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TEXAS CHRISTIAN ADVOCATE

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

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Editorial.

REBUKED BY A MAN OF THE WORLD.

Sometime ago, in one of our Texas cities there was a successful religious meeting. Among the converts was a popular young society woman. Soon after her profession, though she was brought up a Methodist, she joined another Church, because it was a trifle lax in its discipline, and countenanced, as she thought, some of the popular amusements. The next week after she had assumed the vows of Church membership, she concluded to give a party at one of her resorts, and she invited a number of her congenial friends, and dancing was to be one of the features of the occasion. There lived in the community a man of the world, one who made no pretensions to religion, believed in dancing and things of that sort. He was very popular with young people, and withal a good neighbor, a faithful friend and an upright citizen. He was a friend of this particular young lady. So, after her party was arranged, the guests invited and the time designated, she went over to the home of this worldly man and told him she had arranged for a party with a number of young people, and wanted him to chaperone them. He told her he would be delighted to take charge of them and give them a good time. In the course of the interview she let it drop out that there would be public dancing. Then he looked at her earnestly and said, "My dear girl, I thought you had professed religion and joined the Church?" "So I have," she remarked; "but it is the blank Church, and they do not object to dancing." "That makes no difference," he said; "I am a man of the world, but let me say to you that religion is all right, and so is the Church. I was glad to see you take your place in the Church. But dancing and religion do not go together. You must give up one or the other. The one is of God, and the other is of the world. Now, were I to take charge of your party, and you have dancing, all these good people would say that I had gone to work and led you away from the Church and back into the world; and they would have a right to say it. Therefore, I must ask you to excuse me. I do not want to make myself a rock of offense to you or to these good people, whose opinions I respect and appreciate." The young woman did not have strength of purpose to heed the advice of the man of the world, but went away sorrowfully and had her party. But he was honest enough to take no part in it. This man had seen all sides of worldly life and was prepared to give advice on the subject. Any man of the world who is honest will tell you that religion and dancing can not be united in the same character. There are certain subtle influences growing out of close contact on the floor of the ball-room, of which most young women are ignorant, but whose effect on life and conduct are often destructive of that indefinable thing called womanliness, or innate modesty and purity of thought. Liberties are taken in the whirl of the dance that do not enhance those

qualities in character that go to make the materials that enter into robust and noble womanhood. The worldly man knows this, and the rebuke given in the above incident was timely and to the point. Young girls—little dream of the insidious evils of the ball-room. It is the real purpose of religion to protect them at this point, but when they essay to carry their religion into the dance, they are at once to be classed with the seven foolish virgins who took no oil with them when they went out to meet the bridegroom. By and by, they will wake up in the dark, having lamps with no oil in them!

OUR SCHOOLS AND THE MINISTRY.

Our Church schools, on account of the work and influence in their behalf by our ministers, charge them no tuition for their children; neither do they charge tuition to those young men who are preparing for the ministry. This is right and proper, inasmuch as our preachers are supposed to work for our schools in making collections for them and in securing patronage for their annual terms. In this way the ministers are a blessing to the schools, and the schools are a blessing to the ministers. It often happens that a preacher can manage to board his sons or daughters away from home, and keep them in school; but if he had to pay the tuition in addition to the other expenses, he would not be able to give his children the benefit of an education. And many a young man who is preparing for the ministry can so arrange his affairs as to meet the bulk of his expense at school, because of the fact that he is relieved of all tuition. Such benefits are not to be lightly regarded, and it is supposed that after he is through school he will be a friend to education, and do all he can to help build up the school patronage. In this way we make our schools prosperous.

Now, having said this much, we want to go further and make a few suggestions. It costs something to run a first-class college, and as a rule the Church college is dependent upon tuition fees very largely for its financial support. Therefore would it not be well for our ministers' children, who get the benefit of free tuition in our Church schools, and who often go out into life and prosper in business on account of their training, to make it a point as soon as they are able to reimburse their alma mater with the amount of tuition thus received? In many cases they can do this and feel no embarrassment on account of financial pressure. It would help the school to aid many other struggling boys and girls who are striving to obtain an education. And again, would it not be well for young ministers who have had these benefits at a time when they needed them, also to refund these fees as soon as they are able? Many of them may never be able to do it, but others are differently situated, and can easily do it. The schools do not expect anything of the sort, but it would be a help to them in the good work they are doing. When we went to college, many years ago, we were given the benefit of half tuition, which was a great help to us. But ten years after that we were filling the pulpit of a large city Church,

and we proceeded to inclose a check, with interest, for the amount of the other half to the President of the College. That was twenty years ago, and that old President wrote us the other day that the hundred dollars thus sent to him was still on its mission of good, helping worthy young men as a loan. In the minds of many of our readers these suggestions may not be popular, and they may not meet with hearty approval but we have one more remark to make "along this line" that no one will criticize. It is this: Now and then a young man thinks he is called to the ministry; he is licensed to preach, and goes to one of our colleges. He gets the benefit of free tuition for a number of years, and graduates. After a year or two he concludes not to enter the regular pastorate, but follows a secular life. That young man is morally bound, as an honorable man, to pay back to that college every dollar of that tuition. Does he always do it? We are sorry to say that we know a few who have been educated in this way who never become members of the conference but who have never felt obligated to reimburse the college with the amount of tuition received. Some of them are in Texas. No young man can afford to follow this course and maintain his self-respect. He morally owes this amount to the school that has educated him. He can not be honest, and not return it. For some time we have been thinking on these things, and the above is the result of our thinking. Are we wrong? We do not believe so. Were the above suggestions followed out, what a fine sum Southwestern would have to-day to help carry on its good work!

THE PREACHER'S SALARY.

The conference year is rapidly coming to a close. Within two months the end will have come, and he will be off to make his annual reports. May be he will return to you, and may be he will not; for he is in the hands of his brethren, to go to whatever field they think best for him and for the Church. During the year he has filled his appointments regularly, held his protracted meetings, had many conversions, received a large number into the Church, visited you in your homes, ministered to those who have had sorrow and distress, buried your sainted dead, and attended to all the duties of his pastorate. He has not spared himself, but day and night he has been your servant for Christ's sake. At the beginning of the year you fixed his salary at as low a figure as would meet his actual necessities, and he accepted your calculation without a murmur. Have you paid him every cent of that amount? Or do you still owe him a part of it? It will take every dollar of it to pay his bills, take him to conference and start him off next year without debt. Then you can not afford to let him go to conference unpaid. He needs it all, and more beside. To fail to turn it over to him, will embarrass him; and such a course may make it necessary for him to leave with a few unpaid bills. Then his creditors may come to the conclusion that he preaches one

thing and practices another. But such is not the case. He can not pay others, unless you pay him. Therefore, Brother Stewards, get to work now, and do not stop until you have thoroughly visited all your people and gotten them to pay their part, so that you can make a full and complete settlement with your pastor the Saturday before the last Sunday preceding the conference session. A failure at this point may cripple the man who has wrought so earnestly for you and for your children. Let the Church throughout Texas see to it that her pastors are paid the entire amount promised them.

THE MAYOR OF BROWNWOOD DISCLAIMS RESPONSIBILITY.

In the Advocate of September 17 we wrote an editorial on the local option campaign in Brown County, and among other things the editorial said: "But we were not prepared for the demonstration made by the bar-room supporters a few days ago at Brownwood. They went so far, and under the sanction of the Mayor, so we are informed, as to offer insults to the Christian women who sang songs and served lunch near the polls during the day that the election was in progress. They stretched a large canvas on the courthouse square and on it they printed in large letters, 'Wanted by the prohibitionists of Brownwood'—and under it was another large canvas upon which was painted a huge pair of trousers," etc. This information was furnished us by our correspondent, who was on the ground, and we used it as we received it, and on the information we criticised the Mayor and the anti who placed that sign on the courthouse square. Now we are informed that the Mayor denies all responsibility for the insult and disclaims having had any connection with it. Therefore we take the first opportunity to give him the full benefit of his denial, as it is not the purpose of the Advocate to do injustice to any one. Whoever placed such a sign on the courthouse square perpetrated an outrage that the city officials ought to have removed for the sake of the good name of the town of Brownwood. As the Mayor of Brownwood disclaims the responsibility, we give him the benefit of his disclaimer and publish it as conspicuously as we did the criticism.

Every human heart has a combination, and if we find the key with which to unlock it we will discover something worthy of confidence. No man is totally bad. He has a good spot somewhere. Whoever finds it will give to society that much of hidden treasure. Abuse will not uncover this goodness, but a little kindness may develop it.

Christ is the sinner's friend, not his enemy. He came to seek and to save the lost. In the atonement the worst of sinners will find salvation. He looks upon every man as his brother, and he gave himself that all men might be redeemed. Every word that he spoke inspires hope for the fallen and the outcast.

FRANCIS ASBURY

The bi-centenary of Wesley's birth demands some reference to his great American compeer, Francis Asbury. What Wesley was to the Methodism of the Old World, Asbury was to the Methodism of the new. He literally fathered the Wesleyan movement on this continent. Methodism was reproduced and enlarged by him towards the setting sun, preparatory to its propagation the earth around.

Not that Asbury was the only great man in early American Methodism, for he was not. There were others and plenty of them. Indeed, so serious a movement as Methodism could not fail to develop staunch characters. It meant business—God's business—from the beginning, and all who identified themselves with it were expected to supply every energy to make it a success and power.

A Representative Character.

As a representative of the great host of worthies on this continent, we select the name of Francis Asbury, a young Wesleyan preacher, fresh from England, who first began to make American Methodist history in Philadelphia, in 1771. He was then twenty-six years of age, had been eleven years a Christian, nine years a preacher, and four or five years an itinerant in his fatherland. He was an only child at the time, and he offered himself to Mr. Wesley to go as a missionary to America; his parents were overwhelmed with grief. His father cried out, "I shall never see him again," a prophecy which proved true. His mother was also heart-broken, but her faith sustained her. Young Francis himself was so moved by the sad parting that he referred to it in the after years as "a wounded memory."

A Great Propagandist.

Asbury is described by the historian as "not in every particular always the ideal man, informed at all times with the highest wisdom, and totally free from self-intrusion, yet, undoubtedly, he was one of the saintliest and mightiest religious propagandists of his time in this country, and of greater value to it than its wealthiest city or its richest mine of gold." He was the incarnation of the ecclesiastical genius and religious spirit of American Methodism. In him was centered the hidden fire and spiritual force that resulted in the continuous outbursts of evangelizing and sanctifying grace so manifest in early Methodist history.

An Iron Will.

Asbury was not the greatest preacher of his time. His greatness consisted chiefly in capacity for developing, leading and governing the Methodist itinerant forces on the young continent. His vigorous intellect, deep devotion to the cross, and his unflinching zeal made him always an interesting character and public speaker, though others may have surpassed him in elegance of language and the arts of oratory. He was born to govern. The spirit of authority was in him. His bump of executive talent was a big one. No man excelled him in legislation or judicial capacity. Some thought him "hard-hearted." Addicted to personal sacrifices himself, he thought it not unkind to require the discharge of plain duty in others. He was a vigilant watchman of the flock and a zealous and aggressive overseer. He was also one of the most resolute men that ever lived. On entering upon the itinerant work in America he found the preachers unwilling to leave the cities and go out to preach on big circuits, and he said: "I am in trouble, and more trouble is at hand, for I am determined to make a stand against all partiality. I have nothing to seek but the glory of God; nothing to fear but his displeasure. I am come over with upright intention, and through the grace of God I will make it appear. I am determined that no man shall bias me with soft words and fair speeches, nor will I ever fear (the Lord helping me) the face of man or know any man after the flesh, if I beg my bread from door to door."

Deep Piety.

The most excellent thing which was true of Asbury was his conscientious and deep piety. Saving grace condescended for natural faults. His zeal for God threw into the background his ambition for self. His exalted character made his personal defects seem insignificant. All who knew him felt that he was a great Christian, a marvelous model of what God's mercy and love can do for the natural man. He was ceaseless in prayer, strong in testimony, humble in spirit, always practicing the things that are pure, true, lovely, and of good report. His religion was evangelical and experimental, a conspicuous illustration of the Wesleyan type. He was unshakably conscious that the infinite God had wrought

a work of grace in his soul that was more to him than the wonder-works of Moses or the miracles of the apostles.

Devotional Habit.

In his every day life devotional union was the ruling trait. He was so completely in touch with God that communion with God was the supreme joy of his life. Luther prayed three hours a day, but Asbury went to his knees seven times a day, and continued praying so long each time that ordinary Christians wondered what more he could find to pray for. He was so heavenly-minded as to be considered single-minded. "He so habitually dwelt in heaven that he saw earth from heaven. Drawing his raptures from the skies, caught away by the superior glory of the celestial world, he had no other end for which to live than to glorify God and enjoy him forever."

A Cheerful Soul.

He was not only a saintly character, but a manly man. His friends found in him the agreeableness of vigorous life and sometimes the mirthfulness of bubbling good humor. As a road companion no man could be more fascinating. "He was cheerful almost to gaiety, his conversation was sprightly and sufficiently seasoned with wit and anecdote. His manners and disposition in every family were all suavity and sweetness. The light of goodness seemed to shine around him; the eyes of all that saw him helped him; the young and old emulated each other in showing him tokens of respect and love. These were seasons sacred to peace and happiness, to love and friendship—when piety, purity and humility consecrated the heart for their enjoyment." (Nicholas Snethen.)

A Prodigious Worker.

Asbury's work was remarkably diversified. He did almost everything that a "man of one work" could do. Besides overseeing the flock, he visited pastorally, distributed tracts, aided in building houses of worship, encouraged religious education, solicited funds for planting new missions, assumed financial burdens in sending young preachers to destitute places and was ready for any word or work that had in it the promise of gain for his Master. He was a man born in due time, providentially assigned to his field and divinely qualified and sustained in the accomplishment of his heaven-allotted tasks. Nathan Bangs says that he was "the only Bishop that followed the example of the apostles and primitive evangelists by itinerating through the length and breadth of the land visiting alternately the cities and villages, the older settlements, and traversing the wilderness in search of the lost sheep of the house of Israel, carrying with him the light of truth and the love of God and man wherever he went."

Unmarried and Homeless.

Asbury never married. He was wifeless, homeless, like Paul the apostle, for the kingdom of heaven's sake. His love of family, comfort, possessions, home, all were placed on the altar of his religious devotion. To him Methodism was a second mother, his only wife, his richest possession, his dearest interest, his highest hope, his joy, his glory and his crown. He wanted to see it take root everywhere and grow continually, an ever rising and ever spreading shelter and protection for the hungry of soul among the countless spiritual prodigals who were seeking their fortunes in the trackless wilds and among the pagan savages of the new world.

The reasons Mr. Asbury assigned for not marrying may be summarized in his own language: "Celibacy can scarcely be called my choice. I was called to preach at fourteen, began public exercises at sixteen, entered the traveling connection at twenty-one, came to America at twenty-six, and thus far had reasons enough for a single life. I intended to return to Europe, but the war continued, and it was ten years before we had settled, lasting peace. This was no time to marry or be given in marriage. At forty-nine I was ordained Superintendent or Bishop in America. Among the duties imposed upon me by my office was that of traveling extensively, and I could hardly expect to find a woman with grace enough to enable her to live but one week out of fifty-two with her husband; besides, what right has any man to take advantage of the affections of a woman, make her his wife, and by voluntary absence subvert the whole order and economy of the marriage state by separating those whom neither God, nature, nor the requirements of civil society permit long to be put asunder. It is neither generous nor just. I may add to this that I have but little money, and with this little I administered to the necessities of a beloved mother till I was fifty-seven. If I have done wrong I hope God and the sex will forgive me. It is my duty now to bestow the pittance I have to

spare upon the widows and fatherless girls and poor married men."

Asbury's income was only sixty-four dollars a year, and he gave away most of that to found the book concern at New York and to help the poor and the missionaries on the frontier. At times both he and his preachers were destitute and penniless. In one instance he disposed of his watch, clock and shirt to raise needful funds.

His Last Sermon.

Asbury's pioneer Superintendency lasted nearly forty-five years, and when he became so enfeebled that he could not walk he was borne around by his brethren that he might deliver his dying message to the assembled multitudes who listened in tears and sorrowed at the thought that they should soon see his face no more. He preached his last sermon at Richmond, Virginia, in the spring of 1816. Text: "For he will finish the work and cut it short in righteousness" because a short work will the Lord make upon the earth." He talked for one hour amid profound stillness broken only by the sobs of sympathetic hearers. Next day he started for Baltimore, but was taken sick near Fredericksburg, and within a few days passed away in peace to God. His remains were taken to Baltimore and deposited in a

vault beneath the pulpit of Eutaw Church. During his life he ordained upward of four thousand preachers, presided over 224 Annual Conferences, traveled 270,000 miles on foot or by horse, and preached seventeen thousand sermons, besides attending to all the multitudinous other duties appertaining to the Episcopal office. What Paul was to the Churches of primitive Christianity, what Wesley was to the societies of England, what Washington was to the patriots of America, Asbury was to the nesting Churches and conferences of Methodism on this continent.

His life motto, engraved upon his mantel-piece, was, "Stand thou as a beaten anvil to the stroke; for it is the property of a good warrior to be flayed alive and yet to conquer."

Dr. Beaumont, in a special sermon occasioned by his death, gave it as his opinion that he occupies a large space in the public eye, and a deeper lodgment in the public heart, not only of the eminent communion to which for fifty years he belonged, but of all the living Christianity then found upon the globe. "In losing him," said he, "it seems as if a great river had been dried up—as if the sun had been quenched—as if a light-house had been upset in the midst of the ocean." —Michigan Advocate.

SOME SHOTS

In the struggle between the forces of good and evil the Advocate is to be lauded for the bold, active and vigilant part it has performed in its condemnation of every phase and form of vice and corruption of the times. Its editorial comments are no faint strokes of the pen, but the keen and incisive home-thrusts of a Damascus blade. It bears into the field also a theological lance, well-poised and of celestial temper, and which, as the spear of Ithuriel, with its touch disclosed Satan as he sat like a toad close to the ear of Eve, so it detects and exposes the false in doctrine and practice of those who in the realm of religious thought seek to pervert the pure tenets of the Gospel of Christ and foist upon the Christian world their beguiling fallacies. As, for instance, the stricture it passed upon the equivocal language contained in editorial article in Easter issue of the Christian Advocate, Nashville, Tenn., which seemed to cast a doubt upon the resurrection of Christ being "categorically proved." Also witness its controversial bouts, not so much or fitly called theological tilts, recently in issues of Advocate, August 6th and 13th, in reply to articles in The Baptist Standard, a religious and contemporary journal, which sought to decry the Scriptural authority for infant baptism and to claim that immersion is the only evangelical mode of administering the rite.

During the past century the changes have been so persistently rung upon baptism and its modes by Church-agonists, and they have indulged in such fantastic tricks of speech as might make wise men smile and angels weep. No ecclesiastical body may assume to have a monopoly of spiritual light and knowledge, or special illumination granted it for the interpretation of the Scriptures so as to have exclusive title to the kingdom of God and its franchises. It is Christ, holy and true, who hath the key of David, "that openeth and no man shutteth, and shutteth and no man openeth." The debates that have occurred in the theological arena for the last several decades, as known to the writer, "have ministered no grace to the hearers," nor have been of any benefit to the cause of religious truth or to the disputants themselves. They usually begin in a belligerent spirit and degenerate into a strife of tongues. They are prosecuted more from pride of opinion and the purposes of sectarian supremacy than for the salvation of souls and the advancement of the Master's kingdom. They are not necessary in this enlightened era of the world save in defense of the truth. Knowledge is free. The press is free. Religion is free. The preaching of the gospel may and should reach every home in this happy land of ours.

