the mother voice was tenderly sweet. "It's the richest gift I've ever received"—and she peeped slyly at the Tuesday surprise—"for it's a service prompted by willingness and love. I can hardly wait for my Daily Surprise to begin!"—Albert C. Caldwell.

IN A STREET CAR.

"Jesus loves me, this I know," Sweet and clear rang out the childish treble. It was on a horse-car. A little girl, between three and four years old, has been out visiting with her mother, and, being shy among strangers, has kept quiet till her prattling little tongue could stand it no longer. So, as soon as the horses began to trot and the bells to jingle, she began—

"Jesus loves me, this I know. For the Bible tells me so; Little ones to him belong, They are weak, but—"

The car stopped; so did the singer. Two or three passengers got in. Ding! ding! went the bell. Away went the car. Away went the singer—

"They are weak, but he is strong."

A smile went around the car, but the little one, kneeling on the seat and looking out of the window, and there-

fore quite unconscious of it all, sang on—

"Yes, Jesus loves me! Yes, Jesus loves me! Yes, Jesus loves me! The Bible tells me so!"

I do not know how many hearts were touched during that ride, which was quite a long one, and many passengers came and went. I do not know how many burdens were lifted, but I know that, while the song lasted, every one on the car heard the Gospel message. Everybody listened; everybody smiled; there was not a frown; there was not a troubled look on any face. The simple story of Jesus and his love had driven them all away. At length the song ceased, the mother turned, the little head was resting against the window. The baby was fast asleep. She had "done what she could."—Selected.



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HIS CONSOLATION.

"Yes, I'm blind; so blind and helpless. Groping through this land of night. Nothing know I of the sunshine— Of its rays of brilliant light. "And they say the moon is shining Glorious through an azure sky. But I can not see its brilliance With my dark and sightless eye. "But this thought is ever with me With its soothing, healing grace: The first vision that awaits me Is the shining of His face. "Oh, I'll see Him; yes, I'll see Him. When He cometh to the earth; He, the First, the Last, the Author Of my everlasting birth. "I'm just longing for the sunlight Of that glorious day to rise; I shall see Him when He cometh In His glory through the skies."

LILLIE F. STEELE.

NOTE.—The subject of these verses was born blind and his great consolation through life was that the first gleam of light that would ever greet his eyes would be the face of his dear Lord.

REMINISCENCES OF LIFE ON THE FRONTIER.

No. 2.

Many blood-curdling tragedies enacted by savage ferocity yet linger in the memories of surviving old settlers. Some can tell of thrilling adventures, of hair-breadth escapes from the tomahawk and scalping knife of the ruthless foe. An instance of the latter class I will here relate.

In the winter of 1869 there lived in Comanche County, on the west side of Resley Creek, about two miles from the confluence of that stream with the Leon River, in what was known as the Neal neighborhood, a widow and her two sons. One day in early winter the widow and her older son (the younger being absent) were suddenly impressed to leave home. Acting on the impression they ate a hearty dinner, covered up the fire, both in the dwelling house and kitchen, closed the doors, fastened the yard gate and walked rapidly to a neighbor's house a mile and a half distant. Soon after they left home a party of eighteen blood-thirsty Indians rode up to the house, dismounted and soon commenced the work of pillage and destruction. They ripped open the feather beds, emptied the feather boxes into the yard and took the ticking. There were in the house a hundred volumes or more of choice books. These the Indians threw about in every direction. They burst open all the trunks and rifled them of their contents, broke the tableware, etc. After appropriating everything they wanted or could carry away—bedding, clothing, etc.—they went into the field, caught the last two horses owned by the family, and then escaped to the Cow House Mountains. Among the booty they carried off was a fine new revolver (Colt's army size), together with belt, scabbard and flask of powder; also a valuable saddle and Mexican bridle, the head-stall and reins of which were plaited with silver. These articles were indispensable and hard to get in those times. Before leaving the Indians shot some of the hogs and all of the roadsters on the place.

When the young man and his mother came home in the evening a sad spectacle awaited them. Feathers were flying in the air. Some were drifted in piles against the yard fence like snow banks. Books were scattered over and outside of the yard. Everything was wreck and ruin. The Indians, after emptying a large chest that had been packed with choice quilts, blankets, etc., took the large family Bible, placed a lady's fan in it, as if they had selected a chapter to be read and then laid it in the empty chest. In one trunk that contained female apparel there was a loose \$20 gold piece (rather a rarity in those days.) They took everything in the trunk but the gold piece. In another trunk filled with men's clothing there was a gold watch and chain that had cost \$125. They appropriated the clothing, but left the watch and chain.

This depredation of the Indians was to this family "the most unkindest cut of all." They had heretofore sustained losses of property aggregating thousands of dollars incidental to living in the country, and now they were left without a change of raiment. Although their hearts were sad, yet devoutly thankful to that superintending Providence whose watchful care had shielded their lives in so great a danger. Without murmuring or repining, "without soliciting the cold hand of charity," they went to work, "hoed their own row," and in a few years, by the blessing of God on their honest ef-

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forts, retrieved to some extent their losses.

We write now of the bygone. "The former things have passed away." This was the last raid made by the Indians in this portion of Comanche County. Not long afterwards the tide of immigration began to flow into the country. Very slowly at first, but with a constantly augmenting volume. In process of time the Indians were driven back. The waste places were built up and gentle peace extended her olive wand over the border. T. C. EWELL.

Proctor, Texas.

DANGER SIGNAL.

No. 2.

While I am writing about these danger signals I would like to raise the question as to why the sin of Sabbath desecration has become so common that it is necessary to raise the alarm and ring the danger signals? I think the beginning of the whole matter lies right in the home. The great principle laid down by the wise man still holds good, "Train up a child in the way he should go, and when he is old he will not depart from it." I feel quite sure that the great Sunday excursion crowds that we see pressing their way to the Sunday base ball are not made up from families who have been taught to strictly observe the Sabbath day. Look in on a family Sunday morning whose inmates have been brought up to observe the Sabbath. The shaving and bathing and polishing has all been done Saturday, together with most of the cooking; and there is so little to do on Sunday morning that it really seems a long time before the hour arrives for Sunday-school. When the hour arrives this well-regulated family is there with good lessons, and ready also at the preaching hour to enter heartily into the service.

But let us look in for a little while upon a Sabbath-desecrating family. Possibly the family resides in a little town. No preparations have been made for the Saboatn. Shaving and bathing and blacking all done on Sunday. The little boys are brought up to disregard the Sabbath. Jim is sent off for the Sunday morning mail. Tom is sent to get some ice to have a big Sunday ice cream dinner, while John goes to get some steak. That mail business should wait until Monday. If the family only had ice cream occasionally the occasion should be in the week time. At any rate people could get along without buying on Sunday. A nice chunk of ice could be procured on Saturday evening, even if the family has no ice chest, and plenty of steak could be wrapped up with it in the hottest of weather and all will keep nicely for Sunday. "Too much trouble," says one. Well, you would better go to a little trouble than to break the Sabbath and bring up a Sabbath-breaking family. Possibly this family lives in the country, on a farm. Sometimes Jim is sent off to look after hedges to come Monday to help harvest, chop cotton, or pick cotton. Or maybe the old man himself gets up the farm wagon and goes lumbering off to town to get a wagon load of negroes to pick cotton Monday. Or possibly the farm wagon is hitched up and the whole family of little ones and girls are loaded up and carried off to visit a neighbor a few miles away, where possibly another family is met and the smaller boys are in for a big time, hunting, fishing or playing ball, as the case may be. God's house is neglected and the families are growing up in sin and know but little more about Christianity or the teachings of the Bible than Hottentots. The older boys of the families mentioned are already off on Sunday excursions and trampling the fourth commandment under foot. These are the kind of families which help to fill up our jails, reformatories and penitentiaries. Had these boys been given the proper training at the right time they would have been honored citizens and a blessing to their race; but the bad example of their parents have led them to the felon's cell, and in eternity they will throw their bony fingers into the face of their parents and say, "You started me on the road to hell."

C. G. SHUTT.

Lawson, Texas.

FLORIDA NOTES.

I've been thinking for some time that I would drop a line for our dear Texas Advocate, and through its columns speak a word to many dear ones in that great empire. I am truly proud of Texas, and the moral sentiment that is growing and prevailing there. When I saw the statement that "out of the 24 counties of Texas only 58 were under rum's rule," I was constrained to shout, "Hurrah for our dear old Texas!" I read of no success in a good thing, nor of progress in a good cause in Texas, but I rejoice greatly in it. Having spent nine years in the ministry in Texas Conference, naturally makes me feel a real interest in her progress and prosperity. So, instead of saying, as some have said, "Turn Texas loose," I say, "Turn all the good religious and moral influences of Texas loose on sin and in-

temperance, and make Texas what it ought to be—the garden spot of the world, yea the garden of the Lord." I am praying that the counties yet to vote on the license or no license question will stand up, as so many others have, for protection of home, humanity, the Church and the cause of God. But, Doctor, much as the cause prohibition lies on my heart, and much as I am interested in this great warfare against the gigantic foe of God and humanity, I must confess that I took my pen to scribble a few lines on other things, greatest among which is the views you have expressed to your readers in your article, "The Press Agencies Truckle to Romanism," in issue of 13th inst. I for one want to thank you for your wise utterances in that editorial. It is time Protestant America was getting full enough of Roman twaddle. I can excuse Spain, Italy, Mexico, Cuba and the Philippines for their ignorance and superstition and for kissing the Pope's toe, etc., but when I think of such sheer foolishness and idolatry being believed in or practiced in our enlightened America, I am utterly disgusted. Our American newspapers are giving entirely too much space and free advertising to Romanism. Surely they have forgotten the bloody days of her past history—days that would again witness tyranny, despotism and bloodshed if sufficient latitude were given. I am truly glad you speak out plainly and wisely, for many who live in our borders need the intelligence you impart. I had thought of writing at some length on the same subject you have written upon, and am truly glad you have done so, and much more ably than I could have done. So please put me down Amen to that article.

In your articles from week to week I see a great many things I want to thank you for, so I will just sum up by saying that I greatly appreciate your able editorials.

Since I wrote to you last I note with great sadness the death of dear Bros. Mickle and Allen. Both these good men were my presiding elders and I loved them much. I shall never forget the happy hours spent with them. May we be faithful and join them by and by. We are moving along fairly well down here. I like the climate here, and, in things financial, we are doing better than in Texas. Our missionary assessment paid in full May 1, and our education assessment also paid in full. All will be paid in full at conference. May God bless you and the publisher and readers of the Advocate. J. L. YEATS. Mayo, Fla.

ON THE WING.

We spent from July 14 to 26 in a meeting at Winters. This is a little inland town of some 300 people, eighteen miles to the northwest from Ballinger. It is situated in one of the prettiest portions of country in the west. Fine farms, ranches and fine people abound on every hand. Some folks say hearts grow bigger in the west for they have plenty of room for expansion. However that may be, a few days stay among the people of Winters made us say her good people had big hearts. Rev. Frank Jackson is the popular pastor. He is young and full of work. He will have a fine report at conference.

We held our meetings under a large temporary tabernacle which would seat 800 or more people. The stores closed, people came for miles and we had a great meeting. About fifty were led to accept Christ as their Savior. Among these were a number of hard men. One man I remember was sixty-three years old. The large majority went into the Churches. Converts that don't go into some Church are not much account to the Lord. The devil soon ropes them and has them tied securely to the horn of his saddle and drags them down his way. I often say to the new converts: "If you don't go into some Church, please don't tell anybody you were saved under my preaching, for I am sure you will be so sorry that you will be a reflection on the meeting in which you were saved." Yes, they will not hold out long without the fostering care of the Church and pastor.

During the meeting \$80.00 was raised on conference collections, the parsonage was screened and we trust much permanent good done for the Lord in that little town and surrounding country.

August 4 to 13 we spent in a meeting in Proctor. This splendid little town and community is on the Fort Worth and Rio Grande, between Dublin and Comanche. Bro. J. C. Carter is the popular pastor. He and the good people had made excellent preparations for the meeting by building a large shingle-covered tabernacle. We had great crowds and a great meeting from the start. Fifty-five souls were saved in the ten days. The postmaster, the two village blacksmiths, the section boss, wife and entire crew with the exception of one man, were among the number led to Christ. Several husbands and wives were saved.

Nothing affords a grander sight than where both parents, who have a crowd of little ones to raise, are led to Christ. It doesn't mean just two souls, but a home. Where the influence of one saved home will end no one can tell. At the last service we raised \$16.00 to send the preacher's wife to Annual Conference at Fort Worth. We left Proctor with many pleasant memories of the kindness of her good people. In both of these meetings I had the assistance of Bro. R. F. Brown, of Coleman, as singer and personal worker. None better can be found. The pastors and people were charmed with him.

We are now at home pulling toward conference. Prospects fair for Coleman to make a fine landing. The work prospers. Our elder, Bro. Matthews, has been much in evidence during the revival season. He is doing a fine work on the district.

R. J. BIRDWELL. Coleman, Texas.

WHAT A BOY CAN DO.