It is a happy arrangement for the peace and prosperity of religion that under the broad aegis of the Constitution of these United States of America all dominations of Christians have secured unto them freedom of thought and opinion, and the right to worship God according to the dictates of their conscience. The diversity in creed and ritual does not impair the strength and integrity of the gospel in the work of the salvation of men. Really there is an advantage from it in the domain of theology. Each orthodox sect of Protestant Christianity, in the support and maintenance of its peculiar doctrinal views, aids and gives strength to the preaching of the gospel. Thus the Presbyterian Church gives emphasis to the doctrine of the sovereignty of God; the Baptist Church gives stress to ritual on account of its stringency upon the modes of baptism; the Methodist Church urges upon the religious world the great and salutary doctrine of the spirituality of religion; the Roman Catholic Church, though vain its high assumption as the Holy Mother Church and its Head as God's vicegerent upon earth, and all the pomp and pageantry of its ritual of worship, renders this benefit to the world. It shows the evils that flow from the unholy alliance of Church and State, and how easily mankind, in their religious notions, yield to the sway of idolatry and superstition and seek to graft their own devices upon the pure tenets of Christ.

The Advocate strikes hard, but it may justly be conceded that in its comments and criticisms it observes the golden rule: "It neither extenuates nor sets down aught in malice." In its role of editorship, occupying the tripod of the religious press as guardian and teacher of the sacred oracles of God, in its zeal and loyalty it would protect and preserve the temples and altars of Christianity "where God had set his name and is wont to be worshipped" from all corrupt uses and secular purposes, save temporarily or from necessity. Like Elijah the prophet, it would be "jealous for God;" or the gentle Savior, when he made a scourge of cords and drove the money-changers from the temple and was indignant because they had made his Father's house, "which shall be called of all nations a house of prayer, one of merchandise." These high and holy principles, and not sectional animosity as one might infer from the attitude and relations of things from the past history of this commonwealth, governed the Advocate in the protest which it made in its issue of February 19th against the practice of certain pulpits and journals of the Methodist Episcopal Church that annually celebrate in oration and editorial "the birthday of Abraham Lincoln, commemorate his inauguration, read his utterances from their platforms, and in other ways make him a part of their public service." In the spirit of magnanimity of the great Southern heart, forgetful of its deep and bitter wrongs in the past, readers justice to the character of Mr. Lincoln and pays him a noble tribute.

Not less just and appropriate is the stricture which the Advocate, in its issue of June 4th, makes upon many Northern Churches that upon the 21th of May celebrated the anniversary of the birth of Emerson, the New England author and essayist. As it says, "Mr. Emerson had no claim upon the orthodox pulpits of the country for memorial services." He stoutly denied the divinity of Christ. Then as to his literary merit, it is said of him by a distinguished scholar and divine, that "the most affected, arbitrary, and unnatural use of his mother tongue, he beguiles the world into the belief that he is deep, when he is only dark; profound because he is unintelligible."

The editorial in Advocate, August 26th, in review and comment upon the conduct of the Chief of Police in the San Antonio outrage, reaches the highest point of satire. It is doubtful if the subject of it will have the chance to read the article. If, however, he should, and possesses any sensibility, the rebuke given should scorch him like "coals of fire," or smite him like "sharp arrows of juniper."

Just and merited is the censure of the Advocate, August 13th, upon the truckling of the press agencies for the obsequious, fulsome and nauseous

account they gave of the late Pope of Rome throughout his illness, in noting the most minute particulars connected with it, and also of the gorgeous installation of the new Pope, Giuseppe Sarto, as Pius X. The publicity which newspapers, through the agencies of reporters, are giving to anybody and all things is a great and pernicious evil to society. It panders to the worst passions of human nature, unveils to public gaze the sweet privacies of life, and subjects its victims to the most annoying and detestable espionage. It feeds the voracious avidity of the age of the new, the strange, the fictitious and sensational, and enervates and destroys the solid elements of character that renders a nation strong and a people virtuous. Through its omnipresent and omnific touch the world becomes a stage and mankind the actors. The bandit, the burglar, the murderer and criminals of every class and degree have their countenances and persons photographed and published, the sum of their villainies rehearsed, and pass off the stage of time with lavish honors of notice from the press, equally with the good, the wise and the great of the land.

The lust of the nation, in its pride of power for fame and its inordinate idolatry of men, calls for chastisement and correction at the hands of the pulpit and the press. It robs God, "who sitteth upon the circle of the heavens and in whose eyes the children of men are but as grasshoppers and the nations of the earth but dust in the balance" of the glory due his name. For the last decade its career in wealth, power and military achievement stands unrivaled in the history of the past. Treading under foot all its former political maxims and precedents, it has stretched out its wings of empire, passed beyond its oceanic bounds, sent out its armies and navies, penetrated the islands of the sea, decreed triumphal arches to its victorious Generals returning home laden with the spoils of the countries they had conquered and the very marrow of whose bones they had sucked, and is daily constructing iron-clad vessels of war to extend its command of the seas, and in its executive and his counselors of state dreams of still further conquests. In contemplation of its puissance, it may well be supposed the proud spirit of the republic may prompt it to exclude the recognition of the hand of Him who is King of nations" in the work of its achievements, as did the old Assyrian king, Nebuchadnezzar, in reference to "great Babylon, that he had built by his power and for the honor of his majesty."

The nation, in the fervor and excess of its gratitude, has not been content with the pen of the historian, the tongue of the orator, the chisel of the sculptor, or the brush of the painter to commemorate the deeds and perpetuate the names of those doughty heroes who accomplished for it all these brilliant achievements, but has built the lofty mausoleum of stone and marble to inurn their ashes and to tell posterity of their fame. It is a sentiment and a motto, how much the greater thirst of fame, so much is that of virtue. For who embraces virtue itself, if you bear away the rewards? Still the glory of a few overreads the land, and the desire of praise and titles of distinction will cling to the rocks as guardians of the ashes of the dead. "When our souls shall leave this dwelling, the glory of one fair and virtuous action is above all the scutcheons on our tomb, or silken banners over us."

J. M. GREENE.

Linden, Texas.

HENDERSON COUNTY METHODISM.

Henderson County Methodism is alive and working. We have nearly 2000 members; thirty appointments; six preachers. These have taken in about 200 members this year, 200 of whom were received on profession of faith. About 500 have professed conversion in the county. We hope to pay out in full at conference. We have built one new church and another is under construction. The first is a neat frame church near Athens. The second is in Athens. The county has enjoyed fine revivals. It is fast filling up with a fine class of people. Our preachers report a number of certificates received. Let me speak a word specially for Athens. Everything is moving along well. Our congregations have been splendid all the year. We have received 32 members. We are now putting in the foundation of our \$15,000 church. It is to be modern in style, with a separate Sunday-school room, and in all respects well fitted for the Master's work. The congregation has been plucky and full of faith to undertake the building. We are rejoicing. Let not the outside world judge us entirely by the fact that the county went "wet" on the 5th, for we will redeem ourselves before many years; also Athens Precinct, casting 1060 votes, went dry in this election by 14 majority. We fought against great odds. Pray for us.

CLYDE B. GARRETT.
Athens, Texas.

Devotional and Spiritual

RELIANCE.

When I am heavy laden,
My load to Christ I'll bring,
For he has surely promised
His help in everything.

I'll leave it all with Jesus,
As he has bid me do,
For, oh, I know he loves me,
And he is ever true.

Though trials may oppress me,
Above them I can live;
If I but trust him fully,
The strength I need he'll give.

No harm can e'er come to me,
While in his arms I rest;
For there can only reach me
Whate'er for me is best.

There is no friend like Jesus,
So loving, kind, and true;
He helps me bear my burdens,
And makes them blessings, too.

—G. C. H., in Christian Uplook.

AN ETERNAL FACT.

The brotherhood of man rests not upon an arbitrary principle, but upon an eternal fact. The all-uniting mind makes all lives akin, and folds their separate purposes within the compass of his almighty will. It is because selfishness is at war with the unity of things that it is the source and origin of all sin. Love unites, and therefore love is the greatest thing in the world.

Man's most exalted state is that in which he is least conscious of himself, when his life abounds, overflows, and mingles with the life of others. Who that has ever felt it can forget the rapture when in a crowded hall the enrapturing power of music has laid to rest all discordant thoughts, and thousands of persons have become one soul? At such a time we can only say, "Whether in the body or out of the body, I cannot tell."

That is heaven, unity—oneness with God, and oneness with each other. It was the prayer of Jesus "that they all be one; as thou, Father, art in me, and I in thee, that they also may be one in us." No more divisions, no more estrangements, no more separations; all one in Christ. "Then shall the Son also himself be subjected unto (the Father) . . . that God may be all in all."—*Wesleyan Magazine.*

STRENGTHENED WITH MIGHT.

Conversion is but the beginning of the Christian life. Too many are inclined to stop and do stop at this initial stage. They do not go on to perfection. They seem not to understand that they are plants that need to "grow in grace" in the knowledge of the truth; that, in fact, every consideration of grace and service demands that they "add to their faith;" and that on the one hand, if they do not grow in grace and "add to their faith" the advanced virtues of the Christian life, they will become "idle and unfruitful in the knowledge of Jesus Christ" and in the service of God, and liable to backsliding, if not to apostasy; and, on the other hand, if they are diligent in attending to their spiritual growth they will become permanently established in the life of faith; come into a blessed knowledge of God; grasp with ease the unseen things of God; find themselves soon in a spiritual region in which temptations will decrease both in number and power and the new life of God in their souls become dominant; that so the service of God will become a delight, and in the end "an abundant entrance will be ministered to them into the everlasting kingdom of our Lord and Saviour Jesus Christ."

With some such thoughts as these in his mind, no doubt, the apostle

addresses the Ephesian Church and assures them, in the most solemn and lovingly formal manner, that for their sakes he "bows his knees unto the Father of the Lord Jesus Christ," into whose family they have been introduced by the blood and Spirit of Christ, "that he would grant them according to the riches of his glory to be strengthened with might by his Spirit in the inner man." (Ephesians 3:14-16.)

We do not recall in the whole range of Scriptural prayers one more beautiful and important to Christians than this one. The whole of it ought to be deeply and sensitively pondered by every Christian, no matter to what stage in the spiritual life he has attained.

It will be noticed that increase of spiritual strength is to be had in answer to prayer, and that therefore it is not something that comes as a matter of course. Christians, either young or old, need not expect that God will be continually pouring into their life strength, whether they wait on him or not. Natural life will not increase strength merely by its own operation; it must have that upon which to feed. It is so with the soul; it must get its food from God, ministered through the Spirit and by an increase in the knowledge of Jesus Christ. Hence the apostle concludes his prayer by directing them to the fullness of God and to the possibility of comprehending more and more of the measureless love of Christ. To be strengthened is to grow. It is said of Jesus that he "grew and waxed strong in spirit, filled with wisdom; and the grace of God was upon him." This is the line of God's dealing with each one of his children of whom Jesus was, as to his human nature, the first and eldest born.

What the apostle prays for is strength; not strength of body, not strength of mind or great intellectual development. If Christians paid half the attention to their spiritual growth and culture that they pay to that of their bodies and minds how great would be the difference in the health and strength, and so of the effectiveness of the Church. A strong body and a brilliantly cultivated intellect, if not strongly supported by a vigorous spiritual life are more apt to be snares and a source of spiritual weakness to a Christian than otherwise. Therefore the apostle prays for the strengthening of the "inner man," that spiritual personality that has been awakened by the word and Spirit of God and brings us in communication with him and the unseen realities of the spiritual world—not only the world to come, but the spiritual world that is tangent to this world at all points.

It is a strong "inner man" that is needed to resist the subtle temptations which beset us on every hand, and the evils that come against us both from within and that assail us in all our social and business relations with this world. It is spiritual strength which we need to do God's work with. It is comparatively easy for us to maintain a correct external life, but not so easy for us to walk with God and work with God in those spiritual things which really constitute the Christian life in distinction from the merely moral life.

Nor is the strength prayed for of any ordinary character or in ordinary degree. "That he would strengthen you with might by his Spirit;" or we might say: "mightily strengthen you with his mighty strength." What a suggestion is here, as to the strength of the powers we have to meet in our spiritual warfare, and how great the work is that we are called upon to do. Are we not in danger of underrating both these, supposing at least that a little strength will suf-

fice for the ordinary use of the Christian? Joshua supposed that a handful of men would suffice to take Ai, but God showed him that the whole army must go up. We may not presume that a little strength is enough for anything. It required the mighty power of Jesus as much to raise the little daughter of Jairus to life though but just dead, as it did to raise Lazarus, the grown man, who had "been dead these four days." But the resource of strength for us is abundant. It is "according to the riches of his glory by his Spirit." Out of this mine of strength came the whole creation; by this strength we were born again, and by it the mighty resurrection from the dead is accomplished. Let us lay hold on it by uniting with the apostle in his prayer for us.

In physical weakness there is misery and inefficiency; but in health and strength there is gladness and efficiency. There is just this difference between the spiritual and the unspiritual Christian. One is miserable and inefficient, while the other is rejoicing in God always and strong for every good word and work. Let no one despair of this attainment; for God is "able to do exceedingly abundantly above all that we ask or think, according to the power that worketh in us."—Selected.

MONEY AND HAPPINESS.

The desire for happiness is universal, and the search for it is very diligent and persevering. But most men search in vain. The prize eludes them. Some fail to find happiness, although they seek it diligently, because they search for it where it is not to be found. Many suppose it is to be found in wealth. They see that a little money brings much comfort, and from this they infer that millions will give boundless happiness. Many poor men abandon the hope of ever being happy, because they suppose that happiness and poverty are incompatible. Thousands of young men set themselves to become rich, because they believe that the real good of life is in wealth. There is no greater delusion. It is reported of the man whose annual income is perhaps greater than that of any other man in America that he recently said he would give a million dollars to any man who would take his place for a year and let him have a rest. If this is true the man who counts his annual income by millions does not find rest in this condition. It has been said that millionaires are the most unhappy men in the world. They are overburdened, jealous, suspicious, restless. Great wealth tends to lessen happiness rather than to increase it. "Give me neither poverty nor riches" was a wise prayer. "Having food and raiment let us be therewith content" is wise counsel. Among the most forcible utterances of the founder of Methodism were his warnings against the perils of wealth. What he preached he practiced. He made considerable money by his publications, but gave it all away except enough for a meager support. He was truly a happy man.—Selected.

KEEPING THE FAITH.

Blessed is the man who keeps the faith. There is not in all the world a finer sight than the home where a man keeps his courage and his honor through youth and manhood and age, bearing all burdens in hope because of the trust that centers in him. The wife will not let him reproach himself for any of the failures he is conscious of, for she knows that he has won the real victories of life. His children defend his name against all attacks, for they know that he has kept his honor where other men have surrendered. And for such successes as he has achieved they are all proud, glad, jubilant, for the prize has been honestly earned. If the

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is the best on earth. Why? It has a large hopper with a wide open feed. Has a positive force and accurate feed.

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world applauds, they are delighted, for the best of them like recognition. If the world withholds its praise, and the neighbors think of the man as a failure, the people that believe in him are sometimes amusingly aggressive in their resentment. The worker himself takes it all quietly, and has his hours of misgiving, but the unwavering faith of these that love him is his strength.

What a different world it would be if we all believed in one another as long as we could! How many weak ones would be kept on the main traveled road if they had such suspicion, instead of the doubts and suspicions that tend to draw them aside! If a man seems to falter in a difficult task, and is almost ready to give it up for something easier, why not give him a bit of praise, even if it be not altogether warranted? "Go ahead; you are doing finely, and we are all banking on you." With all our fine phrases about the brotherhood of man, how often do most of us go out of our way to show struggling brother what the family expects of him?—Christendom.

We are saved by hope. Never man hoped too much, or repented that he had hoped. The plague is that we don't hope in God half enough. Hope never hurt anyone—never yet interfered with duty; nay, it always strengthens to the performance of duty, gives courage and clears the judgment. St. Paul says we are saved by hope. Hope is the most rational thing in the universe.—George MacDonald.

CHRISTIAN SYMPATHY.

In this matter of sympathy it is more "blessed to give than to receive," for the giver enjoys the purest happiness that can enter our life here upon earth, and partakes of one of the joys of heaven.

To find a really brave soul by the wayside of life crushed and beaten by adversity, to be permitted to bind up the bleeding wounds and lift the injured one upon his feet and direct him to the right road for peace and safety, is the sweetest privilege that can come to any of us, and while performing this gentle deed of mercy no thought of payment will ever occur to us. Afterwards, we will realize that we had received our reward in having had the opportunity itself.

Wisdom should be the inseparable companion of sympathy; for sympathy alone is but a halting friend at best. It may sit beside us and stroke our hand tenderly and listen patiently to our cries of suffering, but it can seldom apply the right lotion to heal the wound, and we are, after all, but little better for its presence, however sweetly offered. To learn the secret of keeping our petty annoyances to ourselves, to bravely endure a fleeting anxiety rather than express the thought that shall convey its existence to one near and dear to us, is the only just and selfless course to pursue, and if, as many advanced thinkers of to-day claim, "thought-currents" flow from our minds, and mingling with those of others, make up the sum total of thought itself, how grave the responsibility for good or bad thinking that could be laid upon

the conscience of each of us, whether it is a thought that is expressed or not!

Supposing that we could "think" forth streams of worry, or hate, or evil, or all uncharitableness, or meanness, and watch this sorry tide mingling with the great ocean of thought abroad in the world to-day! Is it not possible that we should then understand why people are causing us trouble, or annoyance, or sorrow, or petty disappointments that create our need for the balm of sympathy at any time?—*Christian Work and Evangelist.*

Hugh Price Hughes once said of a certain man: "He may be very religious, but he does not remind me of Jesus Christ." Let the reader try his religion by this test—does it lift his life daily into approximation to the Christ likeness? Does it make him in any sort a representative of his Lord?

Lord, give me the blessing of Jacob—his best blessing—his power to bless! Doubtless it must come with a shrunk sinew; I cannot keep the song of the lark when I get the seal of sonship; I must enter into the pain of my Lord. Yet that pain is better than the world's joy. I have heard men speak of pain as a blot on thy universe. They were wrong; it is the birthplace of the unblotted. Give me this birthright, O my God! Put the scar of sympathy in my heart! Let me feel my brother's thorn! Make it impossible for me to stay at the top of the ladder, even though that be heaven! Send the blessing down the golden stairs—down to the pillows of stone, down to the nights of sorrow, down to the limbs that are languid, down to the souls that are sad.—*Rev. George Matheson, D.D.*

TWO TIPS

And Both Winners.

A man gets a friendly tip now and then that's worth while.

A Nashville man says: "For many years I was a perfect slave to the coffee, drinking it every day, and all the time I suffered with stomach trouble and such terrific nervousness that at times I was unable to attend to business and life seemed hardly worth living. I attributed my troubles to other causes than coffee and continued to drench my system with this drug. Finally I got so bad I could not sleep, my limbs were weak and trembling and I had a constant dread of some impending danger and the many medicines I tried failed to help me at all.

"One day a friend told me what Postum had done for her husband and advised me to quit coffee and try it, but I would not do so. Finally another friend met me on the street one day and after talking about my health he said, 'You try Postum, Cereal Coffee and leave coffee alone,' adding that his nervous troubles had all disappeared when he gave up coffee and began to drink Postum.

"This made such a great impression on me that I resolved to try it, although I confess I had little hopes. However, I started in, and to my unbounded surprise, in less than two weeks I was like another person. All of my old troubles are now gone and I am a strong, healthy, living example of the wonderful rebuilding power of Postum. It is a fine drink as well as a delicious beverage, and I know it will correct all coffee ills; I know what a splendid effect it had on me to give up coffee and drink Postum." 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."

Secular News Items.

TEXAS ITEMS.

Navasota business men are taking the initiative in building a railroad to Smithville from Minty.

Two men were arrested at Victoria whom officers believe to have been those who robbed the Ruckman safe at Helena.

George Holland, of Austin, has made a successful claim to his brother's estate at Lake Charles. They had been separated 40 years.

An express company official in Houston says the companies do not intend to quit Texas, but will have recourse to the courts if the express rates made by the commission have hurt them.

Mrs. Tucker, the wife of a farmer near Howland, killed a large rattlesnake with nine rattles and a button Tuesday in her yard. The snake was within six feet of her little boy when she discovered it.

A handsome portrait of Frank R. Lubbock, who was Texas' war Governor, was presented to the State at Austin. Hon. L. J. Story made the presentation speech and the response for the State was by Hon. R. S. Duff, of Beaumont.

Judge Harry Rogers, for many years a prominent citizen of Sulphur Springs, is dead. He was ninety years old and was one of the men appointed to bring the Indians of Florida to the Territory of that time.

The coal miners at Thurber and Strawn are out for higher wages. With few exceptions the miners have enrolled as members of the United Mine Workers of America.

A number of cases of diphtheria are reported by physicians south and west of Taylor, two deaths having occurred in children in the family of a Bohemian farmer, six miles south of town.

C. N. Oliver has been indicted at Hillsboro on charges of murder and arson growing out of the burning of the Commercial Hotel at that place in 1899.

The Rock Island is extending its yards at Chico. This was found necessary from the increased traffic and general business at this point.

George Ferrell, a marble cutter at Corsicana had his leg broken above the knee Thursday by a large stone he was working on falling upon it.

The Immigration Agent of the Frisco, in Iowa, declares that many farmers of that section are coming to Texas for the purpose of securing a better location.

Work was commenced on Marshall's new oil mill Wednesday, and it will be rushed to completion so that it may be ready for this year's crop.

Don Bull, of Weatherford, has a watermelon which weighs 103 pounds and proudly points to it as a sample of what Parker County can do.

The City Attorney, of San Antonio, has instructed the traction companies that the law anent half fares for school children must be observed without unnecessary delay.

The new depot at Cushing has been completed and the box car that served as freight and express office has been discarded.

Charley Webb, about ten years old, fell a distance of some thirty feet from a pecan tree near Greenville, breaking a shoulder blade.

Matt Holmes was run over and killed by a train at Temple. He was a farmer from Little River.

The fine rains that have fallen over a very large proportion of the range

DO YOU KNOW WHAT IT MEANS TO CURE CONSTIPATION?

It means to turn aside and throw out of the body all the woes and miseries caused by a clogged up system, and they are many. Constipation means that the bowels are weak, so that they can not keep up that constant motion the doctors call peristaltic action. When that stops passages cease, the blood begins to absorb the poisons through the walls of the intestines and thus disease is scattered everywhere. Death often lays its foundation in this way. Torturing diseases like dyspepsia, indigestion, kidney troubles, liver complaints, heart disease, headaches and a hundred and one other complaints start that way. A cure must come through toning up, strengthening and invigorating the bowels. This can be easily, gently and permanently done by Vernal Saw Palmetto Berry Wine. It is a tonic laxative of the highest class. It builds up the bowels, restores the lost action and adds new life and vigor. Only one small dose a day will positively cure constipation of any degree by removing the cause of the trouble. Try it. A free sample bottle for the asking. Vernal Remedy Co., 40 Seneca Bldg., Buffalo, N. Y.

All leading druggists have it for sale.

country in West Texas during the past few days, have served to put the average ranchman in much better humor.

A little son of G. B. Trulock, near Glory, Lamar County, was bitten on the foot by a copperhead snake while chopping weeds on a branch and came near dying before the services of a physician could be secured.

ITEMS IN GENERAL.

Montana has produced this year 37,500,000 pounds of wool valued at 16 cents a pound; the whole worth \$6,000,000. The sheep from which this wool was clipped would produce \$250,000,000 worth of mutton.

In an audience with M. Zinovieff, the Russian ambassador, on Friday, the Sultan expressed his regret at the excess committed by the Turkish troops in the vilayets of Monastir and Adrianople. He said that orders had been sent to the authorities concerned to prevent their repetition and he gave the Russian Ambassador to understand that the guilty parties would be punished. The German Ambassador, Baron Marschall Von Bieberstein, also had an audience with the Sultan, who showed himself most optimistic. The latter declared that the insurgent movement was drawing to a close. In fact, it had already been suppressed in some districts and the porte would, therefore, immediately issue proclamations announcing the resumption of the application of the reform scheme.

At Bernie, Indiana, in the early morning of September 10, the home of Fred Roher, editor of the Bernie Witness, was almost entirely demolished by dynamite. The family was extricated from the ruins with slight injuries. Roher's paper had been leading the opposition to licensed saloons.

The children in the Chicago public schools will no longer have to drink impure water, if a proposal of the Milk Commission meets with the approval of the Board of Education. Pasteurized milk on sale at a penny a bottle at every school is the solution of the problem suggested by the Commission.

The Navy Department of the United States has issued an order declaring "The Star Spangled Banner" the national anthem and directing whenever that composition is played that all officers and men shall stand at attention unless they are engaged in duty that will not permit them to do so. It is required that the same respect shall be observed toward the national air of any other country when played in the presence of official representatives of such country.

The transport Kliptrick, from Manila, arrived at New York September 12. She came via the Suez Canal, having a pleasant voyage of seventy-two days; left Manila on July 2 with sixty-nine cabin passengers, thirteen servants, two civilians, 321 enlisted men and the headquarters, staff and band of the First and Third battalions of the Fifth United States Infantry, Lieut.-Col. George P. Borden, commanding. There were also on board the transport 302 bodies of United States soldiers, among them being eight of the men slain in the Balangiga massacre in Samar in December, 1901. The Kliptrick also brings several hundred tons of Philippine exhibits for the Louisiana Purchase Exposition.

John T. Knox, of Los Angeles, California, and A. T. Sullenger, of McLeansboro, Illinois, are said to be the only survivors of the volunteer army that served in the Black Hawk War. The former has passed his ninety-third birthday and the latter is nearing the ninety mark.

An extraordinary "find" has been made at the mouth of the River Arno. Two fishermen using a drag net, the other day, were amazed to find in it two ponderous keys, badly corroded and incrustated with river bottom deposits. As these keys, on examination, showed signs of great age and of incised armorial bearings, they were submitted to experts, with the result that they have been identified as the keys of the dungeon in which Count Ugolini was starved to death. The keys of this dungeon were flung into the Arno by Archbishop Ruggeri and never again seen.

Last week's rain and wind storms did considerable damage to the rice crop in Louisiana.

The President has decided not to call an extra session of Congress in October, but it is stated that according to present plans it will be convened about November 9th.

The Oklahomans claim to have the largest farm in the Southwest. It is the 191 ranch in the Ponca reservation, and is so big that it is necessary to plant several varieties of wheat in it, one of which ripens several days later than the other, in order that all of them may be harvested at their prime. On this farm the wheat fields are of 1,000 acres each, the cattle pastures are of 1,000 to 1,500 acres each

and pastures 6,000 head annually, the corn rows are one and a half miles long, requiring 500 mules and 300 men to handle the crop, and it takes thirty self-binders three weeks to cut the wheat crop and a dozen or more steam thrashers forty days to thrash it. There are 50,000 acres in the ranch.

When they first began laying stone on our new court house, says the Paris (Ky) News, a whistle was used as the signal to the engineer for the movement of the steam derrick. In a few days after they started there was trouble in the camp. The engineer would hear the signals and start accordingly. The contractor and foreman of the stone work would say they never made any signals. After considerable confusion and annoyance the trouble was located. Mrs. William Hukill, who lives across the street, on Broadway, has a very intelligent parrot, which had constituted itself as foreman and gave the signals to perfection. The workmen were compelled to do away with the whistle, and now use a gong attached to the derrick.

Secretary of the Treasury Shaw refuses to discuss the rush of national banks to retire their circulation, in order to take the profit on United States bonds now deposited with the Treasury.

Many of the textile mills throughout the country are idle owing to the high price of cotton, brought about by the manipulations of stock gamblers.

Advices from White Rock Indian agency, in the Utah reservation, say that a feeling of much unrest exists among the Indians because of a government survey now making in the reservation.

The statement of gross postal receipts at fifty of the largest postoffices in the United States for August shows a total of \$4,728,205, a net increase of \$406,842, or more than nine per cent over August, 1902.

The principal sources of the supply of rifles and ammunition for the forces of the Mad Mullah in Somaliland have been traced, through a complete identification of trademarks, to a London firm. Since the beginning of the campaigning in Somaliland a total of three million rounds of Lee-Enfield rifle ammunition and correspondingly large numbers of Lee-Enfield and Gras rifles have been shipped by this London firm to Jibuti and Harrar, by way of Manchester and Marseilles. The British Government has not yet announced what it thinks of this practice of giving aid and comfort to the enemy.

Judge Advocate General Davis has decided that Washington was "the front" during the Civil War, and that the District of Columbia volunteers who defended the capital before the regulars and State troops arrived were on the firing line. The question came up in the case of an old mechanic who had applied at the Navy Yard for employment and mentioned in his favor the fact that he was posted on the roof of the Capitol as a sharpshooter to fire on any one who attempted to interfere with the inauguration of President Lincoln.

Prince Ferdinand, of Bulgaria, is reported to be in seclusion at the castle of Euxinograd with a few trusted dependents. All the approaches to the castle are strongly guarded, for which duty a part of the garrison of Varna has been drafted to Euxinograd. All the purveyors for the royal establishment are searched before entering the castle. It is suspected that the Bulgarian cabinet has been playing on Prince Ferdinand's fears.

The cruiser "Maryland," which was launched Saturday at Newport News, is 502 feet on the load water line, and has an extreme breadth of nearly 70 feet. Her armament will consist of four 8-inch guns in two turrets, fourteen 6-inch guns, eighteen 3-inch guns, and the usual array of smaller pieces of ordnance. Above the water line the armor will be five inches of uniform thickness. The "Maryland" is a sister ship to the "Pennsylvania," "Colorado," "West Virginia," "California," and "South Dakota."

The German Empress has expressed the desire that for the future all pieces intended for representation at the Court Theatre shall be submitted to her first, so that nothing may be played of doubtful morality or likely to shock the audience. Her Majesty reserves the right of vetoing any play she may choose.

A statute requiring the Board of County Commissioners in each county in which there is a company or battery of State troops to provide each company or battery with an armory for its meetings, drills, etc., is held in State ex rel Milton vs. Dickenson, (Pa) 60 L. R. A., 539, to be unconstitutional and void.

The British House of Lords has long since ceased to be a strictly hereditary body. Over 200 of its 590 members owe their presence to other causes than descent. Quite a number of the hereditary lords are debarred

from voting by the fact that they are either minors, undischarged bankrupts or inmates of lunatic asylums. The non-hereditary lords comprise the Archbishops and Bishops of the Church of England and those who have been created peers by Queen Victoria and King Edward for special services rendered to the crown.

According to the Street Railway Journal, of the 23,000 miles of tramway trackage in the United States only a little over 1 per cent is operated by animal traction, but New York contains 115 miles, or nearly one-half of the horse and mule mileage. California still retains forty-two miles and Kansas twenty-one and a half miles of street railroad operated by animal power.

The taking with felonious intent of fish which are inclosed in a net, or in any other inclosed place, which is private property, from which they may be taken at any time at the pleasure of the owner of the net or inclosure, is held, in State vs. Shaw, (Ohio) 69 L. R. A., 481, to constitute larceny. With this case is an extensive note on the subject of the right to fish.

The expedition sent out from St. Petersburg under Lieut. Koltchak to search New Siberia for Baron Toll, whose North Polar exploration party left the Russian capital June 21, 1900, on the ship Sarya, bound for Bennett Island, has, according to the latest reports received, found no traces of him. The Baron is accompanied by Astronomer Seeborg, and has not been heard from since June 5, 1902.

The War Department has arranged for a series of maneuvers on a large scale to be carried out by regular troops from September 25 to October 18, near West Point, Kentucky. The ground available does not allow of strategical exercises of several days' duration, but only permits detached operations in each case, lasting not more than twenty-four hours. Details from the National Guard of the States of Kentucky, Indiana, Michigan and Wisconsin will take part in the maneuvers.

The foundations of the Temple of Janus have recently been discovered in the Forum at Rome, close to the Temple of the Caesars. Discoveries have also been made of subterranean passages and rooms with theatrical machinery, from which the gaudy scenes issued on the amphitheatre above for their bloody and perilous work. This is thought to be the earliest amphitheatre in Rome which is recorded in the classics, antedating the Colosseum.

The British Isles were visited recently by a furious storm, resulting in over fifty serious casualties to shipping, and inflicting severe damage on all the coast towns. The wind reached a velocity of seventy-two miles an hour. Great damage is reported from the agricultural towns in the interior. The beautiful hop gardens of Kent were ruined, and in many places the valleys of the Thames and the Severn were submerged. Widespread damage was also caused by the storm in France and Germany.

The expelled French friars, it is said are to undertake the production of wine upon a large scale in Indiana. The University of Notre Dame of South Bend, Ind., will finance the enterprise, which will involve a capital of \$1,000,000.

A WONDERFUL MEDICINE.

If you read Christian Advocate you know about Drake's Palmetto Wine for the Stomach, Flatulency and Constipation. We continually praise it, as hundreds of our readers do. Any reader of this can have a trial bottle of Drake's Palmetto Wine free, by sending a letter or postal card to Drake Formula Company, Lake and Dearborn Streets, Chicago, Ill.

One dose a day of this tonic laxative Palmetto medicine gives immediate relief and often cures in a few days. Drake's Palmetto Wine is a wonder worker for the Blood and the Liver and Kidneys. Seventy-five cents at Drug Stores for a large bottle, usual dollar size, but a trial bottle will be sent free and prepaid to every reader of Texas Christian Advocate who writes for it.

The British Association for the Advancement of Science has elected Premier Balfour President of the meeting to be held in Cambridge in 1904. It was decided that the meeting of 1905 shall be held in South Africa.

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For the Human Body in Health and Disease.

The mention of sulphur will recall to many of us the early days when our mothers and grandmothers gave us our daily dose of sulphur and molasses every spring and fall.

It was the universal spring and fall "blood purifier," tonic and cure-all, and mind you, this old-fashioned remedy was not without merit.

The idea was good, but the remedy was crude and unpalatable, and a large quantity had to be taken to get any effect.

Nowadays we get all the beneficial effects of sulphur in a palatable, concentrated form, so that a single grain is far more effective than a table-spoonful of the crude sulphur.

In recent years, research and experiment have proven that the best sulphur for medicinal use is that obtained from Calcium (Calcium Sulphide) and sold in drug stores under the name of Stuart's Calcium Wafers. They are small chocolate coated pellets and contain the active medicinal principle of sulphur in a highly concentrated, effective form.

Few people are aware of the value of this form of sulphur in restoring and maintaining bodily vigor and health; sulphur acts directly on the liver, the excretory organs and purifies and enriches the blood by the prompt elimination of waste material.

Our grandmothers knew this when they dosed us with sulphur and molasses every spring and fall, but the crudity and impurity of ordinary flowers of sulphur were often worse than the disease, and cannot compare with the modern concentrated preparations of sulphur, of which Stuart's Calcium Wafers is undoubtedly the best and most widely used.

They are the natural antidote for liver and kidney troubles and cure constipation and purify the blood in a way that often surprises patient and physician alike.

Dr. R. M. Wilkins while experimenting with sulphur remedies soon found that the sulphur from Calcium was superior to any other form. He says: "For liver, kidney and blood troubles, especially when resulting from constipation or malaria, I have been surprised at the results obtained from Stuart's Calcium Wafers. In patients suffering from boils and pimples and even deep seated carbuncles, I have repeatedly seen them dry up and disappear in four or five days, leaving the skin clear and smooth. Although Stuart's Calcium Wafers is a proprietary article, and sold by druggists, and for that reason tabooed by many physicians, yet I know of nothing so safe and reliable for constipation, liver and kidney troubles and especially in all forms of skin disease as this remedy."

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Notes From the Field.

NORTHWEST TEX. CONFERENCE

Coryell City.

A. P. Lipscomb: Three meetings closed; one more to hold. Results, 52 conversions. In addition to this, many of our Church members renewed their covenants with God. At Coryell City we doubtless had the best meeting in the history of this place. Rev. J. M. McCloud assisted me in this meeting, being full of power of the Holy Ghost. Our report on conference collections will be over an average for this charge. I am doing what I can for the Texas Advocate.

Seventh Street, Temple.

A. L. Moore, Sept. 21: Since our last report the work at Seventh Street has been moving along in a quiet way, but the nature of the work done will give stability and a greater usefulness to the Church's activity. The Home Mission Society undertook to repaper, hard-oil and varnish the interior of our building. Not having means enough to cover the actual expenses, the pastor without any trouble raised the necessary supplement and things were brought to pass. Our house is now a little gem on the inside. First and last we spent nearly \$100. The Church membership has recently been revived and encouraged by a week's preaching from Rev. J. W. Story, of Taylor. His clear and strong presentation of God's Word was worth much to my people. Up to date there have been 85 additions. We have a splendid prayer-meeting, a live Sunday-school, a good Home Mission Society. We are in good spirits and expect to report in full at conference. We give God humble thanks and take courage.

Blum.

Albert D. Porter: We began our revival campaign at Kopperl, assisted by Bro. S. A. Barnes, who by his good and faithful service, excellent social qualities and earnest devotion, greatly endeared himself to all the people. There were 20 reliable additions. At Rivista, Rev. J. T. Bryant and myself worked in union with very satisfactory results. At Chapel Grove Bro. W. T. Gray was kind enough to give us his only rest time and help us in these services. Several conversions. We closed at Blum two Sunday nights ago. Bro.

Williams, of Polytechnic College, for four days and nights preached such sermons as to greatly impress both saint and sinner. In all we report about 50 net gain, people in love and harmony, the Blum church seated with elegant new oak pews, and prospects for the pastor's salary and conference collection to be paid in full. We are glad to say Blum charge is investing something in the beautiful district parsonage that is rapidly nearing completion on Polytechnic Heights, in which we hope our present presiding elder will be domiciled for next year. I rejoice that we are soon to meet in our Annual Conference at Fort Worth.

Cuba Circuit.

W. K. Rucker, Sept. 14: We count up to date 60 conversions and 47 additions. Have held four meetings, each eight days in length, and some of them far-reaching in effect. Besides our local preacher, Bro. Roberts, and other home workers, we were assisted by Bro. Creed, of Fort Worth, and Cameron, of Holland. It was Creed's first visit, but we all know and love him now. His sermons were soul feasts to saint and sinner. This is Cameron's old home. His sermons were strong and his digging deep to revive his old neighbors; but the time was too short to accomplish all we had hoped. The two months remaining will be spent in conserving the work done and giving all an opportunity to help in the material work of the Church. We expect to have our apportionment ready by conference. Among other things the circuit can report is a new church on the north side, a new Epworth League at Watt's Chapel and a new boy at the parsonage.

Hewitt.

W. N. Curry, Sept. 16: Have just closed our fourth meeting. The Lord has very graciously blessed us. Had a revival at every place. Never had meetings that so nearly reached the entire membership of the Church. Have had over 100 conversions and 70 accessions to the Church. Bro. John R. Nelson and J. T. Curry, my brother, of Tennessee, Guss Barnes and J. W. Fort helped us in these meetings; also Bro. John M. Barcus was with us two days at camp-meeting at Stanford and preached an excellent sermon. God bless every one of these brethren for the very faithful work they have done us. Last Sunday morning we preached and at the close received 12 into the Church. Went to Stanford, preached at night; afterwards held a short Church Conference, resolved to build a church now; appointed a Building Committee, asked a subscription to do the work and in less than thirty minutes got \$2200 in bankable subscription, besides two brethren agreed to seat and furnish church. Will begin work soon.

Anson.