A boy can make the world more pure By kindly word and deed; As blossoms call for nature's light, So hearts love's sunshine need.

A boy can make the world more pure By lips kept ever clean; Silence can influence shed as sure As speech—oft more doth mean.

A boy can make the world more true By an exalted aim; Let one a given end pursue, Others will seek the same.

Full simple things, indeed, these three, Thus stated in my rhyme; Yet what, dear lad, could greater be— What grander, more sublime?

THE ROOT OF THE MATTER.

He Cured Himself of Serious Stomach Trouble by Getting Down to First Principles.

A man of large affairs is one of our prominent Eastern cities by too close attention to business, too little exercise and too many club dinners, finally began to pay nature's tax, levied in the form of chronic stomach trouble; the failure of his digestion brought about a nervous irritability making it impossible to apply himself to his daily business and finally deranging the kidneys and heart.

In his own words he says: "I consulted one physician after another and each one seemed to understand my case, but all the same they each failed to bring about the return of my former digestion, appetite and vigor. For two years I went from pillar to post, from one sanitarium to another. I gave up smoking, I quit coffee and even renounced my daily glass or two of beer, but without any marked improvement. "Friends had often advised me to try a well known proprietary medicine, Stuart's Dyspepsia Tablets, and I had often perused the newspaper advertisements of the remedy, but never took any stock in advertised medicines nor could believe a fifty-cent patent medicine would touch my case. "To make a long story short I finally bought a couple of packages at the nearest drug store and took two or three tablets after each meal and occasionally a tablet between meals, when I felt any feeling of nausea or discomfort. "I was surprised at the end of the first week to note a marked improvement in my appetite and general health, and before the two packages were gone I was certain that Stuart's Dyspepsia Tablets was going to cure completely, and they did not disappoint me. I can eat and sleep and enjoy my coffee and cigar and no one would suppose I had ever known the horrors of dyspepsia. "Out of friendly curiosity I wrote to the proprietors of the remedy asking for information as to what the tablets contained, and they replied that the principal ingredients were aseptic pepsin (government test), malt diastase and other natural digestives, which digest food regardless of the condition of the stomach. "The root of the matter is this, the digestive elements contained in Stuart's Dyspepsia Tablets will digest the food, give the over-worked stomach a chance to recuperate and the nerves and whole system receive the nourishment which can only come from food; stimulants and nerve tonics never give real strength; they give a fictitious strength, invariably followed by reaction. Every drop of blood, every nerve and tissue is manufactured from our daily food, and if you can insure its prompt action and complete digestion by the regular use of so good and wholesome a remedy as Stuart's Dyspepsia Tablets, you will have no need of nerve tonics and sanitariums. Although Stuart's Dyspepsia Tablets have been in the market only a few years, yet probably every druggist in the United States, Canada and Great Britain now sells them and considers them the most popular and successful of any preparation for stomach trouble.

CITATION BY PUBLICATION. THE STATE OF TEXAS.

To the Sheriff or any Constable of Dallas County—Greeting:

You are hereby commanded, that by making publication of this citation in some newspaper, published in the County of Dallas, for four consecutive weeks, previous to the return day hereof, you summon Annie Ury, Edward Ury, Julius Ablowich, Alfred Ablowich, Louis Ablowich, Isadore Ablowich, each of whom are non-residents of the State of Texas, and A. A. Miller, Jennie Levinson, Abe Levinson, Annie Freedman, Louis Freedman, Joseph Ablowich, and the unknown owners of the land sued for in this cause, the residence of the parties last above named being unknown, to be and appear before the District Court of the Fourteenth Judicial District of Texas, to be holden in and for the County of Dallas, at the Court House thereof, in the City of Dallas, on the second Monday in September, 1903, then and there to answer to the petition of Sam Davidson, filed in said Court on the 10th day of August, 1903, against the said A. A. Ablowich, David Ablowich, Gertrude Ablowich, Abe Ablowich, Jr., Mrs. A. S. Ablowich, Rosa Dreeben, Edward Dreeben, Annie Ury, Edward Ury, Julius Ablowich, Alfred Ablowich, Louis Ablowich, Isadore Ablowich, A. A. Miller, Jennie Levinson, Abe Levinson, Annie Freedman, Louis Freedman, Joseph Ablowich, and the unknown owners of the land sued for in plaintiff's petition, for suit; said suit being numbered 2796, and alleging in substance as follows, to-wit: Suit for partition of the following described land, to-wit: Situated in Dallas County, Texas, in the Miles Bennett survey, and being a part of a tract conveyed to J. A. Smith by Miles Bennett containing 129 acres of land and being the same 129 acres conveyed to Jewish Robbinovity by W. H. Lemmon, and Matie A. Lemmon on July 22, 1886; deed recorded in volume 255, page 236, Deed Records of Dallas County, Texas. Also the same land of which an undivided one-half interest was conveyed by S. Davidson to Harris Ablowich by deed of date April 6, 1890, and recorded in volume 129, page 426, Records of Deeds of Dallas County, Texas; said land being the value of \$20.00 per acre and of the estimated value of \$3,600.00.

Plaintiff alleges that he is the owner in fee simple in an undivided one-half or seven-fourteenths of said tract of land and is also the owner in fee simple of an undivided one-seventh of the other one-half of said land, this one-fourth formerly owned by Abe Ablowich making a total of eight-fourteenths undivided owned by plaintiff of said tract of land, the other six-fourteenths undivided interest in said tract of land being owned by the defendants.

Wherefore plaintiff prays for a partition of the above described land and alleges that said land is incapable of partition and asks judgment of the Court, directing the sale of said land as under execution and that the proceeds of said sale be divided among the several owners, or if denied, that Commissioners be appointed and said land divided according to law, for costs, etc.

Herein fail not, but have you then and there before said Court this writ, with your return thereon, showing how you have executed the same.

Witness, H. W. JONES, Clerk of the District Court of Dallas County, Texas. Given under my hand and seal of said Court at office in the City of Dallas this 11th day of August, A. D. 1903.

H. W. JONES, Clerk District Court, Dallas County. By H. H. Williams, Deputy.

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NOTES FROM THE FIELD.

Continued from Page 5.

the sermon he made a proposition that all who could experience the witness of the Spirit to come and shake hands with him, and it was estimated by some that 400 responded to the call. Since our last meeting closed we have finished our church and hope to have it dedicated now soon. Bro. Ellis has six appointments on his charge; has held four meetings, which resulted in 120 conversions; which more to hold.

Hood's Sarsaparilla cures radically—that is, it removes the roots of disease. That's better than lopping the branches.

TEXAS CONFERENCE.

Tyler District.

J. T. Smith, P. E., Aug. 27: Tyler District is in the midst of great revivals; from every quarter comes the cheering news, many are being saved and added to the Church. Henderson and Rains Counties vote on prohibition Sept. 5th; they are sure to go dry. Then not one place in Tyler District where whiskey is sold.

Anderson.

W. W. Horner, Aug. 26: Our first protracted meeting was held at Fairview, embracing the second and third Sundays in July. While the results were not altogether satisfactory, yet we had a good meeting, and we trust that the seed sown will produce abundant fruit. We had about 4 professions and 2 accessions to the Church, and the membership considerably strengthened in the faith. Our second meeting was held at Roan's Prairie, embracing the fourth Sunday in July and the 11 o'clock service on August 2d. The third Quarterly Conference was held during that meeting, and our presiding elder, Bro. Hooper, was with us, and did some most excellent preaching. We had a good attendance of officials, but the financial report was small. The members who attended regularly were benefited by the meeting, but we had no conversions or additions. We began our third meeting August 2d at night at Independence, a new appointment, and continued for 11 days. Here we had a fine meeting, and received 5 members, and the old members were built up spiritually and were made to rejoice in the Lord. We were ably assisted by Rev. A. J. Frick, who is now the editor of the Grimes County Record, a splendid county paper published here. We had one excellent sermon by Rev. Harry Hayes, of Palestine, which was highly appreciated. Our fourth meeting was held at Steel's Chapel, embracing the third and fourth Sundays in August, and received 4 valuable members. Bro. Frick preached one fine sermon at that place, which was highly enjoyed. We have expended about \$60 in repairs on the church at Anderson, and hope soon to be able to repaint it.

Atlanta Station.

C. B. Cross: Our Church here, together with all the people of the town, are rejoicing over a great victory gained for prohibition on the 29th. Atlanta and Queen City voted out the saloons by a majority of 275. This gives us prohibition for the entire county. Our Church is prospering. We had one of the greatest meetings in years. Bro. O. T. Hotchkiss, of Texarkana, preached for us two weeks. One delightful feature of the meeting was three services especially for the old people. Carriages were secured and every old person in the town was present. We had a testimony meeting and sang the old-time songs. Everybody testified, shouted and praised God. The Holy Spirit was present in wonderful power. As a result of the meeting thirty united with the Church by baptism and vows. If not providentially hindered, I shall be able to report all claims in full at conference.

Wills Point.

J. B. Turrentine, Aug. 28: Methodism in Wills Point is, we believe, decidedly on the upgrade. One of the most vigorous efforts to unsettle our people in their faith we have ever heard was made recently in our town by a past master at the art of proselyting, but with very little success. In fact, we verily believe our Church has actually been strengthened as a result. The writer was challenged to a debate which was declined. The challenger actually offered the use of his pulpit and congregation to us if we would preach on the mode of baptism, but we replied that we had a pulpit and congregation of our own and would exercise our own judgment as to our subject for discourse. When his meeting was over we preached four consecutive sermons on the mode of baptism, which our people say completely covered the ground, and now we are just going ahead trying to help people get religion. This has been a year of hard work, but, thank God, it has also been a year of victory in his name. We have assisted in eight

meetings, every one of which resulted in a gracious revival. We did not count the conversions, but there were about 125 added to the Church, all told. Abe Mulkey is to be with us at Wills Point the latter part of October. We are praying for and expecting a great meeting. We are on the home-stretch for conference now. By the grace of God, we expect to make the landing with a full report. Dr. Rankin has said so many things lately about prohibition, writs of injunction, etc., that we intended to endorse, but we will have to be content to say, Hurrah for Rankin! God bless him. Pour in the hot shot.

Red Land.

C. B. Smith, Aug. 31: I have held my meeting at Red Land. I am happy to tell you it was a good revival; twelve or fifteen reclamations and conversions, six additions. I had no help. Two preachers promised to help, but both failed me.

Whitehouse Circuit.

P. R. White, Aug. 29: We began our fourth meeting at Flint the first Sunday in August. Rev. T. T. Booth was with us from Monday until the close. Rev. A. E. Blount, local preacher, was on hand. Our elder, J. T. Smith, came Wednesday evening, preached one time and held Quarterly Conference. The results of the meeting were a number of professions and ten joined our Church. We began at Liberty Hill the second Sunday in August. The Church was somewhat revived and six added to the Church. Our last meeting began at Omen the first Sunday in August. The preacher in charge was sick and could not get there until Monday. Bro. J. W. Griffin, of Whitehouse, started the meeting by preaching twice. Bro. Winston H. Vance, local preacher of Willis Point, was with us and did some good work and made many friends. There were seventeen additions to the Church and a number of those converted will go to the Baptist and other Churches. We had a great meeting at Omen; Methodists, Baptists and Campbellites all shouted and worked together. So come again, Bro. "Solomon" Vance; we will be glad to welcome you at any time.

New York Circuit.

D. F. Pulley, Aug. 29: Will close this evening a six days' meeting, held at Oakgrove, which was one of the best meetings they have had for years. This old stand-by did all the preaching. Results: Nineteen conversions, seventeen accessions, backsliders reclaimed. Class meeting and Sunday-school will commence to-morrow at Centerview, which will be the eighth and last meeting. The good Lord has done great things for us on the New York Circuit, whereof we are glad.

Clayton Circuit.

Thos. Reece, Sept. 1: Just closed a good meeting at Old Bethlehem; four conversions, four accessions to the Church, and the Church greatly revived. The best meeting that has been at this place for several years. Was assisted by Bro. E. T. Bridges. He is a good preacher and a whole team in a meeting. We are now at Pleasant Ridge; had a fine meeting yesterday. To God be all the glory.

NORTH TEXAS CONFERENCE.

Cotton Belt School House.

J. N. Hunter, Aug. 31: Rev. Jas. A. Ellis, local preacher, on the Wylie Circuit, held a ten days' meeting at Cotton Belt School house, resulting in thirty conversions and fifteen accessions to our Church. Bro. Ellis is a loyal, zealous local preacher, and is proving himself to be a workman that need not be ashamed.

Elizabeth Grove.

T. W. Lovell, Aug. 26: Monday night, August 17th, we went to this point—an evening appointment four miles north of Savoy. The community had prepared an arbor, and worked all the roads leading to the arbor. Several of our members from Savoy came out and did faithful work; also some from the Baptist Church there. This was regarded as a union meeting; most all the community heartily enlisting. Bro. Glass, a Baptist preacher, preached one sermon. We closed Sunday night, August 23d. In many respects this was one of the best meetings I ever saw; I never heard even of a buggy whip being stolen. This place has been called "Sinners' Den." It is now changed to "Honest Ridge." There were 8 or 10 conversions, 15 accessions to our Church at Savoy, and some more to follow.

Annona Circuit.

J. A. Wyatt, Aug. 26: We closed on last Sunday night an eight days' meeting at English, which was great in many respects. There were about 35 conversions, and many backsliders reclaimed in addition to this. I have already received 20 members, and will

receive more at my next appointment there. Baptized one baby and will baptize others. Have my collections practically secured, and have the young people ready to organize into an Epworth League, to which I will give attention as soon as time will permit. There were many, however, that were left unconverted, but most of these were left with a seriousness on the subject that we hope will yet bear fruit in their conversion. Rev. E. L. Egger, of Whiterock Station, did all the preaching except five sermons, and the results show that it was well done. He is a stem-winder in the pulpit, or anywhere else in the meeting. Absolute reliance on God, and a demand for a holy life are marked features of his preaching.

Leonard.

J. F. Morelock, Aug. 25: Our meeting at Orange Grove closed Sunday night, August 23d. We had six additions on profession of faith, others were converted or reclaimed, and the Church greatly revived. The pastor and his local preacher, Rev. H. E. Elliott, took turn about preaching for two weeks. Most of the work accomplished was done the second week; rains hindered us very much the first week. From a union meeting held in Leonard several weeks past we received six members. We may yet hold a purely Methodist meeting at Leonard before conference. This is a pleasant charge, giving abundant opportunity for work such as delights a preacher's heart. Our Home Mission Society is taking excellent care of the preacher and his home. Our meeting at Grove Hill is yet to be held. Our finances show promise of being paid in full.

Richardson.

D. J. Martin, Aug. 27: We closed last Sunday night a union meeting at Richardson between the Methodists and Cumberland Presbyterians. We had 23 conversions; 11 additions to the Methodist Church and 9 additions to the Cumberland Presbyterian Church. The Christian people were greatly revived. I never witnessed greater harmony, nor more hearty co-operation among the people than was evidenced in this meeting. Rev. Geo. Crane, of the Cumberland Presbyterian Church, did half the preaching, as well as leading the singing. He is an efficient worker in a revival, a man of fine spirit, and is much loved by his people. I hope to begin a meeting at Alpha on Sunday, August 29th.

Lancaster.

J. W. Clifton: We closed our meeting here on Tuesday night, Aug. 24. The results were, so far as we judge, nineteen professions and eighteen additions to the Church. This in spite of many things that were against us—such as indifference on the part of some, some of our leaders away on summer visits and much sickness among our people. Much of our success is due to the faithful ministry of Rev. Wm. A. Bowen, "The Advocate Agent Abroad," who did all the preaching save four days, and it was well done. Bro. Bowen is a success, both in the pulpit and as agent for the Advocate. He is a sub-getter. He seldom fails to place the paper in any home where he goes. I believe he only failed at three places in my charge. His visits are a blessing to any charge and it is a pity that he can not spread himself out over all of Texas Methodism in one year. If he could, the subscription list of the Advocate would swell to fifty thousand and more; that is, if he succeeds elsewhere as here. To illustrate: When we came to this charge in December, 1902, there were but eight Advocates taken in the whole charge; now there are about sixty-five—most of which is the result of his canvass. I just drove the horse and introduced him to my folks. We have but few homes now where the Advocate does not make its weekly visit. Brethren, get him to come to you, feed him on musk melons (I won't tell how many he can eat), take him to see your people and he will do the rest. And when he is gone your people will love both you and the Church better and you will have a broader and better foundation to build a future Methodism on. Our people here, notwithstanding that he is an "agent," showed their appreciation of his labor by presenting him with a purse of about \$20. The Lord is with us.

Whitesboro.

W. H. Brown, Aug. 31: I have been at Hickory, I. T., with Bro. Woodward in a good revival. The Lord did good things for us, whereof we are glad.

Wylie.

J. N. Hunter, Aug. 31: Our tent meeting here closes to-night. The tent is 70x50 feet and has sheltered very large congregations for two weeks. Rev. A. T. Stodgell, of Rockwall, did most of the preaching. He is an able preacher and a fine revivalist. We have had a gracious meeting. The Church revived, a score of conversions and reclamations and sev-

en additions to the Church. Dr. Rankin came up and preached for us last Sunday at 11 a. m. The sermon made a profound impression on the large audience that heard him. This closes our round of protracted meetings. We have had some gracious meetings—about fifty conversions and reclamations, several infant baptisms and about thirty additions to the Church.

WEST TEXAS CONFERENCE.

Pinkerton.

Geo. A. Nance, Aug. 26: Meeting at Flat Top closed Sunday night; 5 conversions, 5 additions, one infant baptized and collections taken.

THE METHODIST ORPHANAGE.

A few words from the Orphanage possibly will be of interest to our friends over the State. The health of the children has been the very best; not a case of sickness this year; health, discipline and morals fine; appetites the very best. This leads me to say that my last receipt numbers 241, which means that ten months of the conference year is gone and 559 of our pastors have not sent the assessment to pay the current expenses of the Home. Our school opens the 7th of September. We need money to buy books and pay teachers. Winter will soon be upon us again. We need money to buy clothing, shoes, etc. Bro. Burkhead has been changed from the Orphanage to a place in the Waco District School by the Bishop. This requires my presence here every day. Our people will so gladly help us. Will our pastors please take the collection now and send it to me at once? Dear brother, you can greatly help us if you will send the money without further delay.

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How it reddens the skin, itches, oozes, dries and scales! Some people call it tetter, milk crust or salt rheum. The suffering from it is sometimes intense; local applications are resorted to—they mitigate, but cannot cure. It proceeds from humors inherited or acquired and persists until these have been removed.

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The Sunday-School Department

Third Quarter, Lesson 11, Sept. 13.

DAVID BECOMES KING. II SAM. 2:1-10.

Golden Text: "Behold, how good and how pleasant it is for brethren to dwell together in unity."—Ps. 133:1.

Topical Outline: I. David Anointed in Hebron. (Vs. 1-4). II. Messengers sent to Jabesh-gilead. (Vs. 5-7). III. Ish-bosheth set up at Mahanaim. (Vs. 8-10).

Time: About 1650 B. C.

Places: Hebron, one of the oldest cities in the world, eighteen miles south of Jerusalem, Jabesh-gilead and Mahanaim, in the district of Gilead, which lay immediately to the east of the Jordan, between Bashan on the north and Moab on the south.

Memory Verses, 1-3. Reference word, "Reign." Lesson hymn, No. 375.

Dr. Paul Whitehead, in Sunday School Magazine:

The course of events under direction of the divine Providence had swept steadily along to make good the choice of David as king, revealed by Samuel that day at Bethlehem when he anointed, in the presence of his kindred, the ruddy youth brought in from keeping sheep. That day he was found faithful in that which was least, the care of those few sheep in the wilderness; to-day he was to be honored before all the tribe of Judah, and, after a few years more, by the united nation from Dan to Beersheba. At Ziklag he receives the news of the death of Saul and Jonathan, makes public and touching lamentation over them, and is quickly invited to come to Hebron and there be recognized as king of Judah.

For a brief time Abner's attempt to hold up the failing fortunes of the house of Saul by crowning Ish-bosheth at Mahanaim, in Gilead, and the obstruction which he and his armed men formed to the general acknowledgment of David's sway, confined David's kingdom to the south of Judea; but with Abner's death (for which David was in no way responsible) there was a speedy and complete collapse of this last lingering opposition, and thenceforth David was the head of the steadily growing and dominating kingdom of Israel. For forty years, fighting Philistines or Syrians, Ammonites, Moabites and Edomites, his standard moved from one end of Palestine to the other, till he and his soldiers had cleared the land of all foes and adversaries. His life was a life of wars and bloodshed, but it was also a career of glory untarnished but for the great sin which came near ruining so great a king.

So he was at last "king over all Israel." The height of ambition in his day and country was reached. And so it has been with many another before him and since. Are they happier or better or really more fortunate than the rest of their fellows? When we consider all the checkered and trying years that followed the anointing at Bethlehem, the eventual and sometimes gloomy days at Hebron, and all the disappointments, vexations and miseries of the long reign at Jerusalem, we would probably be justified to say that for David's happiness he had better never have left caring for the sheep near Bethlehem. "Uneasy lies the head that wears a crown."

Crowns and kingdoms are not the panaceas for human griefs and troubles and woes. Obscurity and a quiet life, unagitated by ambition and undisturbed by great vacillations, offer the safer haven.

But we were not created for ease and enjoyment—the gratification of moderate desires only. The responsibilities of life are exacting, and may not be evaded. "And who knoweth whether thou art come to the kingdom for such a time as this?" said Mordecai to Esther, his noble but trembling kinswoman. Men worthy to be kings have in their hands the destiny of a whole people. A wrong use of their opportunity will be a frightful sin, and as certainly to be "faithful in that which is great" and potential brings an uncommon reward. To be a good and great monarch is worth living for and not less worth the enduring of much suffering and sore trials.

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WHITHER AM I GOING?

Earliest Apostolic Years.

Having now arrived at the earliest Apostolic Age, we alight from the stage coach to look at the scenes around us. As usual, we have to behold the slaughter of Christians; which, however, is to all after ages, certain testimony of vigorous pressure of Christianity upon the antagonizing forces of evil.

Records of Tacitus and Suetonius.

While the Apostle Paul was yet living and writing to the Churches, the Christians of Rome were called upon to suffer for the name they bore. In the tenth year of the reign of Nero, which was A. D. 64, a great fire lasting nine days burned more than one-half of the city of Rome. Rumor, whether true or false, attributed it to his instigation; and it was commonly reported that he had enjoyed the spectacle from the roof of the palace, amusing himself by singing a poem which he had written. Nero, to turn away suspicion from himself, accused the Christians of having kindled the flames. I will just give the account by the Roman Historian Tacitus: "To put to silence the rumors raised against himself, Nero laid his own crime on certain persons rendered odious by their heinous offenses and whom the common people called Christians; on these he inflicted the most cruel punishments. * * * A vast multitude were convicted, not so much on the charge of making the conflagration, as of hating the human race. And in their deaths they were made the subjects of sport, for they were covered with the hides of wild beasts, and worried to death by dogs, or nailed to crosses, or set fire to, and when day declined were burned to serve for nocturnal lights. Nero had offered his own gardens for this exhibition, and also exhibited games of the circus, sometimes mingling in the crowd in the dress of a charioteer, sometimes standing in his chariot."

The first Christians who were arrested made no secret of their connection; and, as a result, "an immense multitude" suffered for the name of Christ. Many were executed with every refinement of torture and mockery, until the common people, though heathen, became sick of the scenes. The historian, in one casual sentence, gives a frightful picture of the cruelty of Nero and the pagan mob. Imagine the gardens of Nero thronged with gay crowds, and everywhere and on every side are men dying slowly on their cross of reproach. Along the paths of those gardens in the autumn nights are ghastly torches, blackening the ground beneath them with the melted sulphurous pitch, and every one of these torches was a martyr in his pitchy shirt of fire. Proceeding to the amphitheatre hard by we find twenty thousand spectators entertained by the sight of famished dogs tearing to pieces the best and purest of women, maidens and men hideously clothed in the skins of bears and wolves. Other disgraceful cruelties practiced in the tragic theatre, as given by Farrar in his Early Days of Christianity, are too horrible and sickening to mention here. Nero allowed himself four years' amusement in maintaining and viewing these spectacles. [A short time in we could not expiate these crimes. He will be banished from the presence of the Lord and his holy angels forever.]

Suetonius joins with Tacitus in giving us a picture of the fearful conflict it had with the powers of evil at its promulgation. In his biography of Nero he makes this observation: "The Christians, a set of men of a new and mischievous superstition, were punished." Suetonius was a Roman advocate and tribune who was born about thirty years before the Apostle John died.

From the beginning at Jerusalem under our Lord's personal ministry to the Neronian massacre is the time covered by the Roman Historian Tacitus in his account of Christianity. His account of its origin and progress is to us most interesting, corresponding as it does exactly with Luke's Acts of the Apostles. Tacitus writes a stranger, however, to the amicable and benevolent tenets of the sect whose growth he describes. Knowing its teaching and practices only by slanderous reports, he was averse to it. He was born about twenty-eight years previous to the death of John; and writes of events occurring in the Apostolic Age, depleting Christianity as a luxuriant plant of monstrous growth at the time of Paul's martyrdom.

Speaking of Nero ascribing the act of setting fire to Rome to those who were called by the common people Christians, he goes on to give their origin, saying: "The founder of this name was Christ, who suffered death in the reign of Tiberius, under his procurator, Pontius Pilate. This pernicious superstition, thus checked for a while, broke out again; and spread not only over Judea, but reached the City (Rome) also."