Zoro B. Pirtle: Our fourth Quarterly Conference was held at Bethel the 9th of this month. After a good sermon by Bro. Smith, our presiding elder, the ladies served a splendid dinner to the full enjoyment of all present. The Quarterly Conference showed the following for the past quarter: \$243 paid on salary, \$180 paid on collections, \$54.50 raised in Sunday-schools; a good school organized at Anderson Chapel; about \$50 raised by the W. H. M. Society; Church organized at Corinth; 36 received into the Church, making 72 during the year, and 16 infants baptized during the year. Our meetings at Anderson Chapel and Bethel were fairly good. I was ably assisted at Anderson Chapel by Bro. J. A. Hyder. At each of these places we have a membership of splendid, loyal people, as also at Anson and Fairview. By conference the salaries will be paid in full and perhaps \$100 in excess on the collections. Bro. Smith has been with our people the last time for this year, closing out his third year on this part of the district; but we sincerely hope that the great wheel may drop him down on the Abilene District for the fourth year of his quadrennium. The Advocate is greatly appreciated by me and my people.

Matador.

Ben Hardy, Sept. 15: After our school at Clarendon closed June 2, I took charge of this work, as Bro. Gibbons had given up the work on account of failing health. Bro. G. was greatly loved and many prayers are following him in his affliction. Have held our three meetings with fair success; had an especially good meeting at Cottonwood. My local preachers, Bros. Stegall and Pipkin, assisted me there. Bro. Pipkin helped me also at Northfield and Matador. Rev. S. E. Houk, of Clarendon, came to assist me at this place and preached several good sermons, but was taken sick and unable to help the latter part of the meeting. Have had at these meetings 17 or 18 conversions and the same number of additions. Bro. Pipkin preaches at Quitaque School House,

where we have a small class which the regular pastor could not reach. On account of sickness at home, I was unable to help in his meeting there, which he closed a week ago. He held one week at one school house and the next week moved ten miles to another, where there was no Church of any kind. He had no ministerial help except two days from Bro. Brittain, pastor of the Baptist Church here, and a most excellent preacher. Results truly remarkable; 35 or 40 conversions and reclamations and 33 additions; a new Church to be organized with 27 members. Bros. Whitworth Edmondson and Bass rendered valuable assistance in song and other ways. There was only a very few religious in these communities at the beginning of the meeting, now the majority are. Bro. Pipkin deserved great credit for his earnest, faithful work. We are expecting a good report at conference.

Venus.

R. J. Tooley, Sept. 16: Our meetings at Cahill, Mt. Peak, Barnesville, Venus and Wyatt resulted in about 200 conversions and reclamations and 150 additions to our Church. Bro. Earl Crawford, who is now at Georgetown, did effective work in three meetings. Bro. McAfee preached two good sermons and got twenty subscribers for the "Go Forward." Bro. Littlepage preached an able sermon which still abides in our hearts. Bro. Hearon, of Midlothian, came to us at Venus and Wyatt and did faithful and earnest preaching. Our people heard him gladly and appreciate his coming. May God bless all these faithful and earnest men. We are very much indebted to Bros. James Fielder, Thos. Hines and Jesse Kogle for a twenty-five dollar suit of clothes. These three men were converted and joined the Church at Venus. They are brothers-in-law, having married sisters. Bro. Tom Hines is a son of Sister T. W. Hines, of Weatherford, whose husband was a long time member of this conference. Our collections will be met with ease, also other debts will be paid. As to my salary, that is in the hands of my stewards.

Grapevine.

M. M. Morphis, Sept. 17: On Aug. 1 we began a meeting at Enless, an appointment on this charge, and continued twelve days. About twenty professions and thirteen additions by ritual. For two months prior to this time there had been a revival spirit in this Church. As a consequence fifteen or more had accepted Christ in the prayer-meetings and elsewhere, making thirty-five in all. On Aug. 16 we began at Minter's Chapel and continued eight days. There were fourteen professions and twelve additions, all by ritual. The pastor conducted all the services at each of these meetings and the people worked. Last Sabbath, our regular appointment at this place, we received four by ritual, making in all on the charge since conference 102 additions. Seventy-eight of these by ritual. This is a noble people, and with the increase God has given we are expecting great things to his glory.

Kerens.

F. E. Smith, Sept. 21: After eight days of the most earnest and faithful preaching by Rev. W. W. Moss, of Groesbeck, the man of God, our meeting came to a close Sunday night, Sept. 20. Whilst not much visible good was done, yet our meeting was a success, because the Holy Spirit was in our midst. I believe that the recording angel has put on record resolutions made by the "faithful few" that will stand the test for ages to come and will only be revealed in the great eternity. Whilst Bro. Moss so faithfully warned the sinners of the perils toward which they were drifting, he also administered spiritual food to the souls who are striving for the goal from whence no weary traveler has ever returned. His soul-stirring and heart-comforting sermons will long be remembered, and we trust will never be forgotten many days hence. God bless his faithful servant! May his onward career be ever upward and brighter, and may his last days be his best days.

Green's Creek.

U. J. Morton: The protracted meeting at Lingleville embraced the fourth and fifth Sundays in August, and was the best meeting that has been held there for the past ten or twelve years. Our pastor, Rev. K. S. Van Zandt, did all the preaching except one sermon preached by Rev. E. A. Bailey, and all the preaching was upon the fundamental and vital doctrines of the gospel according to our Methodist theology. Bro. Van Zandt preached a separate sermon upon each of the following subjects: "Depavity," "Conviction," "Repentance," "Faith," "Justification by Faith," "Regeneration," "Adoption," "The Witness of the Spirit," "Sanctification," and all the other sermons he preached were to still elaborate and emphasize the foregoing sub-

jects, and it was done with a master hand, and was under the power and demonstration of the Spirit. There were 26 conversions and 21 accessions to the Church, and our Church at Lingleville more thoroughly revived than for a number of years. The meeting at Harbin embraced the first and second Sundays in September and resulted in six conversions and three additions to the Church, and the Church membership put upon a higher plane of Christian life. Bro. Van Zandt did the principal preaching in the meeting. Rev. J. T. Owen preached a few very effectual sermons and the writer preached one. All the protracted meetings for this charge are over now, and there have been more than 100 conversions and nearly as many additions to the Church. Bro. Van Zandt will be able to make a fine report at the conference at Fort Worth this fall. He will be able to report all the collections ordered by the Annual Conference paid in full.

China Springs.

B. A. Evans, Sept. 15: We have closed our summer campaign. The blessings of God have been upon us. Held five meetings, doing all the preaching, except five excellent sermons by our presiding elder, Bro. Turner; two by Bro. Wood and four by Bro. B. F. Moore. There have been 38 conversions and 21 accessions to the Church. We will show a net loss by so many of our people moving west. I have all the collections covered by cash and subscriptions. Everything will be up in full by conference. I am winding up for conference with a light heart and a joyous spirit. We serve a good people. These two years have been delightful to this preacher.

Dawson.

C. G. Shutt, Sept. 21: We are in the midst of a great meeting at Spring Hill. Conversions every night. Many are on shouting ground.

Eastland.

C. E. Statham, Sept. 18: Last Sunday night closed our summer campaign of five protracted meetings. We began at Pleasant Grove second Sunday in July. Bro. Bailey, presiding elder, and Bro. Alton White, local preacher, assisted in this meeting. We were hindered some by rain, but there were several conversions and eight additions to the Church. We began at Staff fourth Sunday in July. We were aided there by Bros. White and Chaunsey, local preacher. There were nine conversions and eight additions. We began at Gunsight second

Sunday in August. There were several conversions and nine added to our Church. We were assisted by Bro. A. J. Willis, local preacher from Cisco, and Bro. White, of Staff. We held services a few days at Yellow Mount, assisted by Bro. A. J. Willis. There were several converted and one added to our Church. This is a strong Campbellite community. Some good seed were planted. We began at Eastland fourth Sunday in August and continued for three weeks. This was one of the greatest meetings in some respects I ever saw. There were 35 or 40 conversions; some of the hardest men in all the country were saved. About 25 additions to our Church as a result of the meeting. Bro. Willis, local preacher, assisted the first week, doing fine work in pulpit and altar. Bro. S. J. Vaughan, of Cisco Station, came and preached three times to the delight of all. Bro. J. A. Biggs, of Baird, came the last week and did fine work. All these brethren endeavored themselves to our people. We are on the home-stretch for conference. Have had 120 conversions, 192 additions. Everything will be paid in full and over.

Armour.

F. M. Winburne, Sept. 18: I have just looked in on our new prospective town of Goodedge, where I got the promise of a nice lot for church purposes, just as soon as sales open. My audience so far is unorganized and composed mostly of railroad men and our "brother in black." Our material interests so far are thirty or forty tents, one gin and cotton yard, several little shacks and a nice town laid off. I hope ere long I'll stop giving certificates and receive some back. I've dismissed already enough to make a good Church. I hope some brother will catch them, so look out for them.

TEXAS CONFERENCE.

New Boston Mission.

J. B. Gregory, Sept. 15: With returning health and strength I am happy and cheerful. I am now preaching as forcefully as I ever did in my life. Congregations and attention good. The brethren have called my attention to the active operation of some "Pharisees" in the bounds of my field, here and there, besuiling the ignorant and misleading them with their heresy and spurious doctrine and declaring themselves to be the "only righteous," and they even say that they and their little gang will alone constitute the happy host above. One of these "false teachers" sat in front of me last Saturday night when I, by the help of the

Continued on page 13.

SKIN AND BLOOD PURIFICATION

Cuticura Soap, Ointment and Resolvent

Cleanse the Skin, Scalp and Blood

Of Torturing, Disfiguring Humours with Loss of Hair

WHEN ALL ELSE FAILS

Thousands of the world's best people have found instant relief and speedy cure by the use of Cuticura Resolvent, Ointment and Soap in the most torturing and disfiguring of itching, burning and scaly humours, eczemas, rashes, itchings and inflammations.

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More great cures of simple, scrofulous and hereditary humours are daily made by Cuticura remedies than by all other blood and skin remedies combined, a single set being often sufficient to cure the most distressing cases when all else fails.

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THREE SHIPS.

Three ships there be a-sailing
Betwixt the sea and sky,
And one is Now, and one is Then,
And one is By and By.

The first little ship is all for you—
Its masts are gold, its sails are blue,
And this is the cargo it brings:
Joyful days, with sunlight glowing,
Nights where dreams like stars are
growing.
Take them, sweet, or they'll be going,
For they every one have wings.

The second ship is all for me—
A-sailing on a misty sea,
And out across the twilight gray,
What it brought of gift and blessing
Would not stay for my caressing,
Was too dear for my possessing;
So it sails and sails away.

The last ship, riding fair and big,
Upon the seas, is By and By.
O wind, be kind and gently blow!
Not too swiftly hasten hither,
When she turns, sweet, you'll go with
her—
Sailing, floating, hither, thither—
To what port I may not know.

—St. Nicholas.

SOME CUTE THINGS DONE BY ANIMALS.

In common with many lovers of the brute creation, I am convinced that there is scarcely a creature living which does not prove itself possessed of quite human intelligence as soon as one begins to make a friend of it. Indeed, brute sagacity as developed in many animals, is so near akin to human reason that the line of demarcation is indistinguishable.

A friend of mine living in my native city, Newburyport, Massachusetts, has a coach dog, named "Oscar." One day his two children, Willie and Jessie, were out in mid-winter for a sleigh-ride with "Jerry," the family horse. An unfortunate crossing of the reins by the young driver, as he stepped into the sleigh for a fresh start after making a call, resulted in an overturn and throwing out of the young folks. Jerry took fright and ran. Willie's shouts to stop only making him go the faster. "Oscar," the faithful canine, took in the situation, made swift pursuit, caught the dragging reins in his teeth, and did his best to stop the excited horse. Not succeeding in this way and thinking, doubtless, that it was easier to ride than to run at such a rapid gait, he jumped into the righted sleigh, still holding fast to the reins. When found, three miles out of town, he was sitting in the sleigh with the reins in his mouth, as composedly as if nothing had happened.

About ten years after the laying of the corner-stone of St. John's Church at Portsmouth, New Hampshire, that edifice appears to have been in some danger of destruction by fire, which was this time averted by the sagacity of a dog. On the night of March 15, 1817, an incendiary placed a quantity of shingles against a cooper's shop in a very retired place back of the church, and had set them on fire, when the dog by his incessant barking brought one of the family who owned him out of the house to quiet him. As soon as the man appeared the dog led him immediately to the fire. The wooden building near must have inevitably been destroyed, had not the animal given the alarm, and it is not improbable that the church would also have been consumed.

There died recently at Lowestoft, England, one who is spoken of by the local press as "a very popular member of the staff of the Great Eastern Railway." He was a black and tan collie dog, and he was not appointed to the position which he held by the officers of the company, but by himself.

Although self-appointed, time and habit brought about his recognition as assistant train-starter at the Lowestoft station. Through residence at the station he had acquired an instinct which told him the exact time at which each train should start from the terminus on its journey. As the moment drew near, the collie became restless and excited. As the bell uttered its first warning sound, he would scamper down the platform, and, planting himself close to the engine, bark furiously until he saw the wheels begin to move.

Having accomplished the starting of the train, as he supposed, he would rush to the guard's or conductor's van, and hurry the conductor to his post. As the train passed out of the station he retired, and was seen no more until the time was near for another train to start.

Animals also have their own jokes, and their own ways of atoning for going too far in what Carlyle calls "trying to be witty." A gentleman in Hudson City owns a parrot and kitten

which are full of freaks and fun. The other morning the kitten emerged from the kitchen, and at once started a game of "tag" with the parrot, which was on the top of his cage. The parrot promptly responded, and for a few minutes fur and feathers flew about in a lively way.

A heavy left-hander from the kitchen, however, was suddenly missed, as was the counter from the parrot, and the pair dropped into a tub filled with water. Animal and bird disappeared beneath the surface, and as promptly rose; but the kitten appeared to have lost control of itself, whereas the parrot kept its self-possession.

Catching the tub with one of its powerful claws, the parrot reached over and secured the kitten by the nape of the neck with its beak, and dropped it to the floor. Then, reaching down as far as possible, the parrot secured a hold on the outside of the tub, and gradually lowered himself.

The rescue was seen by a number of friends visiting the house, but when one gentleman offered to pay the owner a reasonable sum for bird and kitten, he declined to sell at any price.

"Massica," a female chimpanzee, kept in the Dresden zoological gardens, knew how to use a gimlet, wring out wet clothes and put a handkerchief to its legitimate use. If allowed to do so, she would draw off the keeper's boots, scramble with them to some place out of reach, and then throw them at his head. Once she succeeded in opening the lock of her cage, and having done so, stole the key. It was kept hanging on the wall outside, and Massica observing it, took it down, hid it in her armpit, and crept quietly back to her cage. When occasion served her purpose, she easily opened the lock with the key and walked out.

This almost human creature died of consumption. Just before her death, she put her arm about the director's neck, looked at him placidly, kissed him three times, stretched out her hands to him, and died.—George Baneroff Griffith, in Wesleyan Advocate.

IT IS SO EASY TO DO MISCHIEF.

A boy of fourteen or so stopped to buy a banana from a push-cart, and then, as he went leisurely along, he peeled it and threw the skin on the sidewalk. Quick as a flash a tall, broad-shouldered young man just behind him stepped forward, took hold of the boy's coat collar, and, turning him round exclaimed:

"Do you know what you are doing? You're putting danger in the way of fifty people who will pass this spot in the next five minutes. Kick that banana skin into the gutter, and never be guilty of such a thoughtless act again. Somebody might have broken a leg from your carelessness."

The boy, with a surprised look, stolidly obeyed, and went on his way, when the restraining hand was removed, with a new idea, it is to be hoped, in his head, and a new resolve in his heart. He "didn't think," of course, when he did the deed, but he ought to have thought, and we ought to think every day whether we are putting stumbling-blocks or danger in our neighbor's way.

And what an improvement might be made in our streets and the cars, omnibuses, and ferry-boats if every one tried to keep them clean, instead of adding to their dirt and untidiness.

A gentleman says that he started to tear up a letter and throw the pieces on the floor of the elevated cars one day, when the thought came to him: "What right have I to do this, and cause the expense and trouble of some one to pick up the pieces?"

If we follow the law of Christ in serving one another, "in honor preferring one another," we shall be watchful not to trouble others.—Child's Paper.

PALMS IN THEIR HANDS.

The sun was setting behind the beautiful stained glass window in the chancel of St. Peter's Church. Its parting glory only served to bring into still greater prominence the lines of all-embracing love in the face of the pictured Christ. As the Good Shepherd he was tenderly bearing in his arms one of the lambs of the flock, while beneath were the beautiful words of Scripture: "He shall gather the lambs in his arm, and carry them in his bosom."

Seated below, with the soft tints of the stained-glass playing over their sweet faces, were rows upon rows of little children. These, too, were "lambs of the flock." On this Saturday afternoon before Palm Sunday they were listening to the lesson which told of the loving Mary anointing Christ's feet with the precious ointment before the first Palm Sunday so long ago. Sweet childish hymns were

their offering to-day; then came the closing prayers, the little ones followed one another out into the fresh spring air, and the Church was left in a solemn hush after the passing of little feet.

The light was fast growing dim, but a few rays of sunlight still lingered in and about the chancel, lighting up the beautiful decorations. Layer on layer of feathery-leaved palms, softly tinted yellow and green, followed one another up the long pillared arches to the curves overhead, while the beautiful window which pictured the Christ was wreathed in green, till it seemed framed in a bower of palm. Single stalks rose at each end of the choir seats, making the chancel surpassingly lovely in its green dress.

Faithful attendants were adding final touches to the decorations, speaking their suggestions to one another in subdued voices full of reverence for the time and place. But the shadowy body of the Church was not entirely empty either. Standing in the background was a woman in deep mourning, watching and waiting, looking sadly at the beauty in the distance, gazing entreatingly at the glorified Christ. Perhaps she drew strength for her need, for in time she turned and walked silently away without waiting to speak with the others near her.

The workers, the children and the sad-faced woman were all in their places the next morning awaiting the triumphal service. Strains of music echoed from the distance, and in a moment a long time of white-robed choir-boys bearing palms in their hands marched down the aisles. Beautiful words were those they sang, full of joy and triumph:

"Wake the song, O Zion's daughter,
Bid the glad hosannas ring,
Unto him who brings salvation,
Our Redeemer and our King."

But through more than one heart there ran a note of sadness, if it did not reach the words upon their lips. A year ago on Palm Sunday there had been a boy among them with a voice like a thrush, a tall, slight fellow full of boyish fun and good comradeship when these were called for, with a heart as pure, a life as full of kindness, a hand as ready to help, as a knight of old. They had never called him a saint; he was only one of themselves, a choir-boy singing of Christ's triumphal entry into Jerusalem, making his hosannas ring far above the rest, then going out to live their lives and think their thoughts.

Yet had he quite done this? Roy Benson sitting in the next seat to that which Ralph Turner had occupied only a month before, felt this was not quite true. When Ralph was with them any mean scheme was dropped; a sneer was somehow turned into a kinder remark. There was plenty of fun, but a joke never carried a slur with it. The boy who was slow, or awkward, or not quite popular, was given a chance with the rest. Then there were those Christmas dinners for poor Tim and Jimmy Crow. It was Ralph who thought of them, and gave up one of his own presents to meet his part of the expense. Yes, and he remembered once when the boys were making some irreverent remarks, and suggesting a "lark" which they meant to keep from the home people, Ralph had stood out stoutly, though he flushed a fiery red, and said it was "not enough to sing like a Christian; a fellow ought to live like one too."

"No, he was not just like the rest of them," Roy Benson thought, and the words of the minister breaking in on his thought just then deepened the impression:

"Ah, the people of Jerusalem threw palm branches in his way and shouted 'Hosanna' in the streets, then went their different ways, and forgot their Lord; and later they crucified him. It was only lip-service they gave him that Palm Sunday long ago. They had not given him their hearts or their allegiance, or there would have been more at the cross. Are we better to-day? Do we sing 'Hosanna' with our lips while we hold our lives from his service?"

Roy's thoughts traveled fast. Didn't he scorn that shouting multitude whose loyalty was only an hour long? Didn't he honor Ralph Turner for every act that was loyal to the Christ? Yes, he did; he knew he did. And how about Roy Benson when he had sung his last "Hosanna" this morning. Was life to be the same for him after this?