This sketch of the propagation of

Christianity reaches the very beginning of the apostolic days, and covers the whole period through which the Scripture accounts extend. It is from a heathen historian of great reputation who had not the remotest connection with Christians; and corroborates all other testimony in proving these points: (a) That the name of the founder of the Christian religion was Christ; (b) that he was put to death, the execution being under the same Roman Governor as stated in the New Testament and by the early Fathers; (c) that the Christian religion primarily spread all over Judea; and (d) from there to Rome. Furthermore, it is easily calculated from this historian that in the course of thirty-four years from the death of the founder, the Christians of Rome had so increased that "a vast multitude" was the number of the slain. You will also take into account what we elsewhere learn, that it was only one of the cities where Christianity flourished in apostolic time. Martyrs are also in evidence that this religion was held dearer than life itself by the same people among whom the extraordinary wonders were a matter of notoriety. If in the space of thirty-four years it had spread throughout Judea with a very large Church in Jerusalem itself, where the great public events occurred, extending from city to city as far as Rome, my skeptical heart must perceive that this is no common occurrence—that here was an entity with extraordinary vigor. Mahomet and Napoleon might march on with victorious armies, but what will become of their armies and progress without either guns or swords?

Even at the time of Paul's death, not only were the Christians many, but as related by the Roman Historian Tacitus, those who were impeached and slain in one city were "a vast multitude." Exceeding great multitudes are not needed for our argument; but we ought to have a goodly number; because one, two or three individuals may be crazy enough to imbibe any fabrication which everybody else would know at a glance was false. Again, the records call forth my admiration of the forethought and merciful providence of God in giving particulars by which after generations can estimate the magnitude of the numbers of both Jerusalem and Rome. The indefinite expression "vast numbers" is to be understood comparatively. The seventy elders reported of the Church in Jerusalem would be an immense eldership for one Church, but would not be vast numbers of the population; vast numbers of the inhabitants of New York or London, Eng., would indicate many thousands of the hundreds of thousands of inhabitants. Hence "vast numbers" of Roman citizens would necessarily include thousands or tens of thousands to be at all appropriate. But this is the number of Christians that were martyred by Nero at Rome during the last four years of Paul's life. Of course there were many more who fled for their lives or went into hiding. Tacitus and Suetonius were not at all writing purposely of Christianity; they both only mention it in giving a detail of Nero's infernal scoundrelism in gloating over his tortures of Christians.

Other City Churches.

James, the Lord's brother, and Paul before their martyrdoms had been busy, each in his way. Besides writing letters to several Churches, Paul gave no little diligence to sowing seed and planting trees of gospel Churches which remained after his departure—all which we find outside of the New Testament. The Church of Antioch in Syria of this time is well authenticated. It is quite likely that Peter, as well as other visiting brethren from Jerusalem, had been at Antioch; and that he exercised over it his apostolic care. In any case the Church tradition states that Evodius followed Peter in the care of this Church. Evodius belonged to the Church of Antioch, and was its Bishop in the early apostolic days. It is noteworthy that he applied the term Christian to the followers of Jesus Christ.

To be very brief, it will be sufficient to merely state that Polycarp, Ignatius and Clement, apostolic fathers, bear witness to the Churches in Philippi, Ephesus, Corinth and Rome in the

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time of Paul. There are also well authenticated letters to other Churches in apostolic days which are witnesses to the existence of those Churches themselves. The new sect of the Christians must have time allowed to travel from city to city and to become conspicuous enough to be noticed by the Emperor. But we find ourselves now moving in the very midst of the days of miracles, everywhere and all over from Jerusalem to Rome. We see the Church in full vigor and its people growing in the knowledge and love of God their Savior. All this may be proved without a single text of Scripture.

Martyrdom of James in Jerusalem.

At the very same time that paganism was exhibiting its cruelty in horrible executions of Christians at Rome, Judaism was showing if possible more bigotry in Jerusalem. Just a little before Nero had delivered Paul from the care of the Churches, the High Priest had managed to contrive a scheme whereby he might have James the Just put to death. A short time before the siege of Jerusalem by the Roman army, the growing fanaticism of the Jews broke out against the Christians who did not sympathize with their determination to revolt. This was manifested in a shocking manner by their murder of a leading Christian who, on account of his strictly holy life, was known among them as James the Just. This was James the Lord's brother of the New Testament. Ancient writers vary regarding some particulars, but that he was martyred is explicitly stated by all. This occurred about the time Paul was held as a prisoner and carried over the

tempestuous sea to Rome, in A. D. 62-3—which was about seven years previous to the destruction of Jerusalem.

(To be continued.)

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To realize the truth of the above statement one has only to make a tour of a few of our mission stations in the Republic and he will find not only great cities built hundreds of years ago, magnificent cathedrals rivaling in splendor our greatest modern buildings, but as well the Protestant mission doing work that reminds one of the record of the Apostolic days. In fact, the traveler almost imagines when he sees the buildings, the streets and the people, that he has suddenly been transported to Damascus, Ephesus or even Cairo. Here are the buildings just as they built them then; here are the primitive methods of agriculture and the suffering of the masses from the power and oppression of a fanatical religion. A feeling of revulsion at the sight of so many beggars, so much filth and degradation, so much of the Church and so little of the individual, soon gives way to pity, then to a desire to join in the glorious work that is almost miraculously making an Eden out of this barren soil, and a happy Christian people out of so much degradation.

We attribute this directly to the work of our missionaries. The national spirit shown in President Diaz is growing, and the people's progress is consequent. At any rate the wish of Bro. G. Onderdonk in Advocate of July 30 is fulfilled in the case of at least an individual, and the writer joins him in saying that if our people only could know what are really the conditions over there, a revival at home would be in order.

After a pleasant trip down the I. & G. N. we joined at Laredo Dr. W. R. Lambuth, Dr. O. E. Brown and wife and Bro. J. R. Mood and wife. The customs officials courteously passed us all, taxing Dr. Lambuth's missionary maps rather heavily, but saying that the Publishing House man ought to be passed free, but he wasn't. The trip to San Luis Potosi was pleasant, but uneventful, passing through Monterrey and Saltillo at night. We arrived at San Luis Potosi in the afternoon and were met by Bro. Jackson R. Cox and Bro. R. E. Dickenson, who is pastor of our American congregation at that place, and greatly beloved by all his people. We feel proud of our Church at San Luis. None of the stupendous masonry and castle-like appearance of the Catholic Churches, but a beautiful modest yet elegant little Church of brown stone. Our parsonage is next door and a delightful home. In fact, Bro. D. and his good wife have a home that gives them some degree of prestige. Bro. A. J. Naves is pastor of the Mexican congregation and deserves much credit for his success.

The occasion of the gathering at San Luis was the Bible and Workers' Conference. With few exceptions, all the missionaries and teachers of our Church were present; also quite a number of Mexican preachers and the local congregation. Dr. Lambuth was presiding officer and to his consecrated labor is due much of the great spiritual power and business-like management of all sessions. He seemed familiar with every detail of the work and evidently loved as a brother every worker in the field. The conference was most hearty in its appreciation of Dr. Brown's Bible Studies each morning and his great sermons and addresses delivered from time to time. Space forbids a just mention of each of our workers present. We only wish that we all might know them; men and women of strong personality and trained ability, who suffer and serve and rejoice as we never do.

It was a working conference. Note books and pencils were kept busy. Plans for the furtherance of the work were decided upon and thoroughly discussed. Notable among the questions was, "How shall we reach the people with our books and periodicals?" Among other plans involving each preacher and teacher, it was decided to put a man in the field to push their Church organs, sell books, distribute tracts and assist the preachers everywhere.

The hospitality of the good people of San Luis can not be surpassed. Two receptions were given the visitors, one by the Mexican congregation and one by the American colony. These had no little effect upon not only our

Church, but the public at large. Many Advocate readers will be pleased to know of the successful labors of Dr. U. H. Nixon, of Monterey, and Miss Norwood Wynn, of Dallas, now of Guadalajara. Although only a short time comparatively in Mexico, they are considered invaluable to the work.

From this city of 75,000 people, with more than thirty magnificent Catholic Churches, a center of trade and influence, rapidly assuming American customs and encouraging American capital, after more than a week's most pleasant stay, Brothers Cox, Grimes, Dr. Brown and wife and the writer started for the City of Mexico. Our route was over the Mexican National, and through some of the most interesting country in the world. The officials were uniformly courteous, especially Mr. Hipp, the agent at San Luis. These men are no small factors in the development of the country and the growth of our Church.

It is hard to realize that the country about the City of Mexico was once the seat of the most advanced civilization of America. Yet there are the proofs. Aqueducts, pyramids, castles, roadways, mines and cities of solid rock attest its claim. Yet in this most beautiful country, most delightful climate and fertile soil dwell thousands of the most degraded people in America. Held down till this day by the hands of the priests, they live in ignorance and despair. Their Church prevents their acquiring modern ideas because in education and progress there is religious freedom. One's blood boils at the apparent villainy of those robed dictators, and yet we rejoice that emancipation seems nearer.

The valley containing the City of Mexico seems ideal. We do not wonder at the choice of the Montezumas and the patriotism of plebeian and aristocrat. Although the most American of all Mexican cities and as beautiful as any of ours it is nevertheless impressively Mexican. With its sacred shrines on one side, its famous volcanoes on another, and still further to the right as we enter the city that mass of granite, crowned with its sacred and no less famous castle, Chapultepec, it presents a most beautiful panorama. From the top of Chapultepec not only do the city, the American quarter, the famous driveway, the old aqueduct of the Aztecs, hold one's attention, but Americans note with interest the old red mill, Molino Del Rey, the scene of one of the bloody engagements of the Mexican War, and with admiration and pride they study the generally acknowledged impregnable and inaccessible sides of the castle heights up which, with daring ardor, our own Southern soldiers clambered to victory. 'Tis interesting to remember that Stonewall Jackson and R. E. Lee here accomplished feats that astonished others than the frightened Mexicans.

Below the castle is the famous "Royal Tree," under whose branches ancient Incas held court. Cortez is said to have used it for similar purposes, and not many places are better suited for modern gatherings.

But space forbids full descriptions of a country so rich in interest. We should visit it and study it, but by all means act while there in accord with our profession at home. American tourists often do immense damage to our mission work.

FRANK REEDY.

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WOMAN'S DEPARTMENT.

Conducted in the interest of the W. F. M. Society and the W. H. M. Society. Address all communications to Mrs. Florence E. Howell, 170 Masten Street, Dallas, Texas.

NOTE TO CONTRIBUTORS.

In view of the absence of the editor of this department for the next several weeks it is hereby requested that all articles intended for this department be addressed, "For Woman's Department, Texas Christian Advocate," instead of sending to Mrs. Howell's address. This arrangement will be observed until further notice.

BROWNWOOD DISTRICT.

Blanket.

The W. H. M. Society of Blanket is young in the work, but each member stands with ready hand and willing heart for anything that comes before us that will in any way advance the cause we represent. Our women are whole-souled and ready to work for the good of the Church. Our parsonage, yes and our church, need new furnishings, and we expect to have them as soon as we swell the amount in our treasury sufficiently. We have held two fine literary entertainments this summer, which netted us a nice little sum. We have only 14 members, and all are connectional. We hope to add new names to our list of members. We are striving to that end. We hold two meetings a month, one devotional and business combined, and the other social. We do sewing at one social meeting, which we expect to put into a bazaar this fall, and thus add to our treasury. In the meantime we do not expect to be idle, but will have various little entertainments, socials, etc. Praying God's blessing on all the W. H. M. Societies and their work, I am sincerely,

(MISS) MAUDE SMITH, Corresponding Secretary.

Cross Plains.

Cross Plains Auxiliary W. H. M. Society was organized by Mrs. J. W. Bowden Dec. 9, 1902, with 12 members. Mrs. J. W. Bowden, President. We have lost three members by removal, one withdrawal, three additions, leaving 11 members. Since our annual meeting at Brownwood we are meeting with more encouragement. Several other members are expected to join us soon. Our dues are all paid. Our pro rata of the Deaconess' fund for publication of the minutes of our Conference Society paid. We have paid on organ and furnishing parsonage \$50. Quilted one quilt for Orphans Home.

MRS. J. W. BOWDEN.

Girls' Auxiliary.

The Girls' Home Mission Auxiliary at Brownwood was organized in the summer of 1901 under the management of Mrs. R. P. Conner. The organization is composed of school girls ranging between 14 and 19 years of age.

In August, 1902, our society became connectional, and we have at present about 16 paid up members, though only eight or ten are regular workers. Our officers at present are as follows: Miss Itasca Sweet, President; Miss Jessie Brumfield, First Vice-President; Miss Margaret Harpham, Recording Secretary; Miss Mamie Moore, Corresponding Secretary; Miss Mayesie Malone, Treasurer.

As we are in school most of the year we have been unable to do as much as we would otherwise have done, but during the past two years we have given to Orphans' Home at Waco \$10; put two chairs in the parsonage, \$19; put curtains in two rooms and a hall at the parsonage, \$17.90; total, \$46.90. We have on hand about \$20. Besides this much charity work has been done and many visits have been made to sick and strangers. The girls are enthusiastic and willing to work and help their pastor in every possible way.

Though we have changed managers several times the society has continued to thrive and is at present doing well under the management of Mrs. Renfro and Mrs. Stillwell.

We ask the prayers of all, that we may do much more and better work in the future than we have done in the past. ITASCA SWEET, Pres.

GATESVILLE DISTRICT.