The boy bowed his head as though the Lord himself had stopped in his triumphal march, and spoken to him; and in the hush which fell on his heart a life was consecrated to Christ's service.

Down in the Church the congregation joined in singing the closing hymn with wonderful sweetness, while to comfort the sad-faced woman had come a sentence of Holy Writ. Her boy, who no longer sang in the earthly choir, had been given a place with the great multitude of the redeemed. After this I beheld, and lo, a great multitude which no man can number,

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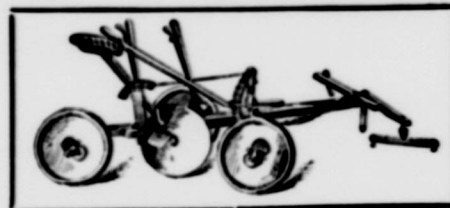
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of all nations, and kindreds, and peoples, and tongues, stood before the throne, and before the Lamb, clothed with white robes, and palms in their hands; and cried with a loud voice, saying, Salvation to our God, which sitteth upon the throne, and unto the Lamb.

Ralph Turner's life had been only the short life of a boy, but it had left behind it a Christ-like influence which, like a path of light, would be a guide to many feet.—Constance Conrad, in Pittsburg Christian Advocate.

THE PARSON'S RIDE.

That some animals have a sense of humor, and even indulge in practical jokes, can find abundance of evidence. We have all heard of a "horse laugh," but the writer was the victim of a "horse joke," which, I trust, proved more entertaining to the animal and his audience than it did to the unfortunate victim.

While a circuit rider in Missouri I owned a horse named Dan, a large, powerful black, of intelligence and mettle. When in the harness Dan felt his responsibility, and was perfectly reliable; but when off duty he was something of a joker.

I often allowed Dan to graze about the town in company with other horses, but had trained him to leave the herd at my call, and follow me to the stable. Hence I had no need to take halter or bridle with me.

One day, after searching the town over, I finally found him down a shady lane a short distance in the country. Being somewhat tired with my walk, I thought to make him pay the penalty of his truancy by carrying me home. Without once thinking that I might be exposing myself to danger, I jumped on his back. No sooner had I settled down for a leisurely ride home than he started at a pace which showed me my mistake. He evidently thought that if I so far trusted him as to mount without halter, bridle or whip, he could be trusted also to set the gait.

I was nearly unseated the first leap. I clutched his mane, and cried, "Whoa!" with all the power and authority I could command. But it was one of the times when authority did not count. Dan was in authority now, and he knew it. I knew it, too, and felt my helplessness. I was alarmed for my dignity, as well as my safety. But every time I cried "Whoa!" he seemed only to increase his speed.

Faster and faster he flew! Paul Revere is said to have made some very fair time in his day, but he "wasn't in it" with old Dan. He only seemed to touch the high places in the road, and the fence-posts along the wayside looked like a fine-toothed comb.

Dan took the principal street of the town, past the postoffice, stores, and other places of resort. He evidently wanted to be sure the unique performance would have an audience. The villagers stood aghast as the apparition swept by amid a cloud of dust and flying gravel. They wondered if the parson had gone crazy, to be riding into town at such a reckless speed bare-back. Then as they took in the situation, and realized that I was not a willing participant in the performance, but was the victim of a practical joke perpetrated by a horse, their amusement knew no bounds.

I could not see the joke at the time and wondered why the people laughed. To me it was anything but funny, as I clung desperately to his flowing mane, and clamped myself on as best I could with my dangling heels. My hair stood on end. In imagination I saw myself being picked up a mangled remnant from the wayside.

From the main street to the stable there were several sharp corners to turn, with barbed-wire fences on either side. As we approached them my blood ran cold. As I possessed no earthly means of controlling our flight, my only resource was to lift a mute appeal to heaven that the horse might slow down.

Arrived opposite the stable door, he halted as suddenly as he had started, intending this as the climax of the performance. He wanted to save me all trouble of alighting. But by virtue of superb horsemanship I successfully resisted the impulse to continue the journey.

When I got down, and found that I was unhurt, I could not find it in my heart to chide the horse, but made



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believe that I had enjoyed the ride as well as he had. When I had time to think it over calmly, I concluded the Psalmist knew what he was talking about when he wrote: "A horse is a vain thing for safety."

I never heard the last of that ride, and it has gone into history in connection.—Rev. W. A. Phelps, in Epworth Herald.

A BEAR MOTHER'S UNJUST CHASTISEMENT.

A friend of mine, returning to camp after a day's shooting, suddenly came in sight of a big she-bear with two cubs following in single file, proceeding along a ridge, the forms of the three being sharply silhouetted against the sky. It was a very long shot, but he determined to try it, and he drew a bead on the old she-bear and fired. The result was curious. The procession stopped, the she-bear scratched herself hastily, then turned around, and, regarding the cub immediately behind with grave disapproval, boxed its ears soundly, and then went trundling on along the ridge, evidently under the impression that her frolicsome offspring had been up to some unusually objectionable tricks.—Navy and Army Journal.

LOW WAGES.

What does Satan pay you for swearing?" said a gentleman to a boy.

"He don't pay me anything," was the reply.

"Well, you work cheap—to lay aside the character of a gentleman, to pain your friends and all good people, and to risk losing your own soul, and all for nothing—you certainly do work cheap—very cheap indeed!"—Select-ed.

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"In this simple, easy way I saved baby's life and have built her up to a strong, healthy child, rosy and laughing. The food must certainly be perfect to have such a wonderful effect as this. I can truthfully say I think it is the best food in the world to raise delicate babies on and is also a delicious healthful food for grown-ups, as we have discovered in our family." Name given by Postum Co., Battle Creek, Mich.

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TRIP TO THE EAST—OVER THE MASON AND DIXON LINE.

On the morning of May 31 I boarded the Katy Flyer to St. Louis en route to New York. The trip had satisfactory results. The Texas Advocate's Pilgrimage to the Orient has been announced the best and cheapest trip, all things considered, that has ever been offered to Texas people.

St. Louis was reached on time, too. After a lay-over of about one hour and twenty minutes I boarded "The Royal Blue" of the B. and O. System, which landed me in New York without change of cars or one moment's delay. The B. and O. is not only one of the very finest railway systems of America, but it is also the oldest.

We passed through Martinsburg, W. Va., where Stonewall Jackson captured the big B. and O. engines which did service in the Southern army; by King's Mountain and through Harper's Ferry. At the last mentioned place the Government has erected some slabs to perpetuate the memory of the fanatic who caused the shedding of the first blood in the Civil War.

I had five days in America's greatest city, crowded full of business and pleasure. New York has many strange and novel things for a fellow of Tennessee origin, Arkansas raising and Texas training. It requires one who is clear-sighted, quick-footed and of a steady nerve to go along Broadway during the rush of business hours.

The sermon of the evening was delivered by Dr. R. S. McArthur, New York's great Baptist preacher. The discourse could more properly be styled a slander of the South and Southern people under the pretense of preaching. "Race Hatred in Russia and America" was his theme.

I cannot say that I received any great spiritual uplift from the sermon heard; perhaps others did. The plea of Dr. McArthur's sermon was for the

South "to give the negro a chance—not equality, but a chance." He declared, "That having traveled throughout the world he found that the negro was not a beggar; that he only asked for books, Bibles and school houses."

The statement may seem a bit extravagant, but I declare that I would rather be a tramp in Texas than to live where such stuff is spoken from platform and pulpit and where negroes and whites are allowed to intermarry if they choose.

I cannot close this scroll without making mention of Mr. G. R. Wright—"Colonel Wright"—who is an out-and-out-Texan, and a Southerner of the old type, and who has been connected with the Advocate for more than a quarter of a century.

GEORGE S. SEXTON.

THE NEED OF BRAVE, TRUE WORKERS IN THE CHURCH.

Now that the summer has almost passed, the leaves lately so fresh and green will soon by the autumn winds be hurled dry and withered across the barren fields and woods and the melancholy time be upon us—the time for deep and solemn thoughts.

We have been wonderfully revived and strengthened, perhaps we have talked to a few sinners about the condition of their souls, prayed a prayer or two, seen many souls happily converted and a great army of new workers added to the Church.

But with these thoughts comes a tinge of sadness, when we think of the many opportunities for doing good that have been allowed to pass unimproved. The revival season is gone and, perhaps, for us it is the last. We have no certainty of life.

As we review our portion in the great work that has been done, we see many opportunities for doing good that we have passed by for the greater things. We should all do well to remember that divine sentence, "Whatsoever thy hand findeth to do do with all thy might."

How weak and insignificant is man! When we take upon us the vows of the Church we promise to work, to support its institutions and do all the good we can, and with our hearts burning with the love of God which has just entered, we feel as though we were strong enough to go forth and conquer the world for Christ.

Neither will prayer keep us strong. We may spend our lives upon our knees and it will do no good unless we exercise the power God has given us.

If the clear, sweet stream murmuring along were to stop and idly recline upon its rocky bed it would soon become stagnant and lose all its freshness. It is only by constant work that we gain new strength. We sink into insignificance when we think of the great love of God for fallen humanity. He looked down upon the

sin-polluted earth and, seeing mortal man groaning and travailing in sin, his great loving heart was filled with compassion and he set about to restore man from the fall of Adam. What sacrifice did he make in order to accomplish this? Listen. "For God so loved the world that he gave his only begotten Son, that whosoever believeth on him should not perish, but have everlasting life."

And yet we have not strength and courage enough to make the smallest sacrifice in order to point men and women to the Lamb of God, and tell them of an immortal life beyond the grave.

May we as Christians rise in all the strength of our manhood and womanhood and, fighting under the banner of King Immanuel, we can go forth with the tread of conquerors and tear down the strongholds of sin.

How many of us have felt at times burning in our hearts a desire to go out into the world and snatch fallen men and women from eternal ruin, but we choke down the good impulse and drift on in a careless way until the faithful monitor ceases to warn us.

What is your work? Find the place for which you are best fitted and take your stand. There is a certain work for each of us to accomplish that the other can not do.

For some of us the place to work is in the home, where patient, sweet, Christian characters so quietly shine, and send out to bless the world strong, cultured, Christian sons and daughters. The place for some is in the Sunday-school, the prayer-meeting, and in helping and encouraging their faithful pastor.

Wherever your place may be, if you accomplish your work nobly and well your reward will be just as great, your crown as bright and your welcome just as sweet, as to the one who, it seems, has done far more than you.

Perhaps we had a friend who was "almost persuaded" to yield to the voice within, and we felt impressed to go to that one and ask them to lead a Christian life, but we were too weak. Perhaps we had not lived just right before then and feared we could have no influence and the opportunity is gone, perhaps forever.

Perhaps we had a friend who was "almost persuaded" to yield to the voice within, and we felt impressed to go to that one and ask them to lead a Christian life, but we were too weak. Perhaps we had not lived just right before then and feared we could have no influence and the opportunity is gone, perhaps forever.

snatch from eternal ruin men and women who are ready to plunge headlong into the dark abyss. If we do this work which is assigned us, great will be the reward. When the Master shall say, "Thy work is done," and the roll is called in heaven, with joy we'll answer, "Here."

So sweetly and peacefully we can close our eyes and cross the chilly waters, for Jesus will be there to bear us safely over. And well laden with precious sheaves, gathered from our field of labor, we shall enter the mansion prepared for us and, standing before the Father's throne, we shall be greeted by those sweet words of welcome, "Well and faithfully done."

There will be father, mother, precious mother, brother, and sister; yes, and all that we have helped in the Christian warfare. Surely we shall know each other there. Then, and then alone, after we have realized all these joys, can we to perfection shout and sing our wondrous love.

Are we not a thousand times repaid for all our toil? Tadmor, Texas.

IF WE HOPE TO WIN.

If we do hope to win "A crown of righteousness," which God shall give. How circumspcctly ought we then to live. And yet how prone to sin.

"Put on the whole armour of God, that ye may be able to stand against the wiles of the devil."

In those fair Elysium fields, no noxious weeds shall ever be found.

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TEXAS ANNUAL CONFERENCES.

Held by Bishop Duncan.

German Mis., Grassyville.....Oct 29
West Texas, Austin.....Nov 4
Northwest Texas, Fort Worth.....Nov 11
North Texas, Dallas.....Nov 25
Texas, BryanDec 2

IMPORTANT NOTICE.

The Board of Directors of the Texas Methodist Orphanage will meet in annual session in the Orphanage in Waco October 1, 1903, at 2 o'clock p. m. A full attendance is very much desired.

HORACE BISHOP, Pres.

REV. WM. G. NELMS.

Rev. W. G. Nelms, a superannuated member of the Texas Conference, died at his home in Conroe, Texas, at 5 p. m. Sept. 15, 1903. He was sick only a very few hours. The day before he was in town and seemed to be enjoying his usual health. He was in his 75th year; joined the Texas Conference on trial in 1849, and had been on the superannuated roll for about 15 years. He leaves a wife and six children. All his children are grown and married. Bro. Nelms in his palmy days was an able minister of the Word and many have been led to Christ by his ministry. This makes the fifth one of our "old guards" to answer roll call above this year.

S. H. MORGAN, P. C.

REV. JOHN R. ALLEN, D.D.

In our write-up of the Waxahachie District Bi-Centenary exercises awhile back, we inadvertently omitted to mention the presence and work of Rev. Jno. R. Allen, D.D. We were not present during all the exercises, and had to depend for our data upon such help as we could command, and on this account our description and personal mention of the occasion were imperfect. Dr. Allen had a prominent place on the program, and his work contributed much to the success of the bi-centenary of the district. He delivered a splendid address on education, and then preached the closing sermon on Sunday night to a great audience. We have heard this effort spoken of in the highest terms on account of its subject matter, its breadth of thought and effectiveness of delivery. No one on the program made a deeper impression on the minds of the great gatherings than did Dr. Allen, and we make this late mention of it, not because he has any personal feeling concerning it, but in justice to the Advocate and the occasion. The Advocate prides herself in the fact that it gives proper credit to all parties wherever anything in the interest of Methodism transpires, and this omission was the result of a multitude of matters at that time requiring our attention. Dr. Allen, himself, took no notice of it, as he is a man of broad and unselfish spirit, but nevertheless we regret our failure to make the report complete in this particular.

EDITORIAL BIRDSHOT.

Genuine merit never puts on airs.
Real character does not need ve-neering.
Honesty walks uprightly and never needs to crawl.
The man who never has a temptation is of no earthly account.
The perfume of the honey-suckle is its own unmistakable advertisement.
A large man with small ways, or a small man with large ways, is incongruous.
When you have to bolster up what you are telling with profanity, it is evident that you are lying.
To think too highly of yourself is vanity, but to think too little of yourself is mock humility.
Self-depreciation too often indulged in will be resented if you agree with the one doing the indulging.

A SUNDAY IN EDGEWOOD.

Edgewood is a town of over six hundred population, sixty miles east of Dallas on the T. & P. Railroad. It is in the "Free State" of old Van Zandt. It is also on the edge of the wooded district of East Texas, and a great deal of wood is shipped from that point. The country is sandy, but the soil is good and produces well. Cotton, corn, ribbon cane and fruits grow finely. There are several good business houses in the place, and they seem to be prosperous. They have a good public school and several church structures. The whole county is under local option, and they tell me that it works out the very best results. It prohibits. Rev. D. L. Cain was returned to that charge last conference, and he was deservedly popular, but some two or three months ago he died after a brief illness, and Rev. G. A. Hughes was taken from Lindale, and placed there to fill out the unexpired term. He and Brother J. C. Yates met me at the depot Saturday night and installed me in the good home of Brother and Sister Humphreys. They are Mississippians, and handle old Methodist hospitality in good style. They and their two boys are readers of the Advocate, and I felt at home with them. A night of delightful rest put me in good shape for the morning service. The day was splendid. A large congregation was present, and we had a helpful service. At least, I enjoyed it, and the people gave me a patient and persistent attention. The church house is a good one—practically new. It is a framed building, well finished and neatly furnished. It is clean and tidy. The Sunday-school, to which I spoke briefly, is in excellent condition. The singing was spirited and edifying. Brother Hughes has a firm hold upon his people, and they are giving him hearty co-operation. Canton is the other appointment on the work, and the pastor lives there. We have a membership of over two hundred, if I remember correctly, at Edgewood. Another small appointment was organized Sunday afternoon, four miles in the country. I had the pleasure of dining with Brother and Sister J. C. Yeates; a very religious household. We have a goodly number of subscribers at Edgewood, and the Advocate is popular with them. My stay was very pleasant, and the people very cordial. They represent a good type of Methodism. G. C. R.

THREE CHEERS FOR OLD KAUFMAN!

Last Saturday was the day for the local option election in Kaufman County, and the bar-rooms met an overwhelming Waterloo. There was never such a warm contest before in the county. The pros were thoroughly organized; they had speakers in every community, and the good women presented a solid phalanx. The Terrell

Transcript put itself in line with the local option campaign, and it did wonderful service. The Executive Committee, composed of level-headed men, put a strong grip on the forces and held everything in steady working order. The effort to vote a lot of irregulars with Dallas County poll tax receipts was undertaken, but it did not work by a large majority. The fellows who had charge of this found a different state of things to that which they encountered in Anderson and Henderson a few weeks ago. Kaufman was prepared for them, and their infamous scheme failed. The ladies and the children in Terrell formed a procession on Saturday morning, four blocks long, and took in the town. They served lunch, sang songs and waved banners all day. And they were active also at Forney, and in the town of Kaufman. When the votes were counted, all three of these towns, where the bar-rooms held forth, went pro by large majorities, and the whole county gave a majority of 1,557! The ants were dazed, and they have not yet recovered their senses. They were expecting a modern whipping, but they were not looking for annihilation.

BISHOP FITZGERALD'S LAST BOOK.

Bishop O. P. Fitzgerald has written another book—perhaps the last one that his versatile pen will give to the Church. He names it "Fifty Years," and the title tells the story of its contents. It is almost reminiscential—a field in which he is a consummate master. Here his gifts and talents have special play, and they roam over a rich territory. He is at home. When it comes to matters of experience, we do not know a writer of his equal. So, in this book, he covers the salient points of fifty years of experience and of personal acquaintance with men. Upon this rich storehouse he draws very liberally, and the result is one of the most interesting and fascinating books of his life. He has seen men in all relations and positions in life, and such is his brotherly nature that he has touched them in such a way as to have them respond to him. In this book he refers to them in a way to quicken one's interest in them and their doings. He tells us of his acquaintance with doctors, teachers, lawyers, preachers, financiers, politicians—in fact, all classes of men. His pen-pictures of our Bishops and editors are true to life. He also tells us something with which we were not heretofore acquainted, and that is the Democratic Party of California at one time offered him the nomination as their candidate for the United States Senate. Of course he declined. The book is full of delightful facts and memories. It has wit and wisdom, humor and philosophy, laughter and pathos, smiles and tears—a veritable alternation of sunshine and shadow, of twilight and mid-day brightness. In fact, it is a good book to be in the hands of all our people—the old, the middle-aged, and the young. Reader, send to our Publishing House and get it. It will only cost you a dollar, but it will be money well invested.

EARLY FOOTPRINTS OF THE MAN OF GALILEE.