The W. H. M. Society of Gatesville District consists of eight auxiliaries—Meridian, Gatesville, McGregor, Killeen, Hamilton, Valley Mills, Clifton and Crawford. The two last named have been organized this year. The total adult membership about 200. All are doing good work. The presiding elder kindly set apart Friday after-noon (June 27) of the District Conference for the woman's work, at which time we held our district meeting. We had a large and an appreciative audience both of pastors and lay members. Five auxiliaries sent delegates to the W. H.

M. Society and two to the W. F. M. Society, and all had good reports. Some fine papers were read upon the important branches of our work. There was but one thing to mar the pleasure of the occasion—that was the absence of Mrs. Bullock, whom we expected to have with us at that time. We feel that good was done, as one pastor has already organized a W. H. M. Society and others have expressed themselves as wanting to organize. One preacher said he was going home and organize a W. F. M. S., as he already had a W. H. M. S. We feel much encouraged in our work in this district, and realize that there is much more to be done. Oh! that the women of our Church would only realize what opportunities for Christian development lie out before them. MRS. S. H. L'IMPKIN, Dis. Sec. Gatesville District, Meridian, Texas.

AUXILIARIES.

To the Auxiliaries of the W. H. M. Society, Northwest Texas Conference:

In a recent letter from Mrs. Nat G. Rollins, who is taking a much needed rest in the mountains of Colorado, she wishes me to state to the auxiliaries that she will not be able to send her usual quarterly letter, but trusts the reports will reach her promptly, and especially urges the \$1 for Deaconess' Home. Mrs. Rollins will be home the first week in September. Make her heart glad by giving her a full report. Do you owe any back dues? Now is a good time to pay them. We are very, very anxious to cancel our promised appropriations this quarter if possible. The charges are needing the money, and if the dues are collected in full I believe we can pay them off without further delay. Help us to do this by paying your dues. There is a wave of enthusiasm passing, not over, but through our conference that foretells a prosperous year, the very best year, and that is as it should be, each year growing better and better. I believe I can tell you the secret. We have as fine a corps of District Secretaries as can be found anywhere. They are wide-awake, up-to-date, and well informed, and they are stirring things up as never before, and I might add that they are godly women, women who live very close to the blessed Master, and their devotion and consecration is being felt through this great conference of ours. The spiritual life of the auxiliaries is stimulated, and it is by this we hope to succeed by simple dependence upon the one source of strength. May God bless the District Secretaries, and May Isa. 41:10, which reads, "Fear thou not, for I am with thee; be not dismayed, for I am thy God; I will strengthen thee; yea, I will help thee; yea, I will uphold thee with the right hand of my righteousness," be their motto for the year. Another means of helpfulness is the "Press Work" under the leadership of Mrs. S. C. Follin, of Fort Worth. Sister Follin is the right woman in the right place, and it will be our own fault if we are not informed, for she is sending the needed information to us. What are we doing with it? Inform your District Secretary when you send in your September report what you do with items that are sent you each month; and are they helpful to you? They will be if you read them. Let me suggest a plan, will you? At your monthly meetings let your President clip the items, and give them out to the members present, and at roll call call let the item given be read, and it would be helpful to discuss those not thoroughly understood. Have you been enjoying the Woman's page in the Advocate? I have—every word of it. It is fast becoming the page in the Advocate, don't you think? Now, if you are not taking the Advocate, you are missing this treat, and you cannot afford it. Show your appreciation of the Advocate's liberality by subscribing for the paper if you are not taking it. Sister Harpham's letter in the last Advocate is worth the price of the paper. Let's boom the Advocate and the "Woman's Page."

Brownwood, dear old Brownwood, we will never forget her, for the very best annual meeting we have ever had was held there. A more hospitable people you will never find, and as Sister Blair says, "Let us on to Clarendon." It is not too soon to begin talking and planning for our next annual meeting. We want a delegate from each auxiliary. Begin now to raise money to pay her expenses. You can't afford to miss it.

The last week in August I sent out 1250 copies of the minutes. Sent a supply to each auxiliary in the conference. You will notice in one of the committee's report a "quiz" on the minutes is recommended. Our President here, Mrs. E. H. Edens (also District Secretary Waxahachie District) believes in following out all helpful hints, and we have had our "quiz," and it was quite a success, and will impress the ideas on your mind as nothing else will. Try it.

The minutes were out some six weeks before they were last year, but we had expected to get them to you much sooner than we did. I wish to explain that it was no fault of the Re-

ording Secretary, Mrs. Honeycutt, now our President. She sent the manuscript in good time. The delay was at this end of the line. The printers had a job or two ahead of ours, and then one of the force got married, a few more were sick, and the delay in printing could not be helped. They very kindly gave me a desk in their office to use in preparing them for the mail, and sent them to the postoffice for us, which was a great help, as it is no easy matter to get three mail sacks of mail to the office. For this we were willing to overlook any delay, and were very, very thankful besides. Mrs. Edens helped us one afternoon, and the sending out of the minutes was not the task for us that it usually is. Have you sent your \$1 to the Treasurer to help pay for the printing? If not, please do so, as our printing bill is quite heavy, and I am sure you do not want something for nothing. In Mrs. Rollins' last report I noticed she did not have near enough to pay the bill. I have much more I would like to talk to you about, but I am afraid Mrs. Howell will think I have already said too much and throw this in the basket. With much love, MRS. FLORA N. HAY, Conf. Cor. Sec. Waxahachie, Texas.

ALL DAY MEETING.

The Home Mission Societies of Dallas will hold an all day meeting at First Methodist Church, Thursday, Sept. 10. An interesting program will be given by members of the societies and dinner served. All members of the city and district invited, also the pastors of the Methodist Churches in the city and district. Program begins at 10 a. m. MRS. W. L. HENRY.

The Hot Weather Test

Makes people better acquainted with their resources of strength and endurance. Many find that they are not so well off as they thought and that they are easily enervated and depressed by the heat. What they need is the tonic effect of Hood's Sarsaparilla which strengthens the blood, promotes refreshing sleep, overcomes that tired feeling, creates appetite.

TREASURER'S REPORT FROM AUGUST 15 TO 31.

Beaumont District—E. P. Angell, Livingstone Circuit, foreign missions, \$10; domestic missions, \$10. Brenham District—B. W. Allen, Chappell Hill Station, conference claimants, \$1; foreign missions, \$5.50; domestic missions \$1; Orphanage, 50 cents. Huntsville District—C. U. McLarty, Madisonville Station, foreign missions, \$2.50; domestic missions, \$2.55; Orphanage, \$2.50. J. C. Huddleston, Zion Circuit, domestic missions, \$5; W. W. Horner, Anderson Circuit, foreign missions, \$5; Orphanage, \$5. J. C. Cameron, Montgomery and Plantersville, foreign missions, \$10; American Bible Society, \$2.50; Children's Day, \$2.50. E. S. Hursey, Cold Springs Circuit, conference claimants, \$8.20; foreign missions, \$3; domestic missions, \$6.80; Orphanage, \$3. Total, \$89.55. L. L. JESTER, Conf. Treas. Tex. Conf.

CONSUMPTION CURED.

An old physician, retired from practice, had placed in his hands by an East India missionary the formula of a simple vegetable remedy for the speedy and permanent cure of Consumption, Bronchitis, Catarrh, Asthma, and all Throat and Lung Affections; also a positive and radical cure for Nervous Debility and all Nervous Complaints. Having tested its wonderful curative powers in thousands of cases, and desiring to relieve human suffering, I will send free of charge to all who wish it, this recipe, in German, French or English, with full directions for preparing and using. Sent by mail, by addressing, with stamp, naming this paper, W. A. NOYES, 847 Powers' Block, Rochester, N. Y.

Some men seek a clear track by destroying the signals of conscience.

JESSE FRENCH PIANO & ORGAN COMPANY.

Mrs. and Dealers. High-class pianos and organs. 280 Elm St., Dallas.

Blessed are they who have God at the wheel before the hurricane of temptation reaches them.

ANTI-BACCOLINE.

What the Editor of the Texas Holiness Advocate Says:

I am frequently asked if Dr. J. S. Hill's treatment for cigarettes and tobacco will actually cure the habit. I can say that I know several responsible parties that have taken it and say it certainly will cure.

Yours in Christ, C. M. KEITH.

Men would have more faith in God if they saw more works in men.

"Texas Farmer, Dallas, Texas, edited by 'Farmer' Shaw, is pulling for circulation. Send 25 cents to Texas Farmer Pub. Co., Dallas, Texas. Texas Farmer will be sent you one whole year for that small amount. The regular yearly price is \$1.00, and this 25-cent offer is merely to give readers a whole year to make up their minds as to the merits of the paper. (See ad. in this issue.)"

IT IS TIME NOW TO ORDER Sunday School Literature FOR THE FOURTH QUARTER SMITH & LAMAR Dallas, Texas. SEE ORDER BLANK BELOW.

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Table with columns: NO. COPIES, PERIODICALS, PRICE—EACH (3 Mos. 1 Year), How long to send, AMOUNT. Includes items like The Sunday School Magazine, The Senior Quarterly, etc.

BOOKS FOR OFFICERS AND TEACHERS. ORDER ON THIS SHEET.

Table with columns: NO., Complete Sunday School Record, Model Sunday School Record, Model Sunday School Treasurer's Book, etc.

Find enclosed for same. Remarks

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with all the rights, privileges and immense profits on your money in one of the biggest mail-order houses of the country; enables you to **save hundreds of dollars** on all the goods you eat, wear and use; and gives you a chance to **make from \$25 to \$150 Per Month** in commissions on all the goods sold in your neighborhood through your influence—without any risk, expense or capital of any kind, except the small amount of money you invest **Assures You a Handsome Life-Income** From 7 per cent to 40 per cent on your money in the shares and each and every year; better interest on your spare money than any savings bank, building and loan association or any other investment could earn.

THIS IS OUR PLAN We have been in business for 18 years and during these years have sold millions of dollars worth of goods direct to the homes of America and stands for **HONEST ADVERTISING, GOOD GOODS AND FAIR DEALING** as thousands of our half million customers have testified, of their own free will and accord in writing to us. **WE WANTED TO INCREASE OUR BUSINESS**—make our institution the largest business house in the country—and in studying over the many plans of increasing a business hit upon a new plan—a liberal plan which is far and away ahead of anything ever offered to the people—a plan which is making us new friends all over the globe and is rapidly putting our business in the front rank of all the great establishments in the world.

THROUGH CO-OPERATION AND PROFIT-SHARING. By co-operation that co-operates; by profit-sharing that does share profits. We are giving our customers an interest in our business, letting the people own the store, reducing all expenses to the lowest level ever known and are thereby enabled to sell all goods at **POSITIVELY THE LOWEST PRICES EVER KNOWN**, far lower than our past low prices which have saved so much money to our customers; far lower than the so-called "low prices" of any other department store, catalogue house or mail-order house. The millions of people throughout the country who have learned to patronize the mail-order houses because of the great saving of money they make possible, are turning their trade into our establishment because they realize the wonderful features of our plan (the most liberal plan ever heard of); the enormous saving of money on their goods; the profits they make on the goods they help sell for us and, above all, the splendid returns of interest on their money induces them to take hold of this new idea in trading compared with which all other methods of trade are out of date and wasteful.

AT FIRST WE MADE THIS OFFER CONFIDENTIALLY TO A FEW OF OUR OLDEST CUSTOMERS, asked their opinion about it, and the enthusiasm with which they took hold of the idea convinced us that we had at last solved one of the greatest problems of trading; that we had at last succeeded in cutting out the last remains of the expensive, oppressive and wasteful middle-man's system, and that we were justified in making our generous offer to the people at large and let them share in the great profits of the mail-order business—profits which are so large, not because of the profit charged on the goods, but because of the tremendous volume of sales.

WE GUARANTEE TO PAY YOU AT LEAST 7 PER CENT INTEREST on your money and as our institution has made as high as 40 per cent on the capital invested, there is no reason why—with the much larger business secured through the co-operative plan—we should not be able to earn for our shareholders

ADDITIONAL DIVIDENDS AMOUNTING IN ALL TO 40 PER CENT PER YEAR How this is done is fully explained in our "Book of Information," which we send to all shareholders of the co-operative societies of the world, and if you have any hesitancy about sending your money, and are willing to take the chances of being too late, write for the book to-day. **A RETURN OF MORE THAN THIRTY TIMES THE INVESTMENT IN SIX YEARS.** The tremendous earning power of the mail-order business is history. One of the pioneers in the business, as long as twenty-five years ago, started with a small office and having little or no money, offered a half interest in his plant for \$2,000, which money he desired for the expansion of the business. He was refused. To-day this same \$2,000 half-interest is worth \$3,000,000 and not for sale at any price. And all this vast capital has been piled up by profits of the business. For another example: Eight years ago a Chicago capitalist entered a newly started mail-order business. He contributed to the capital of the firm less than \$10,000. During the six years of his active connection with the business he withdrew many times his original investment in dividends, and finally he sold his interest for considerable over a million dollars. Six years in the mail-order business netted him **MORE THAN THIRTY TIMES** his original investment. All this was done under close individual partnership, with limited capital and without the tremendous co-operation and selling force of an army of thousands of co-operative stockholders. The business of two of the largest mail-order houses combined amounts to \$5,000,000 annually and yields a profit of \$1,400,000 on a total capitalization of less than \$4,000,000 **OR 35 PER CENT ON THE INVESTMENT.** With such achievements by private individuals, a strongly co-operative organization with a capital greater than that of all others combined, **WITH THE MOST SKILLED FORCE OF MANAGERS AND EMPLOYEES RECRUITED FROM ITS OWN SHAREHOLDERS** will without question, achieve still greater results both in point of sales and net profits produced.

OUR IRON CLAD GUARANTEE. Every dollar received in payment of the membership and profit-sharing certificate of stock goes right into the business; not one cent is paid to promoters or fiscal agents, but the entire amount subscribed, without deduction of every description and other business purposes. The whole property of the company, its entire plant, stocks of merchandise, cash in banks and on hand; all its assets, property, rights, trade-marks, trade-rights and good will are the security for both the principal and the interest on your money. Not one cent of the dividend can be paid to anyone until the holders of our preferred shares have first been paid their guaranteed 7 per cent each and every year.

DO NOT CONFOND OUR LIBERAL OFFER of making you a partner in our business with any of the many schemes in which you are asked to join—a mining company or an oil-well concern. They are all speculations and ninety-nine out of every hundred of such schemes make alluring offers of large returns which they can not fulfill, because if the gold mine does not show the gold which you are prospecting for; or the oil-well which you have dug refuses to spout or peters out—your money is lost. There is no such chance, no such risk in putting your money into legitimate, high-grade business which is a **GOING AND MONEY-MAKING CONCERN**, with a successful record of 18 years standing and which

Sells Everything from a Needle to a Threshing Machine, Everything You Eat, Wear and Use Every Day in the Year.

OUR REFERENCES We have advertised in every paper and magazine of value since its very beginning and are well known to thousands of the readers of this paper who are now our customers. We can refer you to people right in your own town who have done business with us and who can tell you about our reliability. We also refer and you can write for full information to the First National Bank of Chicago, the second largest bank in the country, with a capital of nearly Eight Million Dollars; to the Metropolitan Trust and Savings Bank of Chicago, with a capital and surplus of over \$250,000; to any other bank or reputable business house in Chicago; to Dunn's or Bradstreet's Mercantile Agencies, whose reports concerning our institution you can secure through your own banker at home, to any railroad or express company to whom we are known as large shippers; to the publisher of this paper who will be glad to furnish you the fullest information concerning our business and the security of any investment you may make with us.

YOU ARE INVITED TO BECOME A PARTNER IN OUR GREAT BUSINESS

and share in its profits in the exact proportion of your contribution to the capital and the amount of goods you buy, and which are bought by all our other customers. **WE HAVE DIVIDED THE CAPITAL INTO SHARES** of \$10.00 each, so that you, even if you have but the most modest means, can take advantage of this truly wonderful opportunity to—

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NEARLY THREE HUNDRED PER CENT PROFIT ON HIS SMALL INVESTMENT, which means that he bought his own goods at less than the regular market price and received on his money better interest than he could possibly secure in any other way. Before submitting our plan we have taken the advice of many prominent bankers, lawyers, manufacturers, business men and a number of our oldest customers, all of whom have pronounced it perfect. All prophesied that it would "take like wildfire," and the only difficulty they foresaw was that we would have to disappoint thousands of people who would be anxious to join us.

WE URGE YOU IN YOUR OWN INTEREST to send in your own application at once and not take a chance at losing the wonderful advantages we offer, and which you can not secure from any other source or by any other means. From present indications the entire capital will be subscribed within 30 days, and we must then close our membership. If for any reason you do not wish or cannot take right now the number of shares you would like to have, send us your subscription and remittance for whatever you can and we will, if you so request, reserve an equal number of shares for future delivery. **FOR EXAMPLE:** If you subscribe and pay for one \$10.00 share now, we will reserve one more share for you to be paid for later on; if you subscribe and pay for five (5) shares now, we will reserve five (5) additional shares to be paid for later on, but we reserve the right to cancel this reservation at any time if the demand for cash shares does not justify us in keeping in force this reservation.

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OBITUARIES.

The space allowed obituaries is twenty to twenty-five lines, or about 170 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.

REV. WM. KENEDY TURNER.

Rev. Wm. Kennedy Turner passed to his reward on Aug. 23, 1903, at 9:30 p. m. He was born in Marlboro District, South Carolina, Jan. 24, 1824. He moved with his parents to Georgia. He was converted at Fayetteville Camp-meeting in 1838, and united with the M. E. Church, South, at that meeting. He was licensed to exhort in 1850, and to preach in 1852. He was admitted on trial in the traveling connection at Tallahassee, Florida, in 1852; ordained deacon in 1855. (The failure of the Bishop to meet the conference in 1854 delayed his ordination one year). On Jan. 7, 1855, he was ordained deacon by Bishop Wm. Capers. He was ordained elder by Bishop James Andrew Jan. 8, 1856. Bro. Turner was a noble Christian man with an overflowing religious experience. In private conversation his religion shone out with a deep devotion that filled his eyes with tears of joy. It was a benediction to all that ever had the privilege of his acquaintance. As a preacher he was intellectual, devotional and deeply spiritual. He was unconsciously of everything when he preached except the subject that he was discussing. He was a welcome visitor to all his neighbors, and was loved devotedly by them. He was fully prepared to go to heaven, and the summons did not find him unwilling to obey. He looked forward to the time of his departure with joy. We shall miss him from his accustomed place in the church at Owensville; but he is occupying a better place in the Church triumphant.

He served Tampa Circuit in 1852, Homesville Circuit in 1853, St. John's Mission in 1854-1855 Hamilton Circuit in 1856-1857, Okmulgee Circuit in 1858, Madison Circuit in 1859, Lake City Station in 1860, Bainbridge Station in 1861, Newmansville in 1862, Madison Circuit in 1863, Valdosta Circuit in 1864, Quitman Circuit in 1865, Micanopy Circuit in 1866-1867, Tampa Circuit in 1868, Black Creek in 1869-1870-1871, Ocala Circuit in 1872. He was transferred to the East Texas Conference, but the transfer came too late and he did not have any regular work that year (1873). The transfer was placed with the Northwest Texas Conference, and he was appointed to the Owensville Circuit in 1874-1875, Leon Circuit in 1876-1877, Wheelock Circuit in 1878-1879, Owensville Circuit in 1880-1881, Franklin Circuit in 1882-1883, West Fall Circuit in 1884, Kosse Circuit in 1885-1886-1887, Headsville Circuit in 1888. This year closed his itinerant service, for he was superannuated at the conference which met in Huntsville in 1888. He has lived at Owensville for many years. He was loved and respected by all that knew him.

The above information was taken from his own statements May 21, 1903. His pastor, GEO. H. PHAIR, Franklin, Texas.

KEITH.—Just as the sun was going down on Sunday evening, August 16, 1903, Sister Flora L. Keith peacefully, tranquilly, quietly fell asleep to awake no more to the sunshine and shadows of earth, but to awake to a paradise of perennial gladness. The setting sun did not leave the world to darkness and to night, but left trailing clouds of glory in the sky, and a quiet, peaceful light, a memento of departed grandeur, lingered still. Sister Keith's life on earth is ended, but the good she did lives after her. Her gentle, quiet life, her influence lingers still as a sweet aroma, after the fragrant flower is no more. She was so young to die, and yet our Father knoweth best and doeth all things well. We look up to him through tears and though our hearts are bleeding, we do not rebel, but say, "Thy will be done." We, with her bereaved husband and loved ones, took her to her old home in Luling, Texas, and laid her to rest under a mound of roses, prepared by many loving hands. May God sanctify this sad death to the good of all her loved ones. Lovingly, her pastor, J. W. BERGIN, Rosebud, Texas.

Advertisement for The Hartshorn Wood Rollers, Tin Rollers, featuring an image of a roller and text describing the product.

CLARK.—Thomas J. Clark was born near Tunnell Hill, Ga., March 18, 1863, and fell asleep in the old home in Meridian, Texas, July 18, 1903. Thus ended the earth life of one of the best men I ever knew. If I ever knew a better it was his father, Benjamin Mitchell Clark, who passed from earth to heaven April 1, 1873. All that could be said of his father could be said also of his mother, a sweet-spirited, patient, painstaking Christian wife and mother. "Tom," as he was familiarly called by every one, was converted and joined the Methodist Church under the ministry of Rev. J. W. Perry in 1880. With such parentage before him, combined with the grace of God, we should expect just such a life as he lived. It is not over stating it to say that he sacredly regarded his Church obligations. He never wavered in his devotion to his Master and faithfulness to his Church. He was equally ready with his means to advance her interests or raise his voice in supplication at her altars. The fire left burning on the family altar was kept alive by him when the care of three noble sisters fell to his lot. He was truly an honor to his worthy parents, both of whom had gone before him to be with Christ. In his business relations with men he was scrupulously honest. He said to the writer last fall, "I would rather lose in a settlement than to make an enemy." This was Tom Clark. He had the esteem, confidence and friendship of all who knew him. From a letter from his sisters soon after his departure we quote the following: "We are permitted to realize more fully dear Tom's presence with the blood washed through; yes, 'coming to meet us.' It is so sweet to feel the assurance that he is rejoicing in the presence of our Savior with Pa and Ma." It was my privilege to be with him in the closing hours of his pilgrimage. He said, "I have no fears. Since I was converted I have never doubted that Jesus saves me." His suffering was intense at times. But he would say, "I must not complain." He was rational to the very last moment, and the last word he spoke was, "I am all right now." As peacefully as an infant on its mother's knee he went to sleep and without a struggle or scarcely the twitch of a muscle he left this "earthly tabernacle" for that "house not made with hands." The writer preached his funeral, assisted by the Rev. J. W. Braswell, who paid a tender tribute to his worthy memory. Amid a concourse of weeping friends we laid his body to rest in the Meridian Cemetery to await the trumpet call from the skies. He was, in the best sense of that word, my friend. Good bye, Tom; we shall meet again.

W. E. CAPERTON.

COLEMAN.—Mary A. Coleman, wife of Wm. Coleman, was born June 25, 1874, in Carroll County, Ark.; was married to William Coleman June 25, 1891, and died Aug. 14, 1903, in Haskell County, Texas. It is rather strange that she was born, married and died on the same day of the week—Friday. She was converted in 1891 at Emblem, Texas, and joined the Methodist Church, and was a devoted member till the last. She enjoyed religion at home and abroad. During her recent illness she expressed herself as willing to die or live, as it pleased the Lord. Only a few days before her death, when she held prayer-meeting at the home, she said she had been happy all day. She leaves behind her a grief-stricken husband, three children, many relatives and a host of friends, who have an undoubted evidence that she has gone to rest. We will meet her again.

GEO. A. NANCE, P. C.

WELBORN.—Jeff Welborn, the great agriculturist and scientific farmer of the Indian Territory, died at his home near Madill, I. T., Aug. 15, 1903. He had been a member of the M. E. Church, South, for a number of years. He died in the faith and went to his reward. He died with that most terrible disease, consumption. He was laid to rest in the Cumberland Cemetery to await the resurrection of the just, Rev. R. P. McElwreath officiating. His Pastor.

J. L. GAGE.

CAMP.—Harvey F. Camp was born in Washington County, Arkansas, January 9, 1874. He was brought to Texas by his parents when he was two years old. Here he grew to manhood. In the summer of 1893 he professed religion and joined the M. E. Church, under the ministry of S. L. Ball, either at or near Allen, Texas. He died and went to his reward on high October 29, 1902, at Richardson, Texas, and was buried at Allen, Texas. His funeral services were conducted at the house by the writer and at the grave by his brother Odd Fellows, to which order he belonged. Harvey was a clever young man, loved and respected by all who knew him, ready for the change when it came. His end was peaceful. He leaves a father and mother, brothers and sisters. May they all meet in heaven.

D. J. MARTIN.

CHRISTIAN.—Mrs. Bettie Christian (nee Childers) was born in Arkansas Nov. 2, 1836. She was married to F. H. Christian July 25, 1855, and came to Texas three years later. She was visiting her children and died at the home of her son, W. A. Christian, in Dalhart, Aug. 16, 1903. Her late home is Sidel, Texas. Sister Christian was converted and joined the Methodist Church at fourteen years of age. Her genuine Christian character is proven in the fact that her eight living children are all religious. One preceded her to the glory world. Beside being devoted to her husband and children, she was an earnest Christian worker. Her home was the preacher's home, and her hospitality was without reserve. In her last illness she testified to her faith in the Savior. Her children were all with her but one daughter. She called them all about her and left a mother's blessing, commending them to God. As she was nearing the borders of the other world she shouted the praises of God. The writer preached the funeral to a large congregation at the Methodist Church, after which we laid her away in the Dalhart Cemetery to await the resurrection morning.