The above is the title of a book which is the product of the minds and the skill of three distinguished men—Rev. James W. Lee, D.D., Bishop John H. Vincent, D.D., and R. E. M. Bain, photographic artist. These men set out some years ago to produce a book illustrative of the life of Christ and his apostles, and to put its contents into such shape as to make it meet the popular demands of the public. Bishop Vincent and Dr. Lee spent a considerable time in the Holy Land, studying the scenes and places made memorable by the personal associations of Christ with them, taking snap-shots of them to be developed into first-class pictures; and on their return home they made thorough preparation of their matter and put it into this book. Each place

connected with the life of our Lord is accurately described in terse style, with a splendid picture of it showing it in detail, so that while you read the historic and descriptive matter you see with the eye the entire environment. The entire volume is composed of four hundred and ten pages, with as many handsome illustrations, making one of the most interesting and instructive productions on that subject that we have yet seen and read. It also contains handsome maps and other important information suited to the wants of the Bible student. It is a rare volume, and one of the finest contributions to New Testament literature produced in the past quarter of a century. The volume is arranged like a large photograph album, with a finely written delineation of each place just under the splendid picture of it. Such a volume will prove of incalculable value to the Christian household. Old and young people will find in it the information that will familiarize them with the foot-prints of the Master, and the children will never tire of its splendid pictures. When turning through it you feel like you are passing along the aisles of a magnificent art gallery. In fact, it ought to be found in the library of all our people. Dr. Lee is the pastor of the strongest Methodist Church in our connection at St. Louis, and Bishop Vincent is one of the most popular and able members of the Methodist Episcopal Church College of Bishops. Mr. Bain is one of the most accomplished photographic artists in the country, and he has done his work well.

COL. J. S. STROTHER.

Last week we made notice of the death of Col. J. S. Strother, of Garland, and below we reproduce a sketch of his life written by his pastor, Rev. J. J. Morgan, which was published in the Daily News:

Col. Strother was born near Huntsville, Ala., Aug. 22, 1826, the second of nine children (only one other of whom, Mrs. Ellen B. Crawford, of Fayetteville, Tenn., now survives), born to Green B. and Mary E. (Smith) Strother. His father was born in North Carolina and was a merchant and planter near Huntsville, Ala., up to the time of his death, which occurred in 1872. His mother was a native of Georgia, and died in Madison County, Alabama, in 1854.

Joseph S. Strother came from Alabama to Galveston, Texas, in 1855; was in the commission business in that city for one year, and then moved to Dallas and took charge of the Dallas Academy, of which he continued principal until the beginning of the late war; enlisted in the Confederate Army at the beginning of hostilities as a private in Company C, Fifteenth Texas Infantry. He was detailed permanently on account of defective vision and served as clerk for Gen. S. B. Buckner, in the ordnance department until the end of the war, and since that time has engaged in farming near Garland, in Dallas County, Texas.

He was married Dec. 23, 1858, near Hillsboro, Texas, to Miss Emily McCullough, of Mount Sterling, Ky., who bore him six children, three of whom have died, viz: Mrs. Mary McDonald, Mrs. Hannah Ashburn and Mrs. Cora Willis. He leaves his wife, Mrs. Emily Strother, and three sons living. The sons are Rev. Wm. K., a preacher in the Methodist Church, and now President of the Chappell Hill Female College at Chappell Hill, Texas; Dr. Edwin B., a physician at Reinhardt, Texas, and Archie O., a teacher of the Centerville School, near Garland.

Col. Strother was a member of the Methodist Episcopal Church, South, having made a profession of religion and united with this Church in September, 1851. Ever since this time he has lived an upright, faithful Christian life. He was loyal to his Church and served in official capacity as Recording Steward for about thirty-five years.

At the time of his death the deceased was a member of the Twenty-eighth Texas Legislature, and had served two sessions previously, viz: the Twenty-fifth and Twenty-seventh. He has always been a Democrat; has been a delegate to county, district and State conventions of his party held in the State since the war, and has stumped his district many times and contributed largely for the press in defense of Democratic principles and nominees. He has served as County Commissioner and Justice of the Peace in Dallas County and has for many years been a Notary Public in and for that county.

In his local town and community, his neighbors have lost one upon whom

they leaned for counsel and helpful friendship; his wife a thoughtful, affectionate husband; his children a father who has taught them both by precept and example "the way" of life. In his social life the Colonel was of the old Southern type, chivalrous and entertaining. No one ever regretted being his guest. He was very versatile, having always been a lover of the standards in literature. Poetry was his specialty and the writer has often heard him quote line after line without the least effort. His language was always chaste and pure, whether at home or abroad.

TEXAS PERSONALS.

Rev. W. T. Harris, of Forney, was in to see us the other day. He took an active part in the recent local option campaign in Kaufman County.

Rev. D. H. Aston and Bro. M. E. Reinhardt, of Roysse, dropped in to see us this week. They are arranging to build a new church edifice at their place at an early day.

Elsewhere we publish an account of the loss recently sustained by Rev. S. L. Ball, of Sherman. All he had was about consumed in the fire, and he had no insurance.

Rev. J. D. Martin passed through the city last week and gave us the benefit of a call. He is on the home stretch with his conference work now, and is much encouraged.

Brother Chas. T. Tally, of Brookston, was in the city last week, and made the Advocate a visit. We are always glad to have our stalwart laymen hunt us up when in the city.

Rev. H. B. Owens, of Milford, was in the city last week and called to see the Advocate force. He was here to meet his aged mother, who is now on a visit to him from Kentucky.

Rev. Dr. Moore, pastor of the Presbyterian Church in Sherman for twenty-five years, died last week. He was one of the most consecrated and popular ministers in his Church throughout North Texas.

Last week we had a pleasant call from Rev. W. K. Strother, of Chappel Hill, who was called to the county on account of the illness of his father, Col. J. S. Strother, whose death was recorded in our last issue.

We regret to learn that the health of Rev. D. F. C. Timmons, of Pittsburg, is very precarious. It is thought that he will hardly be able for effective work before conference. We hope for him a speedy recovery.

Rev. T. C. Armstrong, of Mexia, was in Dallas recently, and spent sometime in this office. He reports his work in good condition, despite the fact that the boll worms are getting in their work on the cotton in that section.

We had an interesting visit last week from Brother and Sister Young Burgher, of Honey Grove. They were in the city visiting their son, B. M. Burgher. They have been Methodists from the time that the memory of man runneth not back to the contrary.

We notice from the Dallas News that our old friend, Professor R. B. Cousins, of Mexia, will again be a candidate for the position of State Superintendent of Public Instruction. He is one of the purest and most capable men for a place of that sort in Texas.

Mrs. N. M. Davis, of Fairfield, the mother of H. P. Davis, of Houston, is now in her ninety-first year. She is a sister of the late Dr. H. V. Philpott, and she has been a member of the Church eighty years. What a record! And she is still interested in every enterprise of the Church to-day.

The Dallas News announced the other day that Professor R. B. McSwain, of Southwestern University, had been appointed by the Chicago University to visit the site of ancient Babylon, and put in a year studying the languages there being brought to light. Professor McSwain wishes us to say that the announcement is a mistake. He is an applicant for such a position along with others, but no appointments have yet been made.

We learn from Rev. W. H. Matthews, of the Brownwood District, that Rev. J. M. Carter, of Comanche Station, has returned by transfer to the West Virginia Conference; also that Rev. C. L. Browning has been appointed to fill out the remaining portion of the year at Comanche. Brother Browning is a very capable man

helpful children a both by of life. of was of rous and regretted y versa- of the try was as often with- age was ether at

and a success in the pastorate. He will take up the work where Brother Carter laid it down and carry it on in good shape.

Rev. Geo. S. Sexton, presiding elder of Gainesville District, has a new parsonage. The District Stewards have bought a handsome residence not far from Denton Street Church at a cost of \$4000. Half of the amount has already been subscribed and the other half will be forthcoming at an early date.

CHURCH NEWS.

The Central Christian Advocate says: Rev. Dr. W. E. Grose has been appointed managing editor of the Daily Christian Advocate, to be issued at the coming session of the General Conference.

The lot has been purchased for the Wesley Memorial Church of Atlanta. The sum of \$25,000 was paid for it. Ground has been broken for the building, and the handsome structure will soon be built.

The will of the late Mrs. J. L. M. Curry has been probated in Washington. She leaves \$1000 to the Baptist Home for Aged Women in Richmond, Va., and \$7000 for the erection of a statue to Dr. Curry.

Dr. McLaren has the spirit of true independence. He has refused an annuity of \$1000 on his retirement from the pastorate. He says that he prefers to be free to do such work as may be offered him.

John Hopkins University has one instructor to every four students. Cornell has one to eight, Yale one to nine, Columbia, Harvard, Northwestern and Pennsylvania one to ten, and Princeton one to thirteen.

At the recent session of the Missouri Conference Rev. A. F. Houston was transferred to the Texas Conference and Rev. J. W. Lee to the Northwest Texas Conference. This is not Rev. J. W. Lee, D. D., of St. Louis.

A man has just died in Mexico worth \$70,000,000 who had a hobby for building churches. When a peon, working for thirty cents a day, he discovered a rich silver mine, which he purchased. It was his greatest pleasure in life to build churches.

The Congregational Church seems to be the only one that has a surplus of ministers. The Year Book reports that 2047 are without pastoral charges. This indicates one of two things: either a great falling off in the increase of churches or a wonderful increase in candidates for the ministry.

It is announced that a \$75,000 hospital is to be erected in Chicago as a memorial to Miss Francis E. Willard.

A correspondent of the New York Advocate calls the custom of having the Fourth Quarterly Conference vote upon the question of a pastor's return "a pernicious practice not authorized by the Discipline."

A preacher in Arkansas tells of the demands of the Methodist people in his section in this way: "What the people want is a man that can preach like a Bishop sing like a full-trained choir, make the fires, sweep the house and ring the bell. They want him to work all the time, visit all the time, preach every day, and take no collections. I would be glad if I could do all this, but can't until I get more strength, more grace and more sense."

Rev. M. L. Butler, of Muskogee, I. T., and his official board have awarded the contract for the new \$20,000 church building. The building for First Church is to be modern in every particular, with Sunday-school and lecture room and class rooms. The structure of the building is to be of brick and stone. Specifications are also being prepared for St. Paul's M. E. Church, South, same city. This building is located in the western part of Muskogee.

The Alabama Advocate gives some statistics showing the wonderful advance of Southern Methodism in Birmingham since 1881. Membership in 1881, 1500; now, 10,000; 18 Sunday-

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schools in 1881, now 50; 18 church buildings in 1881, valued at \$24,750; now, 49 churches, valued at \$300,000; 4 parsonages in 1881, including district parsonage, valued at \$5600; now, 20, worth \$25,000; in 1881, 5 pastoral charges; now, 28, paying to the support of the ministry, \$28,000. This is a capital showing.

The Year Book recently issued records the making of remarkable progress by the Methodist Church this past year. The Methodists have raised about \$25,000,000 for various good causes. All the Methodist Churches in America, excepting those in the South, and some connected with the smaller Methodist bodies, are estimated as being worth \$126,024,000, and parsonages an additional \$20,500,000. The followers of John Wesley throughout the world are stated by the Year Book to number 28,618,770, of whom 22,531,113 are in America. The total Methodist property of the world is estimated at about \$300,000,000.—Raleigh Advocate.

ADVOCATE AGENT ABROAD.

I suppose it was my pencil that made me omit Sister Randlett's name and simply put "Mrs. S. L." in writing of Lancaster Sister Randlett is a daughter of Sister Randell, and both were for many years members of First Church, Dallas, loyal, zealous and active. Sister Randlett is well known in art circles in the South, being one of the best artists in the Southwest and among the finest in decorative and art china work in the United States. When she married Mr. S. L. Randlett, a hardware merchant of Lancaster, and moved there she and her mother were a strong acquisition to our Church in Lancaster.

From Lancaster I went to Auburn via Italy and Maypearl. This was the first time I had been over the Fort Worth end of the I. & G. N. road. The smooth-running Katy Flyer took me to Italy and I was in company with that prince of good fellows, Mr. D. J. Price, General Passenger and Ticket Agent of the I. & G. N., who piloted me to their new, elegant depot in Italy. This road is already doing an immense traffic on this end and has work-trains and big gangs at work every few miles putting the roadbed in first-class shape with their heavy rails. Maypearl is decidedly an I. & G. N. town, and is going to be a large local distributing center. And Methodism is already occupying it. The depot agent, Bro. I. D. Slagel, is a Methodist. So is the lumber yard man, Bro. Ed Brooks, and S. B. House, a merchant. Bros. Claunch and Moseley sold the land to the company and have holdings in and around. Bro. F. S. Williams is building the houses and Bro. Isaac Griffith is in charge of the property for the railroad, and we have already secured a site for our church and parsonage, 100x215 feet, in the best part of the town and have a tabernacle on it. Bro. J. J. Canafax, the pastor, has been hustling and "the people have a mind to work." Many of our people from Auburn are moving their membership to Maypearl. The best of artesian water is found within 150 feet and the little city has a rich country all to itself to draw from. And all the brethren I met around Auburn want our parsonage at Maypearl. Auburn has a fine class of Methodists, such as the Nations, from whence our pastor at Bardwell comes, the Styles, the Copelands, the Stedmans, the Eagles, the Guinns, the Skellys, the Lyerlas, the Browns, Dr. Weeks and wife, the Townsends and such folks. They love and stand by Bro. Canafax, for he has done a fine three-years' work on this charge. Boz never had a gentler, truer, sweeter-spirited pastor. I was the guest of Bro. D. T. Copeland and family and never regretted more at leaving anywhere than this truly Christian home. Bro. Canafax has told of the great meeting.

WM. A. BOWEN.

NOTICE.

All persons not members of the Northwest Texas Conference who intend attending the session of the conference to be held at Fort Worth, will kindly notify the undersigned as soon as possible. S. H. WERLEIN. Fort Worth, Texas.

LEAGUE CONFERENCE.

The pastors and Epworth Leaguers of Gainesville District are called to meet in a District Epworth League Conference at Broadway Church, Gainesville, Oct. 8 and 9. The first service will be held Wednesday night, Oct. 7. The pastors and Epworth Leaguers are expected to be present, and in charges where there are no Epworth Leagues it is desired that the pastor send at least four young people. As regards the number of delegates there is no limit. Any charge may send as many as it pleases. G. S. SEXTON, P. E.

Salvation is not by culture, but culture comes by salvation.

SOUTHWESTERN UNIVERSITY OPENING.

The friends of Southwestern University will be rejoiced to learn that the present opening is the best in the history of the institution. The enrollment at this time is 25 per cent in excess of the enrollment at corresponding time last year. The Annex opened with an increase of a little over 50 per cent. Every day brings a number of new pupils, and we hear of many that are coming. All indications point to the most prosperous year the school has known.

President Harrison's Address.

On the morning of September 17, President Harrison, of San Antonio Female College, delivered the opening address. He was greeted by a large audience, composed of faculty, students, citizens and visitors. He captured heads and hearts of all, as he portrayed the wonderful responsibilities and opportunities that are ours. When he reached the point of the obligation of Texas Methodism to this school, and their duty to endow it with a million dollars, he gave a college yell, of his own composition, setting forth that fact. This took the audience by storm. Several were heard to say if he had taken a collection they would have gladly responded. The entire speech was most thoroughly enjoyed, and left the happiest impression.

University Sabbath.

For a number of years the first Sabbath in the school year has been set apart to the special interests of the school.

On last Sabbath at 11 a. m. Dr. Hyer delivered the opening sermon. He insisted, as he is only a layman, in calling it a lecture. If gospel truth is the measure and test of a sermon, then his deliverance takes very high rank among sermons. By some of the best judges, this was regarded as the ablest of the addresses delivered by the Regent since he has occupied his present position. He took Peter's chain of Christian virtues as the basis of his discourse. Though he spoke for almost an hour, there was no loss of interest on the part of his audience. For sound, evangelic statements, for plain, wholesome truths, and apt, strong and illuminating illustrations, one will wait a long time before he hears this sermon excelled.

At night Dr. Allen preached. At the morning hour Dr. Hyer had portrayed the elements that go to make up the ideal Christian character. Dr. Allen, without any knowledge of the nature of the sermon that was to be preached by the Regent, had prepared his sermon on "The Elements that Cause Failure in Character and Life."

An analysis of Bible characters that were great in many respects, but weak at one given point, served to bring out lessons of warning that cannot be forgotten by the hearers. The sermon was great in thought, happy in delivery, and accompanied by divine unction.

Although Dr. Allen has preached to this people for over ten years, no man is heard by them more gladly.

In the afternoon we had a fine League service. Mr. A. I. Folsom, representing the students, spoke on "What the League Can Do for the Student." Miss Lillian Hall, representing the Georgetown Leaguers, read a paper on "What the Students Can Do for the League." Mr. M. B. Lockett, one of our merchants, spoke on, "What Georgetown Has a Right to Expect from the Students," and Prof. McSwain on "How the Students May Maintain their Spirituality." This program was followed by a consecration service, in which almost everyone present joined in a covenant to live a life consistent with their vows.

Preceding all these services of the day was the gathering into our Sunday-school of the great company of young people from every part of our State and from other States.

Dr. Cody, our Superintendent, not only gives attention to the student while attending Sunday-school, but makes it a point to keep up with each one, so as to know whether or not he is regular in attendance. How he does this, I do not know, but he does. It was a wonderful and inspiring sight to see this crowd of young, buoyant, happy folks. It is a wonderful responsibility, too, to have them on our hands. In the sense of this responsibility, this pastor has in our Superintendent a true yoke-fellow.

W. L. NELMS.

A CHEERFUL NOTE FROM LOUISIANA.

The great strides prohibition is making in Texas is wonderful. The great results that this God-sent change will accomplish is innumerable. Fathers

and Whiskey Habits cured at home without pain. Book of particulars sent FREE. B. M. WOOLLEY, M.D. Atlanta, Ga. Office 104 N. Pryor St.

who have come home drunk and in rags to find their poor half-clad wives and children suffering from hunger will change their way of living. I would to God we had more such States as Texas. I am a Louisianian and am proud of this fact, though I went to Texas several years ago to select my better half. In making this selection I don't believe I could have done better. Through the influence of this woman I became a reader of the Texas Christian Advocate five years ago, and I want to say the Christian influence this paper is scattering abroad cannot be measured this side of heaven. J. T. MEANS.

Ida, La.

SERIOUS LOSS.

Last Friday our home was burned. Nearly all our furniture, bedding, clothing and all my books were burned. No insurance. How the fire originated is not known to us. It caught up stairs in a room where no one had been for six hours, so far as we know. If any friend or brother who may chance to read these lines has a good book to spare, and he feels willing to part with it and for me to have it, I will greatly appreciate it. If any one has one of several books he is willing to spare let him write me before he sends the book. This will prevent the sending of two books of a sort. Two men might send Watson's Institutes, but if they knew it one might send another. S. L. BALL. Sherman, Texas.

RANDOLPH-MACON COLLEGE.

Randolph-Macon Woman's College opened recently and the enrollment will probably reach three hundred. The college dormitories are full and every available room in adjacent private homes is engaged for students, while a large number of applicants have been unable to secure places. Friends of the college are proposing an additional dormitory for next year to cost \$50,000. WM. W. SMITH.

KIND WORDS.

I want to add a word of praise for the dear old Advocate. I have been a reader of it about twenty-five years. My husband subscribed for it when Dr. I. G. John was editor at Galveston. We read Bro. and Sister Norwood's writings when they first went to Mexico. I want to tell them how glad I was when I saw Bro. Norwood's letter in the Advocate sometime ago. To hear from them was like hearing from old friends. Though we never met, we know them. May God bless them in their work. What a pleasure to read the letters from our old pastors and occasionally a letter from Bro. A. H. Sutherland. We like to read his writings. We knew him and heard him preach in the seventies, and the many others who write to our Advocate. And last, but not least, our kind editor. May God bless him for the good he is doing by his editorials. (MRS.) E. C. WILLIAMS. Ingleside, Texas.

Disfigured Skin

Wasted muscles and decaying bones. What havoc! Scrofula, let alone, is capable of all that, and more. It is commonly marked by bunches in the neck, inflammations in the eyes, dyspepsia, catarrh, and general debility. It is always radically and permanently cured by

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By Rev. J. W. Hill, Denton, Texas. Pamphlet, 10c. per copy.

To the Bible student this exposition will prove intensely interesting; to many it will throw an entirely new light on one or two much-discussed and abused passages of scripture. The author shows that the word "baptize" does not always refer to water baptism, and that it has a meaning far more significant than the mere mode. We thank the author for a copy.—New Orleans Christian Advocate.

The parties are well pleased with the machine. They think it all you represented it to be and more too.