C. E. LINDSEY.

ABBEY.—C. E. Abbey was born in the State of Ohio April 25, 1829; married in Cincinnati, O., in 1851, to Miss M. J. Vanfleet; came from Ohio to Mississippi in 1871; from Mississippi to Lamar County, Texas, in 1875. From 1889 till the time of his death, April 8, 1903, he lived near Coleman, Texas. Few better men than Bro. Abbey ever lived. He was converted and joined the Methodist Church in 1872. He was the father of eleven children, six of whom preceded him to the better world. The mother and five children await the time of the Master's call. The writer was his pastor in 1902 and can truthfully say he never knew a purer, better man. In his last hours he realized the joyous presence of his Master, prayed for his friends and loved ones, and with no shadows about him fell asleep in Jesus. May loving care of the great Father abide with his loved ones.

R. J. BIRDWELL.

HENDRIX.—Walter C., son of Bro. Daniel and Sister Frances Hendrix, was born in Milledgeville, Ga., Nov. 11, 1851; moved with his parents to Texas in 1853; was converted and joined the M. E. Church, South, about the year 1871; was married to Miss Sarah Elizabeth Tanner July 29, 1880, and died at his home in Red Rock, Texas, May 18, 1903. He was laid to rest in the old family burying ground near the old home at Lance Branch. He was a Mason and the services were held by Red Rock Lodge in connection with religious services conducted by the pastor. He was also a member of the Praetorians. In his youth he was a dutiful son and as a man he was a loving son, a kind and indulgent father and a sacrificing husband. He held communion with God, and spent much time with the word of God. In a small book which he kept close at hand we find copied word for word Psalm 39:59, 2 Tim. 4:7, 8 and Ps. 23. He was used by his Church in many capacities, in all cases filling his position faithfully. To the host of loved ones we would say, be true to his God and by and by you will be with him around the throne of God.

HAL A. BURNIS, P. C. Cedar Creek, Texas.

WHITEHEAD.—Preston Whitehead was born May 2, 1901; died in San Angelo, Texas, May 31, 1903. Such is the simple record of the little boy's life. But a father and mother's heart tenderly cling to him, and are now more lonely since he went away. Seems so sad to give up loved ones, but in the "coming years will understand," in that better land the mist of life will all be cleared away. Loving hands carried the little body and put it away, looking forward to the resurrection morning. May our heavenly Father comfort the father and mother and little sister.

R. J. BIRDWELL.

Advertisement for Tutt's Pills, claiming to save the dyspeptic from many days of misery and enable him to eat whatever he wishes. They prevent sick headache, cause the food to assimilate and nourish the body, give keen appetite, develop flesh and solid muscle. Elegantly sugar coated. Take No Substitute.

Advertisement for Austin White Lime Co., manufacturers of the celebrated White Lime and dealers in Portland and Rosedale Cements, Plaster, Hair, Sewer Pipe, Fire Brick, etc. Austin, Texas.

MARRIAGES.

Madison-Sims.—At our home, August 5, 1903, Mr. H. H. Madison and Miss Blanch Sims, Rev. Daniel Morgan officiating. Both of Long Cove, Texas. Murr-Steele.—At the parsonage in Azle, Texas, June 28, 1903, Mr. Frank Murr and Miss Maggie Steele, Rev. H. P. Shrader officiating. Crawford-Gidden.—In the road near Azle, Texas, June 28, 1903, Mr. Collie Crawford and Miss Kate Gidden, Rev. H. P. Shrader officiating. Webster-Brown.—At the residence of Mr. H. E. Anderson, Rising Star, Texas, Aug. 19, 1903, Mr. J. G. Webster, of Cisco, Texas, and Miss Beulah Brown, Rev. J. H. Chambliss officiating. McClure-Sims.—At the parsonage, Long Cove, Texas, Aug. 19, 1903, Mr. L. W. McClure and Miss A. V. Sims, Rev. Daniel Morgan officiating. Noble-Cartright.—At the residence of the bride's father, Mr. J. C. Cartright, Cone, Texas, Aug. 16, 1903, Mr. Carl J. Noble and Miss Emma Cartright, all of Crosby County, Texas, Rev. J. R. Bowlinger officiating. Hagler-Burke.—At the home of the bride's parents, near Nebo, Texas, on Aug. 27, 1903, Mr. C. W. Hagler and Miss Octavia Burke, Rev. A. E. Blount officiating. Smyre-Henderson.—At the home of the bride's parents at Flint, Texas, on Aug. 16, 1903, Mr. D. E. Smyre and Miss Addie Henderson, Rev. A. E. Blount officiating.

Statistics of the Methodist Church show that during the past year the Methodists raised for all purposes about \$25,000,000. Methodist Churches in the United States are estimated at \$126,024,000, parsonages at \$29,500,000. Methodism throughout the world has a following of more than 28,000,000 people.

Advertisement for Popping of lamp-chimneys is music to grocers. MACBETH. If you use a wrong chimney, you lose a good deal of both light and comfort, and waste a dollar or two a year a lamp on chimneys. Do you want the Index? Write me. MACBETH, Pittsburgh.

Advertisement for Electric Lighted Trains, operated by the Frisco System. Between TEXAS and the North and East. BIRMINGHAM, MEMPHIS, North and West. OKLAHOMA and the North and East. Observation cafe cars, under the management of Fred Harvey. Equipment of the latest and best design.

Advertisement for Texas and Pacific Railway, featuring the Texas and Pacific logo and text: 4 IMPORTANT GATEWAYS 4. 2 FAST TRAINS 2 DAILY FOR St. Louis, Chicago and the East. SUPERB NEW PULLMAN VESTIBULE BUFFET SLEEPERS HANDSOME NEW CHAIR CARS (SATS FREE). ONLY LINE Running Through Chair Cars and Sleepers New Orleans Without Change. Direct Line to ARIZONA, NEW MEXICO and CALIFORNIA. E. P. TURNER, General Passenger and Tkt. Agt., Dallas, Texas.

Advertisement for Mineral Wells, Texas, THE HEALTH AND PLEASURE RESORT OF THE SOUTH. Reached via the WEATHERFORD, MINERAL WELLS & NORTHWESTERN RAILWAY. "THE MINERAL WELLS ROUTE."

Advertisement for "SAP" (San Antonio & Aransas Pass Ry.) Thro' Sleepers and Chair Cars between Dallas, Fort Worth and San Antonio. JUST TRY IT. Excursion round trip tickets on sale with all the principal roads in the State. ALL THE YEAR ROUND Close connection with the Texas & Pacific and Santa Fe trains at Weatherford, Texas. For further information address P. E. BOCK, Second Vice-Pres. and Gen. Supt., Weatherford, Texas. God will preserve the way of the Church that observes his will.

Advertisement for HAY-FEVER AND ASTHMA KOLA PLANT. A New and Positive Cure for HAY-FEVER and ASTHMA has been found in the Kola Plant, a rare botanic product of West Africa. Its cures are really marvelous. Men, women and children who have been given up incurable are being restored daily to perfect health by the use of Himalaya. Thousands of letters attesting its wonderful cures have been written the importers, but limited space prevents a detailed list. Read what a few have to say, proving that Hay-Fever and Asthma can be cured!

Mr. Frederick E. Wyatt, the noted Evangelist of Abilene, Texas, writes Jan. 22d, Himalaya permanently cured him of Hay-Fever and Asthma. He strongly recommends it to sufferers. Dr. W. H. Vail, a prominent physician of St. Louis, Mo., writes March 8th, that he used Himalaya on six different Hay-Fever patients last Fall with satisfactory results in every case. Mr. A. L. Clark, Springfield, Mo., writes Jan. 20th, was a sufferer of Hay-Fever and Asthma for thirty years and thought I would die every Fall but Himalaya completely cured me. Mr. Geo. C. Dye, Marietta, Ohio, writes Jan. 25th, I was cured after several years suffering with Hay-Fever, Asthma, etc. Mr. A. B. Ayie, Estherville, Iowa, writes Feb. 25th, that he was cured of Hay-Fever and Asthma after several years suffering with Hay-Fever, Asthma, etc. Mr. E. E. Hume, 1103 Arch Street, Philadelphia, Pa., a widely-known traveler, writes Feb. 26, Himalaya cured me of Asthma when everything else failed. Dr. J. H. Dutton, the oldest physician of Crawfordville, Ind., writes Jan. 29th, it is my duty to tell all I can of the great virtues of Himalaya. Dr. J. C. Combs, Martinsburg, W. Va., writes to the New York World, July 23d, that it cured him of Asthma of 30 years standing. If you suffer from Hay-Fever and Asthma in any form, do not despair, but write at once to the Kola Importing Co., No. 1160 Broadway, New York City, N. Y., who in order to prove the power of this wonderful new botanic discovery will send you one Trial Case by mail, entirely Free. Remember it costs you absolutely nothing.

Advertisement for NEW INVENTION! LIFE OF POPE LEO XIII with biography of Pius X. and history of Leo's papacy. Complete e-ly illus rated. Only book containing portraits of all popes 24 in number. Endorsed by Archbishop Ryan Cardinal Gibbons and others. A book worthy to be placed in any library as it is not one of the rush variety. Agents should send for special prices. Elegantly bound in cloth, decorated cover. \$2.50 postpaid. BOKK CO., 145 E. W. Dallas, Texas.

Advertisement for LADIES DR. F. MAY, Box 16 D'Unington, Ill. W. B. GASTON, D. A. WASTON, JHO. E. GASTON, E. C. AYRES.

Advertisement for Gaston & Ayres, BANKERS. We do a General Banking Business. Cor. Main & Poydras Sts. Dallas, Tex.

Advertisement for 2 FAST TRAINS 2 DAILY FOR St. Louis, Chicago and the East. SUPERB NEW PULLMAN VESTIBULE BUFFET SLEEPERS HANDSOME NEW CHAIR CARS (SATS FREE). ONLY LINE Running Through Chair Cars and Sleepers New Orleans Without Change. Direct Line to ARIZONA, NEW MEXICO and CALIFORNIA. E. P. TURNER, General Passenger and Tkt. Agt., Dallas, Texas.

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San Oton San Sonot Point Brad; Milt; Maso; Junct Cente Lome Lamp Wate John; Blanc; Wvilo; San; 2; San; 8; Chero; Liberi; Burro; Brigg; Eagle; Weim; West; L. G.; Cedar; Smith; Elgin; Bastr; McDa; First; Webb; Manor; Manch; South; Walm; Hotch; Tenth; San; Cottle; Amph; Moore; Boxar; Hondo; Utopia; Uvalde; Carriz; Sherm; Comal; West; Travis; South; Prospe; San; Waeld; Thom; Luling; Lockh; Sequin; Belmor; Tilton; Tripit; Statle; San; M; Gonzal; Buda; Kyle; a; C; Flatoni; Edna; Nursery; Runge; Leesvill; Victoria; Hallett; Rancho; Sweet; Yoakun; Clear; C; Ganado; El Cam; Cuero; NORTH; Du; Dublin; Granbur; De Leon; Carbon; Carbon; Cisco; Eastland; Morgan; Stephen; Glen; Ro; Buffalk; Carlton; Hico; at; Iredell; a; Duffau; Green's; D; Desdemo; Huckaba; Gates; Quarter; Meridian; Quarter; V. Mills; Quarter; Oglesby; Quarter; Hamilton; Evant; a; China; Sp; Gatesville; Quarter; Brooknaw; Killeen; a; Quarter; Harmony; Crawford; Bee; Hous; Jonesboro; Coryell; C; Gatesville; Quarter; Let; Tru; required; 1; 2; Let; a; portan; ties; Corsica; Corsicana; Corsicana; Corsicana; Blooming; Eureka; a; Cotton; G; Wortham; Richard; Alma; at; Rice; at; E; Branden; Frost; Dresden

SAN ANTONIO FEMALE COLLEGE.

Doctor R. S. Hyer, Regent of Southwestern University, will deliver the opening address Tuesday morning, Sept. 8, 10 a. m. in the new auditorium. J. E. HARRISON.

REV. W. T. MELUGIN.

Rev. W. T. Melugin, our pastor at Naples, died on last Thursday evening, August 27. He had just passed his seventieth year and had for fifty-one years been a preacher. He was in fine health up to a few days before his death, and was doing good work. J. W. DOWNS.

STATE FAIR.

The Texas State Fair, which will open September 26 and continue until October 11, has announced that it has secured for its eighteenth annual entertainment the greatest list of attractions ever presented by any State Fair in the world.

The management states that after revising the live stock and horse list and the exhibits in the various other departments, they will have an aggregation of displays such as Texas has never seen. The special prize horse display, they say, will be of exceptional interest, since even at this early date assurances of entries have been made that will bring together a collection of horse flesh probably unequalled in the world. The management has provided for the competitions in this department purses and premiums aggregating \$20,000 and this list is hereto appended:

- 1. Best saddle gelding or mare not owned in Texas, ten or more to enter or contest, entry fee \$15; first prize, \$200; second, \$100; third, \$50.
2. Best saddle gelding or mare owned in Texas, all specifications and premiums the same as No. 1.
In harness horses the entries will be as follows:
4. Best harness gelding or mare, not owned in Texas, ten or more to enter and contest, entry fee, \$15; first prize, \$200; second, \$100; third, \$50.
5. Best harness gelding or mare owned in Texas, all specifications and purses the same as the foregoing, No. 4.

The sweepstakes offer the following:

- 7. Best matched and mated team, mares or geldings, for pleasure driving, five or more to enter and contest, entry fee, \$15; first prize, \$200; second, \$100; third, \$50.
7 1/2. Best tandem team, three to enter and contest; prizes, \$75, \$50 and \$25.
A miscellaneous class is added and the following entry rules and purses belong to this class:
8. Best lady rider, five to enter and contest; first prize, gold medal; second, \$5.
9. Best boy rider under fifteen years, five to enter and contest; prizes, gold medal and \$5.
10. Best girl rider under fifteen, specifications and prizes the same as the foregoing.

For high-school horses the entries will be as follows:
Best stallion, mare or gelding, under saddle, prizes, \$50 and \$25.
Best high-school stallion, mare or gelding in harness to cart or buggy; first prize, \$50; second, \$25.
A great racing feature which the Texas State Fair has to announce is the list of contests in which Black Diamond, the famous racing ostrich, will compete with any horse brought forward.

Tom Privett, the red and reckless rider of the rough and rolling range, will be on hand with his band of centaurs, and they with many others will contest for the world's championship in horsemanship.
The managers of the Texas State Fair state that they take pride in announcing that these riding contests will bring together the best riders in Texas—the State that sets the standard of horsemanship.

At the Texas State Fair one of the most thrilling and wonderful feats presented to the public will be daily performed when Diavolo, the weird wizard of the wheel, will perform the marvelous feat of riding on a ceiling with no other aid than that lent by centrifugal force. He defies all laws of physics and is the only one who has successfully attempted the performance.

Will Pickett, the dusky demon of the cow ranch, will overtake wild steers, throw them with his teeth, leave them tied and helpless and do it without any outside aid.

One attraction which has proven a drawing card at Coney Island, Chicago, Philadelphia and dozens of other cities, is Prof. Holland's feat of being shot from a cannon attached to a balloon while 500 feet in mid air. This with dozens of other attractions of equal interest will be performed daily before the grandstand.

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

Huntsville District—Fourth Round. Waller, at New Hope, Sept 19, 20. Madisonville, at Bays, Oct 3, 4. Prairie Plains, at Bays, Oct 3, 4. Zion, at Zion, Oct 19, 11. Waverly, at Evergreen, Oct 17, 18. Cold Springs, at Cold Springs, Oct 19, 20. Midway, at Midway, Oct 24, 25. Anderson, at Anderson, Oct 31, Nov 1. Hempstead, at Anderson, Nov 3, 4. Millican a Millican, Nov 3, 4. Navasota, at Navasota, Nov 8, 9. Montgomery, at Montgomery, Nov 11, 12. Huntsville, at Huntsville, Nov 15, 16. Dodge, at Dodge, Nov 19, 20. Willis and Conroe, at Conroe, Nov 22, 23. Bryan, at Bryan, Nov 29, 30. Chas. A. Hoopes, P. E.

Greenville District—Fourth Round. Merit, at Dulaney, Sept 26, 27. Leonard and Orange G. at O. G., Oct 2, 4. Celeste and Lane, at Celeste, Oct 7. Floyd, at Floyd, Oct 10, 11. Wolfe City, at Wolfe City, Oct 14. Commerce mis, at Smith's Ch., Oct 17, 18. Commerce sta, at Commerce, Oct 17, 18. Fairlie, at Fairlie, Oct 24, 25. Kingston, at Salem, Oct 28. Campbell, at Shady G., Oct 31, Nov 1. Neola, at Wiregrass, Nov 7, 8. Greenville mis, at Concord, Nov 11. Quinlan, at Quinlan, Nov 14, 15. Wesley, at Wesley, Nov 18. Kavanaugh, at Kavanaugh, Nov 18. Lone Oak, at Miller Grove, Nov 21, 22. As far as possible, let all of the stewards be prepared to make final settlement at Quarterly Conference, and let the Trustees be present with their reports. O. S. Thomas, P. E.

Gainesville District—Fourth Round. Denton Street, Gainesville, Sept 12, 13. Broadway, Gainesville, Sept 13, 14. Aubrey cir, at Cooper, Sept 19, 20. Pilot Point, at Pilot Point, Sept 20, 21. Woodbine cir, at Woodbine, Sept 20, 21. Ponder and Krum, at K., Sept 26, 27.

Sanger and V. V., at Sanger, Sept 27, 28. Nocona and M., at Nocona, Oct 3, 4. Belcher cir, and White Priddy, Oct 4, 5. Greenwood cir, at Roston, Oct 19, 11. Roston cir, at Roston, Oct 17, 18. Era and Bolivar, at Era, Oct 17, 18. Bonita cir, at Liberty Ch., Oct 24, 25. Burns mis, at Friendship, Oct 27, 28. St. Jo and Myra, at St. Jo, Oct 31, Nov 1. Marysville cir, at Van Slyke, Nov 7, 8. Dexter cir, at Dexter, Nov 14, 15. Pastors will see that Trustees have their reports ready. On circuits where the conference is on Tuesday and Wednesday there will be preaching Tuesday night and Wednesday morning, conference at 2 p. m. Wednesdays. Where conference is on Sunday night and Monday, the conference will be Monday morning. Geo. S. Sexton, P. E.

For Debilitated Men, Horsford's Acid Phosphate. It ranks among the best of nerve tonics for debilitated men. Restores the vitality.

Gravestones do not represent reserved seats in glory.

Santa Fe Excursion Rates. Brownwood—Account Land Sale, convention rates, for trains arriving Brownwood Sept. 16, limited Sept. 20. Houston—Account Meeting Master Baker's Association, one and one-third fare, Sept. 21, limited Sept. 25. Houston—Account Meeting Texas Real Estate and Industrial Association, convention rates, Sept. 16, limited Sept. 19. Baltimore—Account Sovereign Grand Lodge I. O. O. F., one fare plus \$2, Sept. 17 and 18, limited Oct. 1. For further information, see any agent or write W. S. KEENAN, G. P. A., Galveston.

Educational.

PEACOCK'S SCHOOL FOR BOYS



Educate your boy in this dry and elevated atmosphere. Three miles from the city, on the lake. Ages 7 to 22. Study hall at night. Three thorough military men in faculty. We help the backward boys. A preparatory school for sons of gentlemen. Manly, intelligent, physical and moral, as well as mental development. Family life and personal supervision; no boarders. 20 to the teacher. Character qualification for admission. Cigarette smokers not admitted. Brick building, hot air, gas, artesian water, hot and cold baths, etc., etc., on every floor. Two boys to a room, each on a single iron bed. The teachers with the boys at night. We prepare for college, for business or for West Point. Entrance examinations not required. Military discipline. Course visit the city in charge of an officer from the school. Boat, boating, fishing, shooting, illustrated catalogue. Rates \$10, small boys \$6.50. Open Sept. 8. Wesley Peacock, Ph. D. (University of A. R. University of Iowa), Commodore, References: From National Bank, F. Collins, Rev. Homer T. Wilson, Rev. J. W. Moore, Rev. A. J. Harris, Rev. A. G. Jones, Rabbi Samuel Marks.

A Military School, West End, San Antonio, Texas.

The Polytechnic College.



of Ft. Worth, Texas is a progressive high grade school for both sexes. It offers many superior advantages. Its location is unrivaled, being high and healthful and in close street car connection with the leading railroad center of Texas. Its faculty is composed of thirteen competent and experienced teachers. In addition to the regular literary course the best instruction is offered in the schools of Commerce, Music, Art, Oratory and Physical Culture. The military company will be drilled by a commissioned officer from the U. S. Army. Proper emphasis will be given to wholesome athletics. The young ladies will be under the immediate care of the President and his wife. The co-operative boarding club, under the care of Prof. J. F. Sigler, furnishes board for young men at actual cost—about \$10 per month. Water, board, o-g instruction under best influences at least possible cost. For further information address: Rev. H. A. BOAZ, M. A., Pres., 514 A. Ft. Worth, Texas.

Chappell Hill Female College

Offers unsurpassed facilities in Literature, Art, Music, Elocution and Business Courses. Excellent for health. Board, Laundry and Literary Tuition \$17.00 per month. Fifty-first session begins September 1, 1903. Write for catalogue. W. K. STROTHER, A. M., President, Chappell Hill, Texas.

Southwestern University.

The College. The Ladies' Annex. The Fitting School. This institution, which has long stood at the head of the Methodist Schools of Texas, by reason of conference action, as well as on account of its age, its buildings, its equipment, its patronage and its faculty, enters upon its thirty-first year. SEPTEMBER 15th 1903. WITH STRENGTHENED FACULTY, WITH ADDED EQUIPMENT AND FURNITURE, WITH ENLARGED LIBRARY, WITH IMPROVED RAILROAD CONNECTIONS. The student is offered a choice of three courses leading to the Bachelor's degree, and two courses leading to the Master's degree. THE LADIES' ANNEX affords instruction in preparatory branches and special studies under the same roof, while it is convenient to the main building where the college work is done. The same courses of study are open to young women as to young men, and graduates of the Annex, as well as those of the University, under well known conditions, are granted life certificates as teachers by the State. Art and Elocution taught by experienced teachers, music directed by instructors trained in Berlin and Italy. THE FITTING SCHOOL is a classical preparatory school and is an indispensable auxiliary to the University. LOCATION—Georgetown is thirty miles north of Austin, and in altitude 100 feet higher than that city. It is noted for its healthfulness. For ten years it has been free from the saloon. Expenses are moderate. For catalogue, address R. S. HYER, Regent, Georgetown, Texas.



Southwestern University Medical College (Medical Department Southwestern University) Corner Elm and Akard Streets, Dallas, Texas. Session Opens October 1, 1903. For information address JNO. O. McREYNOLDS, M. S., M. D., LL. D., Dean, Trust Building.

Educational

North Texas Female College and Conservatory of Music. 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 Miekwitz at the head of the former, we place with in reach of 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.

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TUITION RATES, for instruction in Art, per Term of Five Months, \$30

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

FINE WATCHES



The kind that keep time—accurate time—all the time. For nearly half a century we have made a specialty of High Class Time Pieces. We have learned much about watches. Our experience and guarantee is back of every sale. Write for our large, free Catalog of Watches, Diamonds, Jewelry, Silverware. ESTAB. 1858. C. P. Barnes & Co. Watchmakers and Silversmiths, 504, 506 W. Market Street, LOUISVILLE, KY.

Educational

HARDIN COLLEGE & CONSERVATORY FOR LADIES.

The College, a University trained Faculty. German-American Conservatory—specialties. Art and education specialties. Write for catalogue to JOHN W. MILLER, President, No. 30, College Place, Waco, Tex.

LEARN PROOFREADING.

If you possess a fair education, why not utilize it as a genius and yourself profession paying \$15 to \$25 weekly? Situations always obtainable. We are the original instructors by mail. HOME CORRESPONDENCE SCHOOL, Philadelphia

Agricultural and Mechanical College of Texas

The Technological College of Texas. Tuition free. Necessary College expenses \$150.00 a session. Labor fund for needy students. Minimum age of admission 16. Applicants 18 or more may enter without examination if capable. Large additions to equipment. Military training. Agricultural Department—Lectures, laboratory and experimental work in agriculture, horticulture, animal husbandry, dairying, veterinary science, agricultural chemistry, and economic entomology. Engineering Department—Courses in civil, railroad, mechanical, electrical, and sanitary engineering, and architecture. Manual training for teachers. Textile School—Four years course in textile engineering. Students received next session. General Subjects—Thorough training in English, History, Economics, Mathematics, German, French, Spanish, Physics, Botany, Chemistry, and Geology. Technical courses required of all students. For catalogue address J. A. Baker, Secretary, College Station. DAVID F. HORTON, LL. D. Pres.

Randolph-Macon Academy

Bedford City, Va. (S. W. Va.) Foot of celebrated "Peaks of Otter." Best equipped in the South. Rank with best in U. S. Modern conveniences and appliances: gymnasium, etc. Instruction thorough. Terms low. Address E. SUMNER SMITH, Principal.

LEARN For Railway Service. TELEGRAPHY DALLAS TELEGRAPH College, Dallas, Texas.

SWITZER WOMAN'S COLLEGE and CONSERVATORY

Second Session Opens September 1, 1903. Attendance limited: in College to 100; Piano, 80; Stringed Instruments, 25; Voice, 30; Oratory, 25; Art, 25; Business, 10; in the Home 60 boarding girls. 117 matriculations in music first year. Place your daughter with those who will not fail to do her good. You can not afford to make experiments. For catalogue or other information, write D. S. SWITZER, Itasca, Texas.

ASBURY ACADEMY FOR BOYS.

Asbury Place, West End, San Antonio, Texas. "I am glad that you have opened the Asbury Academy." Prof. C. C. Cody, Ph. D. Southwestern University. The Academy will open Sept. 15, with new building and new single desks. Board payable by the calendar month. Tuition by half year. Boys may have bicycles.

SAN ANTONIO FEMALE COLLEGE

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