W. A. PRITCHETT. Argyle, Texas.

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The Sunday-School Department

Fourth Quarter, Lesson 1, October 4. DAVID BRINGS UP THE ARK. 2 Sam. 6:1-12.

Golden Text: "Blessed are they that dwell in thy house."—Psalm 84:4.

Preliminary Statements by Bishop Hoss. Time: B. C. 1042.

Place: Kirjath-jearim, called also Baale Judah, a place the exact site of which is not known, but somewhere on the western border of the tribe of Benjamin, and about ten miles from Jerusalem.

Note.—A great many years had elapsed since the capture of the ark of God by the Philistines in the battle of Aphek. When that melancholy incident had occurred Samuel was only a child, and the aged Eli was still alive; Saul had not yet appeared upon the stage, and David had not been thought of. The history informs us that the Philistines soon became as anxious to get rid of the ark as they were at first to capture it. After keeping it for only seven months, they put it on a cart drawn by milk kine and started it back to Israel. Its first stopping place was at Beth-shemesh. Thence it was carried to Kirjath-jearim, at the request of the Beth-shemeshites, who had been sorely smitten for their idle curiosity in gazing into it. The whole story is found in 1 Samuel 5:1, 7:2, and should be carefully read.

David is now installed as King of Israel, and he is master of the situation. He shows his great wisdom in the first step he takes, and that is to restore the services of the sanctuary. He well knew that no government could prosper without good morals and a true religion. With all his faults, he never did forget his duty to the Church and to God. So he proceeded to remove the Ark of the Lord from its private hiding place, and bring it to the capital, and thereby make Jerusalem the center of national worship. So he gathered a large host of his valiant men and went down to Kirjath-jearim to make the transfer. It had been there about one hundred years. A half dozen men would have answered the purpose of bringing it up, but he preferred thirty thousand, for that would make it a national event. So with great pomp and ceremony they set the ark upon a cart and started on the journey. As they proceeded, "David and all the house of Israel played before the Lord on all manner of instruments made of fir wood, even on harps and on psalteries, and on timbrels, and on cornets, and on eybals." On the way a most extraordinary event transpired. As they were passing over the rough pathway, the cart became unsteady and seemed ready to topple over, and to save it, Uzzah put forth his hand to take hold of it and he was stricken dead. None but a Levite was allowed to touch it. This was an awful punishment, but it taught the people a reverence for sacred things never to be forgotten. "David was afraid of the Lord that day, and said, how shall the Ark of the Lord come to me?"

So David turned aside and put the ark of the Lord in the house of Obed-edom and it abode there three months. And we are told that the Lord blessed Obed-edom and all his house. That was a devoted household and they feared God; for this reason the ark was a blessing to them. The Bible may stay in a house for years and be of no benefit to the inmates, because they never read it or obey its commandments. So with the ark. But when properly used, it was a benediction. So it is with any religious privilege. David heard of the blessing of the Lord upon the house of Obed-edom on account of the ark, so he went and brought the ark to the city with gladness. There it became a blessing to the nation. Worship became the order of the day, and God was recognized by the people. Thus David started out with his reign in recognition of the power that rules over men and governments. He established the sanctuary, gave religious instruction to the people, and brought them as far as possible into harmony with the commandments of God. The State needs the Church, the minister and the Bible to aid in the direction of the public weal. It is true to-day as it was true in the days of David.

The strong eat well, sleep well, look well. The weak don't. Hood's Sarsaparilla makes the weak strong.

Stolen fruits are sweet only to a deranged appetite.—Ram's Horn.

A FINE KIDNEY REMEDY. Mr. A. S. Hitchcock, East Hampton, Conn. (The Clothier), says if any suffer from Kidney and Bladder Disease will write him he will direct them to the perfect home cure he used. He makes no charge whatever for the favor.

The Epworth League Department

(All communications intended for this department and exchanges with articles to be commented upon, should be sent to Gus. W. Thomasson, Van Alstyne, Texas.)

State Epworth League Cabinet. President—H. H. Halsell, Decatur. First Vice-President—A. H. McVeigh, Cieburne. Second Vice-President—Miss Mollie Davis, Houston. Third Vice-President—Wesley Peacock, San Antonio. Secretary-Treasurer—A. K. Ragdale, Dallas. Junior Superintendent—Miss Clara Wood, Van Alstyne.

NOTES.

Attention is called to the article on the "Christian Culture Courses" published in this issue. We heartily endorse the plan as being the most practical scheme yet promulgated for the advancement of the League. Our Leaguers should lend the movement their fullest co-operation.

The new topic cards will contain a full year's series instead of the customary six months', an improvement which will be appreciated.

G. W. T.

OUR EPWORTH LEAGUE CHRISTIAN CULTURE COURSE.

"Let Epworth Leagues be organized in all our congregations, for the promotion of piety and loyalty to our Church among the young people; their education in the Bible, Christian literature, and in the missionary work of the Church." (Book of Discipline, paragraph 219.)

The development of the League idea has been slow, but steady. It has gone from strength to strength. Its plans have also unfolded slowly; and naturally so, since the field was a new one, and the difficulties great. But with the hearty co-operation of our pastors and Church leaders, we feel confident of soon realizing in a large and most satisfactory way the purpose of the League as announced in its constitution in the book of Discipline. As the result of years of study and months of earnest planning, the League Department is now reducing to a system the many methods of work employed in various parts of the Church and by many workers who have earned by experience the right to advise. Announcement has already been made of some of the details of our old-new plans. The present writing is to set forth in general outline the scheme of League Bible and literary work for 1903-4, under the comprehensive title of "The Christian Culture Courses." In all these plans we have aimed at simplicity of method, directness, thoroughness to a degree, and all at a cost within the command of the least wealthy of our League members. "The Christian Culture Courses" are to begin in October next, and will comprise in the Senior Leagues these departments, namely:

- 1. The League Devotional Studies. 2. The Bible Circle Classes. 3. The League Institute Studies. 4. League Reading Course. 5. The Supplementary Reading Course.

At a glance it might seem that this work cannot be taken as a whole by each member of the League, and that each member must select from the list such as his time will allow of his taking. The busiest young man or woman, with an ordinary turn to industry, will find that only a part of the normal leisure of life will be sufficient for all this work. Two hours a week, outside of the necessary class and circle meetings, if properly used, will cover the last four courses, and the devotional work belongs to the Sabbath and is such as no Christian can afford to deny himself. Let our tens of thousands of young men and young women join us in these studies for personal, intellectual, and spiritual benefit and for greater usefulness in Church, home and society.

The following explanations and directions will set forth the purposes and ends of the several departments of "The Christian Culture Courses":

1. The League Devotional Studies.

The League prayer or devotional meeting has been so long familiar to the young people of the Church that they hardly need information concerning it, but possibly few have ever thought of it as part of a system of Christian culture and character-making. Yet such it is: the first grade of the Epworth League life school. Prayer is the supreme lesson of the Christian. For the devotional meetings fifty-two Scripture topics are prepared each year in advance, one for each Sabbath or week. These topics are printed in outline, with Scripture references. Heretofore they have been printed in half-year installments, but hereafter they will be printed in one yearly list in advance. These are the

subjects to be used and studied at the weekly prayer-meeting. A book of "Devotional Helps" on these topics will be printed hereafter for the whole year. In addition, the Epworth Era will contain each week full comments on these lessons. Each topic list is accompanied by "Daily Readings." This department is the League's daily bread. This he is expected to partake of, whatever else is neglected. The League prayer-meeting yields to nothing.

II. The Bible Circle Class.

The Bible studies in the Devotional Department cannot, in the nature of the case, be connected enough to take the place of systematic Bible work, so the "Circle" comes in logically to supplement them. In the "Circle" a comprehensive Bible reading course is provided for. Three years of study have been laid out as follows, viz: First year (1903-4), The Bible: Its Structure, General Contents, and Outlines of Its History and Teachings; second year (1904-5), The New Testament: Life and Teachings of Christ, History of the Church, Doctrines of Christianity; third year (1905-6), The Old Testament: Its Laws and Institutions, the Beginnings and History of the Church, Its Christology, or Prophecies and Revelations Concerning Christ. Each course will consist of fifty-two lessons, one for each week. A booklet containing the outlines of the lessons for each quarter, with the list of Bible readings, will be furnished by the League Department at Nashville; also lists for quarterly examinations, and blank membership cards. There is no charge on any of this literature, except on the quarterly outline and Scripture reference lists, which will be put up in a shape somewhat similar to the new topic card for the devotional meeting. The price will be nominal. Each week there will appear in the Era, under the direction of the editor, a brief study on the Bible Circle subject for the week. This is meant to assist in the class work in the Chapters, and especially is it meant for the benefit of those who take the course as individuals. Certificates will be issued at the end of each year's work to those who complete the readings.

Our pastors and all those active young laymen and young Church women to whom Christ, the Head of the Church, has given places of leadership and influence are earnestly appealed to to open the way for this carefully planned Course of Bible Studies. Urge everywhere the organization of "circles," and go before your young people in an effort to make these ideals of attainment real.

III. The League Institute Studies.

By all means the most important step taken by the League Department is the publication of a series of inexpensive booklets which shall serve as classics or text-books to the Leaguers "in their education in the Bible, Christian literature, and in the missionary work of the Church." The limit of the library contemplated for the present year is twelve volumes, one for each month. These booklets have a compass of ten to twelve thousand words each. They are "nutshell" treatises on great themes, valuable not only to young people but to teachers and ministers as well. They are issued at a cost of five cents each, or fifty cents per dozen. The library for this year will consist in part of the following:

- 1. From the Apostles to Wesley. 2. The Story of Our Own Church. 3. Brief Studies in Methodist Doctrines. 4. Brief Studies in Methodist Biography. 5. Brief Studies in Methodist Polity. 6. The Greatest Englishman (Wesley.) 7. Brief Studies in Christian Sociology. 8. Epworth Leaguers' Hand Book of Missions. 9. Brief Studies in Christian Evidences. 10. Brief Studies in Christian Experience.

Our young people need the instruction contained in these booklets. How shall we bring them to read them? The Epworth League "Institute" is the answer. Form classes in your Chapters for this purpose. The first three books named in the above list constitute the text-books for the first quarter, beginning with October. Diplomas will be granted those who complete the readings of the year. Dr. H. W. Featherston, of Hattiesburg, Miss., will conduct the "Institute" Department in the Era, give directions for examinations, reports, etc. Send your class lists and names of individual readers to him. Order the booklets and other literature from Smith & Lamar, Agents.

IV. The Epworth League Reading Course.

The Literary Reading Course is an old landmark of the League. It has proved its value. Many tens of thousands of young people have been helped by it into nobleness of thinking and high and devout thinking. Every Epworth League should have a Reading Course class. The literary and social life of the League ought to center

in this reading class. The books for 1903-04 are:

- 1. Korean Sketches, by Gale. 2. Four Princes, by Scherer. 3. A Betrayed Trust, by McClure. 4. Back to Oxford, by Potts.

The value of these books is attested by their presence in this course. The price of the set of four volumes, postpaid, is \$2.25. At the end of each year of reading the Central Office, on the indorsement of the Third Vice-President of the local Chapter with which the class is connected, issues a certificate to each reader who completes the course. Four of these certificates entitle the holder to a diploma.

V. The Supplementary Reading Course

This is an addendum or "seal" course to the regular literary course. It consists of the following volumes, viz:

- 1. Boswell's Short History of Methodism. 2. Binney's Theological Compound. 3. Wells' Bible Year.

The price of the set of three volumes is \$1. postpaid. The value of this tiny library, aggregating about 500 pages, is immense.

The worth of Dr. Boswell's popular "Short History of Methodism" has been recognized on every hand. It was brought out first by the League Board, and was later put into the Sunday School Teachers' Course. Every Methodist should know the history of his own Church. This little volume is ideally adapted to the use of young and busy Church people.

The "Theological Compend" is a Christian classic of pre-eminent merit. Its purpose is to set forth the doctrines of Christianity in brief, clear statements. No uninspired volume of its compass will return more as the reward of perusal and study.

Wells' "Bible Year" is what its name indicates. It is a Bible reader's companion. It will be invaluable as a "help" in the "Bible Circle." The "Circle" Course does not displace the "Bible Year," nor does it take the place of the course. Those who take the "Institute" Course will find Dr. Boswell's little volume and the "Compend" of the greatest assistance.

The time has come for the League to go forward. Let us advance in knowledge.—Epworth Era.

Reforms are ripe as soon as they are right.—Ram's Horn.

Deadly Symptoms.

Hollow Hacking Coughs, Bronchitis, Chronic Tonsillitis, Chronic Sore Throat, Asthma, Catarrh, Throat and Lung Troubles, Night Sweats are All Symptoms of the Deadly Consumption.

If You Suffer From Any of the Above Symptoms, I Will Mail You a Large Free Trial Package of My Marvelous Cure—Send Name and Address To-day.

If you are suffering from a dry, hacking cough, night sweats, intermittent fever, dull headache, shortness of breath



DR. DERK P. YONKERMAN.

on exertion. If you have a chronic sore throat, bronchitis, asthma, tonsillitis or any throat or lung trouble, you are in danger of the deadly consumption. Vital statistics of the U. S. show that 65 per cent of all deaths have these deadly symptoms for their primary cause. I have discovered a marvelous remedy for the quick and positive cure of these deadly symptoms and I send it free, by mail, to all who write, in packages sufficiently large to give instant relief and demonstrate the marvelous curative power of the remedy. Write to-day to Dr. Derk P. Yonkerman, 325 Shakespeare Bldg., Kalamazoo, Mich. Send no money, simply your name and address, and receive by return mail, absolutely free, this wonderful discovery that will give you instant relief and do you more good than all the other medicines or changes of climate.

The Texas Advocate Sewing Machine has proved, with me, so highly satisfactory that I often marvel when I notice the advertisement in the Advocate that there are not more certificates attesting the genuine merits of the Texas Advocate Sewing Machine. MRS. H. W. BRANDON, Brazoria, Texas, June 10, 1903.

HAY-FEVER AND ASTHMA CURED BY THE 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 African origin. So great are the powers of this New Remedy that in the short time since its discovery it has come into almost universal use in the hospitals of Europe and America for the cure of every form of Hay-Fever and Asthma. Its cures are really marvelous. Men, women and children who have been given up as incurable are being restored daily to perfect health by the use of Himalaya. Thousands of letters attesting its wonderful cures have been written the proprietors, 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 F. Wyatt, the noted Evangelist of Abilene, Texas, writes Jan. 1st, Himalaya permanently cured him of Hay-Fever and Asthma. He strongly recommends it to sufferers. Dr. W. H. Yait, a prominent physician of St. Louis, Mo., writes March 26th, that he used Himalaya on six different Hay-Fever patients but failed with satisfactory results in every case. Mr. A. L. Clark, Springfield, Mo., writes Jan. 2nd, 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. 26th, I was cured after several years suffering with Hay-Fever and Asthma. Mr. J. B. Aylo, Estherville, Iowa, writes Feb. 26th, that he was cured of Hay-Fever and Asthma after seven years suffering for 25 years. Miss Eva Preston, Petersburg, Ind., writes March 26th, that she suffered untold misery for 15 years with Hay-Fever and Asthma. It completely cured, although her physician said that a cure was impossible. Mr. E. B. Hume, 215 Arch Street, Philadelphia, Pa., a widely-known traveler, writes Feb. 24, Himalaya cured me of Asthma when everything else failed. Dr. J. H. Dunson, the oldest physician of Crawfordsville, Ind., writes Jan. 27th, it is my duty to tell all I can of the great virtues of Himalaya. Rev. J. L. Coombs, Martinsburg, W. Va., writes to the New York World, July 2nd, 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. 1166 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.

The Epworth Piano has a delightful touch



Musicians know there is a wide variation in touch between various "makes." The touch depends on the action. If the action is stiff, the touch is stiff; if too light or too loosely regulated the touch is rattly or wobbly. In the Epworth the action is adjusted with extreme care. The touch is delightful,—just light enough,—yet retaining the crispness and responsiveness so essential in rapid playing. There is also a delicate elasticity about the touch which appeals to musicians. Our catalogue explains this further, also tells how to order on trial so you are sure to be suited. Write for catalogue to-day. Mention this paper.

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Educational

North Texas Female College and Conservatory of Music.

Conservatory of Music.

SCHOOL OF ART

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

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

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

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

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

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

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INTERURBAN LINE NORTHERN TEXAS TRACTION CO. Runs 40 Cars Daily Between Fort Worth and Dallas. Cars leave Court House Ft. Worth and Post Office Dallas every hour from 6 a. m. to 11 p. m. No dust, cinders or smoke. For beautiful pamphlet, address, W. C. FORBESS, G.P.A. FT. WORTH, TEXAS.

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MISSIONARY RALLY.

The most promising field in the Church for the creation of a missionary conscience and the cultivation of an intelligent interest in the missionary cause is the Sunday-school. It is here that our children, who are to form the Church of the immediate future, can be trained to a prayerful study of their personal responsibilities for sending the gospel to every creature, and for that sense of stewardship which will lead them to systematic and proportionate giving in behalf of this great work at home and abroad.

It is in view of this educational work that the Board of Missions has arranged for an annual Missionary Rally in October, or as near that time as may be convenient to the pastor. Rally Day programs have been prepared and are now ready to be issued from the Mission Rooms free of charge to superintendents who may make application for the same. Kindly notify your superintendent and get him to let us know when he desires programs and in what quantity. All orders should be sent to G. W. Cain, Business Manager, Nashville, Tenn.

We are in the midst of our Wesleyan Bi-Centenary Forward Movement for Foreign Missions. We hope the collection taken on Rally Day will be a liberal one, and ask that it be sent direct to J. D. Hamilton, Treasurer of the Board of Missions, Nashville, Tenn., to be applied to the Bi-Centenary Fund, which has the indorsement of the General Board, and will be distributed by our Bishops in charge of our mission fields. To any school sending five dollars or more we will be glad, upon application, to forward a splendid picture of John Wesley which can be framed and kept in possession of the school.

We sincerely trust that the occasion this year will be one of great blessing to our Sunday-schools in the United States, and more especially to the thousands of children who are gathered by our missionaries from Sunday to Sunday in foreign lands. Your brethren in Christ, WALTER R. LAMBERT, SETH WARD.

SCME REASONS WHY WE SHOULD TAKE OUR READING COURSE.

Our pastors tell us that the loyal, devout member of the Church and the one that is ever ready to support the Church and all its institutions is the one who takes and reads the Church papers. And may not this apply to the W. H. M. S.? The woman who sees nothing in the H. M. S. but the little local work that is done on the parsonage or church in the town where she lives has very small ideas of what the work of the organization is, and she fails to do the work which is her privilege. Then the one who takes and reads the Advocate, Our Homes and the reading course therein prescribed is much broader in her views; and acquainted with the different branches of the work, she is willing to be connectional and always ready to pay the conference expense fund, for the reason she knows where the money goes, and realizes that it is needed worse in some places than at home. She is apprized of the fact that the work must and does "press on beyond Jerusalem." When we read Lux Christi we become interested in the work of the missionary cause in India, it increases our zeal and we become better workers for the W. F. M. S.; and then when we take up the course of study of the W. H. M. S. does it not stimulate us to greater work in our own country? How little some of us would know to-day about our "Rescue Home" if it was not for the best of all papers, The King's Messenger, that visits many of our homes once a month. What would we know of our schools among the Cubans, the Chinese, the Japanese and our mountain schools if we did not learn of them in Our Homes? To do the work of our H. M. S. we must learn and know the work. One of the seven definitions of sin given by an unknown writer "is to be ignorant when we might have known." Then let us as H. M. workers read the course laid down in Our Homes, and let not the sin of ignorance be charged to the women of Southern Methodism. Let us "study to show ourselves approved of God as workman that needeth not to be ashamed." Mrs. S. H. LUMPKIN, Meridian, Texas.

STRONG ENDORSEMENT.

I have just read a booklet by Rev. J. W. Hill on 6th Chapter of Romans, and pronounce it the clearest statement I have ever seen on the subject. No fair-minded man can read it without being convinced by his logical argument. Every Methodist in Texas should get the book and read it, and anybody else who wants the truth can profit by keeping company with this booklet. I. W. CLARK.

The Texas State Fair has set apart Saturday, Sept. 26, as Children's Day at the Fair this year. Considering that the eighteenth annual entertainment of the State's greatest industrial and amusement display could not be opened under better auspices or a more benign influence than that cast by little children, the first day of the greatest State Fair in the history of the United States will go down to history as Children's Day. On this day all children under 12 years of age will be admitted free.

The Fair management has just gotten out an announcement in neat pamphlet form which contains an epitome of the leading attractions, together with a program of the special days. A copy of this pamphlet will be mailed to any one—as will any other literature relating to the Fair—on request, but as a guide to prospective visitors the program of special days is appended, with the suggestion that it be clipped from this column and preserved in a convenient place for future reference.

The list of special days is as follows: First day, Children's Day; all children under 12 years of age admitted free. Third day, Baby Show Day; Fourth day, Tuesday, Sept. 29, Woodmen of the World and W. C. T. U. Day. Fifth day, Wednesday, Sept. 30, Farmers' Day; address by ex-Gov. J. S. Hogg, also G. A. R. Day. Sixth day, Thursday, Oct. 1, Dallas Day. Seventh day, Friday, Oct. 2, Educational Day; all schools in bodies admitted at half price on this day; also Confederate Day. Eighth day Saturday, Oct. 3, Traveling Men's Day; the great evangelists of commerce and civilization will hold forth on this day, also Educational Day; all schools in bodies admitted at half price. Tenth day, Monday, Oct. 5, Elks' Day. Eleventh day, Tuesday, Oct. 6, Colored People's Day, opening with a chorus of 300 colored children in Music Hall under the leadership of Prof. N. W. Harlee. Twelfth day, Wednesday, Oct. 7, Y. M. C. A. Day; the State athletic meet; Knights of Pythias Day. Thirteenth day, Thursday, Oct. 8, Grocers' Day. Fourteenth day, Friday, Oct. 9, University of Texas Day; football in the base ball grounds. Fifteenth day, Saturday, Oct. 10, Red-men's Day.

One of the many surprising things to be seen at this season's exposition will be Herr Litzens' funny Dutch elephants, of which it has been truly said that they do everything but talk.

"Look at the funny Dutch elephants." The members of the herd could not understand why they were called Dutch elephants, not comprehending that it all came from the name of their master, Herr Litzens.

But they felt a strange difference in the atmosphere. They did not know what it was. They were breathing the electric atmosphere of America. Herr Litzens is a stolid man, but his impassive face hides thoughts that play swiftly. The elephants took their cue from him and tried to look like Herr Litzens.

But both the elephants and the man were unprepared for what happened. When Herr Litzens beheld Kiro, the big African baboon loop-the-loop in an automobile, he stood open-mouthed. So did the elephants. Clearly they were outclassed. No trick that they could do was in the same class with this startling and sensational feat, so the elephants who believed that they were the greatest on earth, mourned. Then Herr Litzens noticed that they were observing Kiro's startling act with interest, but he was unprepared for the result. One night, just as Kiro had performed his hair-raising feat, Herr Litzens' elephants trumpeted in chorus. "Hilo" the big female and wise chaperone of the herd, rushed forward, seized Herr Litzens around the waist and whirled him dizzily into the air. The assistants gasped and their audience turned pale. Herr Litzens closed his eyes expecting momentarily to be dashed to earth, a mere mass of crushed and bleeding flesh and bones. High and swiftly "Hilo" whirled the helpless man and then—placed him on the ground again as lightly as a feather. It was "Hilo's" best imitation of looping the loop!

THE CHANGE OF CLOTHING.

In an excellent article in The Delinquent for October, on the Hygiene of Clothes, Dr. Grace Peckham Murray makes the following points in regard to seasonable and unseasonable clothing, which are particularly appropriate at this time: The practical utility of clothing is to retain the heat of the body, and consequently it should be adapted to the climate and season. Too much clothing is as injurious as too little, for it prevents free exercise and development. In changing the clothing with the various seasons one should exercise judgment. It is a common practice to fix a certain date as the time for changing, irrespectively of the temperature; many persons will shiver in light clothing because the calendar has not yet announced the appointed day, and again will swelter in heavy clothing when the temperature rises after light clothing has been discarded. These methods Dr. Murray rightly condemns, and makes the suggestion that every house should have an out-of-doors thermometer, preferably placed outside a window of the bedroom, so that the temperature can be read each morning and the clothing donned accordingly.

Educational.

ASBURY ACADEMY FOR BOYS.

Asbury Place, West End, San Antonio, Texas.

"I am glad that you have opened the Asbury Academy." Prof. C. C. Gady, 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.

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Has its rooms about all taken. For information concerning either, write J. E. HARRISON, Pres.

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The College, The Ladies' Annex, The Fitting School.

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SEPTEMBER 15th 1903.

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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.

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For information address JNO. O. McREYNOLDS, M.S., M.D., LL.D., Dean, Trust Building.

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Second Session Opens September 1, 1903. Attendance limited: in College to 100; Piano, 80; Stringed Instruments, 25; Voice, 20; 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.

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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 humbug, much trouble has been gone to 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 diseases 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 truest 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 truest 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 seen it tested and find it a sure treatment. It cured my son, Ollie La Grone, of heart disease after almost 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.

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D. M. MORGAN, Traveling Passenger Agent, Fort Worth. A. S. WAGNER, Traveling Passenger Agent, Waco. J. F. LEHANE, General Freight and Passenger Agent, Tyler.

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.

WOMAN'S FOREIGN MISSIONARY SOCIETY, NORTHWEST TEXAS CONFERENCE.

You will be glad to have some message from our Miss Manns since she arrived at the Training School, Kansas City. In a letter to me she has given a little glimpse of the school and its first impressions, and I take the liberty of sharing it with you. She writes: "Here I am, here we are! The opening service in the chapel has just closed, lasting from 10 to 12 a. m. It was all so good and inspiring. First, Miss Gibson's talk, addressing especially the new girls, in such kind, loving welcome. Mrs. Hargrove followed with a Bible talk on "Power" as an element in Christian work. Her remarks were based on this, "Go ye, tarry ye." Then came an address, equally as good, from Miss Howell, teacher of sociology, who is only this year added to the faculty. She with all the others are splendid in Christian character and easily win our hearts. How can I begin to tell you what I have felt ever since my arrival Wednesday morning at 7:35? The building and equipments are more than I had anticipated. Down stairs, first floor, are the parlors, recitation halls, dining halls and kitchens. On the second floor are our "homes," our rooms, all so neatly furnished and with an air of comfort, most inviting. The third floor is the hospital. I occupy a room with three other young women—one from Missouri, two from California and I from Texas—blown from the four windows, and pray that we may be mutually helpful. The girls are all so kind and social, and we are fast becoming acquainted. How can I be otherwise than good? Here, where all these lives are consecrated to God, where every one strives to put self last, and to do all that is kind and helpful to each other. I can never thank the Father enough for giving me the privilege of being here. Again, may I try to express to you my feeling of love, gratitude and obligation which I have for the dear women of the W. F. M. Society, Northwest Texas Conference whom the Father has used to make it possible for me to be here."

You who had the privilege of meeting Miss Manns during the annual meeting at Temple are not surprised to receive her words of appreciation and expressions of our Training School. You will not forget to pray for Miss Manns and to feel a personal interest in her.

MRS. W. F. BARNUM.

HOW CHRIST LOVED US AND HOW WE HAVE LOVED HIM.

God called the world out of chaos and the light of heaven in obedience to his voice came forth to chase away the utter darkness. He quieted the sea into its mystic depths and bid it flow on in its ceaseless currents that neither rest nor change. He formed the dry land, with its towering mountains and beautiful plains. In the East he planted a garden and called it Eden, and into it he placed every living thing, and the spell of a heavenly peace lay upon bird and beast, and the calm sweet air laden with early morning fragrance. It was here that God chose to frame and fashion a living being after the likeness of himself and called him man; and he was pure and holy and walked and talked with God. The Father loved him, and formed a beautiful creature to be a help and companion to him, and called her woman. The happy pair, like innocent children, wandered hand in hand through the flowery fields or sat beside the laughing water of the beautiful river that flowed through Eden. The water lilies, with their pure unsullied faces, peeped shyly from their river beds, all unconscious of their own loveliness, the snowy swans chased the ripples over the sunlit water, and the merry gold fish played hide and seek among the rocks at their feet. In the distance the tawny beasts of the forest browsed peacefully upon the hillside with the gentle herds. The flowers bloomed with immortal fairness, the pretty clinging vines festooned the beautiful trees, forming sweet and sacred trying places for love and delight that shed a witchery like a beautiful rose-colored day dream around the raptured scene; and the silence of the new born world was broken only by the restless twittering of the beautiful birds of Paradise or the faint sweet song among the tree tops. But man proved disobedient, for he did not heed the voice of his loving Father, who had shown him such loving kindness. He was driven from Eden by a flaming sword in the hands of a mighty angel, and, alas! the angel and the sword still point between us and the little Edens that we seek to create in this world. God put upon him the penalty of labor, and sad-faced sorrow, and "dull brooding care" came to dwell with him, and

frail human nature forever since, as Mrs. Browning expresses it,

"Longs for the fruitage forbidden, The golden pomegranites of Eden To quiet its fever and pain."

Hope had closed her happy eyes and vanished from the world; perchance there was a day of mourning in heaven. The song was hushed and the music ceased to make the echoes through the heavenly realms; the angels veiled their loving eyes, for the heart of the Father was grieved over the fall of his earthly child. But sorrow cannot bide in heaven, for One in royal robes steps from his golden throne and taking the crown from his beautiful brow he lays it at the Father's feet, and in tender, pleading tones offers to suffer in man's stead. And we know how when man became powerful upon the earth the "Son of the Godhead" kept his promise, for the story of his sad but beautiful life is engraved with an indelible hand upon the heart of every Christian. He came and man with an ingratitude that can scarcely be understood disowned, rejected, crucified and buried him. But the divine purpose of God could not be overthrown, for on the third day, when the spirit of light had scarce looped back the jeweled curtains of night, or the morning had blushed with the sun's first kiss, ere the sleeping city lying beyond had begun to throb and pulse and wake into the life of another day, the earth shook its mighty frame, breaking the seal that man had placed at the door of the tomb, and our Lord, attended by angels, came forth. 'Twas then that the Christian hope was born, and as one has sweetly expressed it:

"Ah! well for us all some sweet hope lies Buried away from human eyes. And in the hereafter angels may Roll the stone from the grave away."

We did not know him, yet he loved us. We were ungrateful and unlovely, yet he loved us and planted his Church and provided way that the whole world might come unto him. O, the love of Christ, who can understand or measure it? In all the shifting scenes of human life this is the one constant and enduring love that will never fail nor falter, but go with us through the misty maze of anxieties, disappointments and trials through which we must pass as we tread the wine press of human life. We know that Jesus loved us and placed a rock beneath our feet stronger than Gibraltar, and though the waves may sweep against us and the clouds gather blackness as the night above us, we are safe in the cleft of the rock that forever rears its eternal head above the lashing waters. We have tried to show something of the love of Christ for us. We will now see how we have loved him. Nineteen centuries have rolled away since he charged us to "Go teach all nations," and still a vast portion of the world remains unsaved. We can see no reason for this save that we are "weighed in the balances and found wanting." For we kneel and breathe the beautiful prayer that Jesus taught us, "Thy kingdom come. Thy will be done on earth as it is in heaven," and no thought comes to us that we are not doing the will of God, for we are neglecting to do that which will establish Christ's kingdom, for he has not promised to come and reign over us until this work is done. I for one long for the coming of Christ's kingdom. I am weary of Satan's reign, and, O happy thought! I wish my children to live under his blessed rule. But so long as we fail to press the battle, the angels of darkness will twine the laurels of victory about their own brows, and we must wait and suffer, for Christ will delay to come. Take our own Church for example: There are said to be 450 women members in it, and in the two Missionary Societies, Home and Foreign, there are something over 40 members each. Only a little handful of earnest women out of a great and strong Church, who are struggling and sacrificing, and bearing the burden of this stupendous work. We cannot understand this lapse from duty, for we know that our Methodist women are dutiful and lovely in spirit, and would let no charity that comes to their doors go away unassisted. Then why not heed this command just the same as another? Let us arouse ourselves from this lethargy that envelops us as a cloud, and finish the work that Jesus began. Some may perhaps think that the foreign work is too far away; that our duty does not lie so far from home. This is a mistake, for Christ has placed it at our very doors by commanding us to do it. When a country in its gratitude wishes to honor a great man for some success achieved it rears to him a monument that is to be an everlasting token of its love and esteem. Now this work is the only monument that has ever been raised to Christ, because it is done for love of him and for the sake of others, and it stands unfinished and incomplete because the greater part of his workmen have failed to work, and stand empty handed idly watching from afar the slow progress of the others. If all would come up to help, in a short time this endur-

ing monument that is reared to the memory of one who is very precious to us would rise into grandeur and beauty, and on foreign shores across the sea would forever show our love for Christ. What does womanhood mean in the Orient? Do we all know? Simply a wretched existence, nothing more. Her marriage is a legal slavery. Many of them, however, are never married, but are bartered in trade by their parents. Disgusting to think that such barbarism exists anywhere in the world in this age of enlightenment. Even the customs of their countries fall like heavy irons on these poor women, making of her life a bleak and dreary wilderness. We find wherever the light of Christianity has not penetrated that the strong crush and oppress the weak. How truly Christ has said, "My truth shall make you free." For these poor women are fit illustrations of the abject slavery of idolatry. Some of these women are not thought fit to eat at the same table with their husbands, but must supply his wants first and then she eats what is left, just as we treat our lower animals. Very few of them are thought to have any sense at all, and so are not educated. Some only live to become "the mother of sons," and if providence does not bring her this blessing she is deserted by her husband, who cleaves to another. Some are made beasts of burden and carry the load while her "liege lord" rides contentedly by her side. Many are not thought to have enough sense to worship their old wooden idols, and so do not go to the temple. I cannot tell all their wrongs; their name is legion. O that we could change this yoke of cruel oppression for the blessed yoke of our Christianity. Well might the angels crave the task, the misery they endure! And only to think that it lies at our own doors in all its horrid ugliness, for these foreign men are not to be censured. They know no better way. Christ is "the Way, the Truth and the Life," and he has never been known among them. Compare their condition with our free American womanhood, where Christ has taught man that woman is a sacred trust, designed by God to be his help and inspiration, to be shielded from hardship and reverence for her very weakness; that she is his intellectual peer, capable of snaring all his counsels and entering into all his plans. "The Star of Bethlehem has shed its bright rays to the westward," and as we rest beneath its glory and blessings bright as stars fall about us, let us not forget that the East has been left desolate, and as she sits amidst her waste places and deserted altars she raises her weary eyes and waiting hands unto the western sun and mutely pleads for the light that sprang from her bosom nearly two thousand years ago. How dare we fail to give her a portion of what was once her own? These fettered souls in the hands of idol worship have been listening for the sound of our voices to tell them the "old sweet story," and to sing to them of heaven; but, alas! we have not echoed the strains of heavenly music that have fallen upon our own hearts, but stand idly dallying while thousands are drifting out upon an unknown sea of a hopeless eternity. Ever since God spoke them into existence the inanimate things of nature have faithfully performed the functions assigned them. The sun sheds forth its light and heat, quickening the life of the world, the moon and the stars keep the night watches, the winds blow hither and thither at the command of a voice we do not hear, the cloud pours out its life drops and the earth gives its increase, the river, nothing daunted, cleaves its way through the rock and through the valleys, forming scenes of haunting beauty, but rushing onward, never pausing till it mingles with the ocean. Must man alone, whom God has crowned with his love and power, prove faithless? Nay, let it not be so. Let it mean something to us to be a Christian. In the olden time God required of the Jews to bring to the sacrificial altar the first fruits of the land, the first and most perfect, and today Christ requires the same of us—to lay upon his altar our best talents, our best efforts, our best interests, and when we have done this we can truly say with the Psalmist, "Bless the Lord, O my soul, and all that is within me, bless his holy name." And in the quiet hour, when meditation hushes the heart to rest, and whispers a peace to the weary soul like that which comes from prayer, do we feel that we are building with Christ? May we ever be kept from the restless unsatisfying spirit that rules the world, and let us who love Christ perform this work, for it will ennoble our own hearts and broaden our own characters, and heaven itself would seem so near that we might almost fancy that we caught a passing chord of melody or felt its cool and perfumed breath fan softly upon our faces; and this great old world, with its pulsing heart beats of sorrow that is so filled with "man's inhumanity to man," would become as pure as the lilies of the field, bloom as bright as the "Rose of Sharon."

MRS. H. M. GIBBS,

Corsicana, Texas.

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NOTES FROM THE FIELD.

Continued from Page 5.

Lord, administered a heavy dose of spiritual regeneration to the delight of my people. I am no fighter, but, as a shepherd, I will drive the wolf away. It is the "new plan folks" that Bro. C. G. Shutt referred to in his recent article. Thanks, Bro. Shutt, for that exposition of a misleading element that the Savior foretold us of. Come again. "Cry aloud and spare not." Sound the tocsin long and loud, till Zion shall shine in her robes of pure and spotless white, and triumph over false dogmas and darkness devoid of the Spirit.

Willis and Conroe.

S. H. Morgan, Sept. 17: Our third Quarterly Conference was held on Aug. 27. Good reports for past quarter; 15 additions to the Church and 7 children baptized. Bro. Hooper preached us a strong sermon on "Bible Teachings Concerning Prohibition." The pros carried old Montgomery County by 7 majority. It was the hardest fight that I ever saw. All the schemes, frauds, tricks and dirt usually resorted to by whiskey men were used to their utmost in this fight. Of course the usual injunctions and delays are confidently expected. Rev. E. S. Hursey assisted us in a meeting at Willis. We had a good meeting. Bro. H. knows how to get the Church to work, and he hits sin hard. The fifth Sunday in August we held a delightful six days' meeting at Lone Oak, six miles from Willis; 5 professions and additions. More than two-thirds of all assessments are paid in full.

Pittsburg.

D. F. C. Timmons, Sept. 18: Having secured the services of Rev. Abe Mulkey I take pleasure in saying that his meeting just closed was one of the greatest ever held in Pittsburg. As a preacher he is a man of ability and power. There were a great many conversions and 160 joined the different Churches. One hundred have already been received into the Methodist Church. The whole community is religiously stirred. The meeting lasted twelve days, and from beginning to end there was great interest. He received a handsome amount for his services and took up the conference collection, and the whole amount in full was subscribed. We think we have never been in a greater meeting. Some of the oldest and hardest sinners in town were convicted and converted. What a blessing he has been to us. We will follow him and his good wife with our prayers.

Douglassville.

S. N. Allen, Sept. 21: Linden Circuit is still on top. Our fourth Quarterly Conference met at Union Chapel Sept. 19 and 20. Our presiding elder, Rev. James W. Downs, was on hand in good trim and full of the Spirit and power and preached us two fine sermons that did us all good. We all resolved to live closer to the good Lord and do more for his cause than ever before. God bless our dear elder. He is hard to beat. Linden Circuit is full of the very best people. The preacher that gets Linden Circuit next year will have as good people as ever lived. We are a little behind, as our Quarterly Conference was a little early, but we will come out all right. God bless this good people. The good Lord has been with us at every appointment on the work. We have had about 175 conversions and recantations; have added to our Church 113—75 on profession of faith. We have baptized 13 infants. Everything will come up in full. To God be all the glory. Some of our brethren helped us in some of our meetings. Rev. B. C. Ansley, of Queen City, helped us at Linden and did good work. Rev. J. M. Mills, of Dalby, helped us at Jones Chapel and did us all good with his good preaching. L. C. Allen did us some good work at Jones Chapel. Rev. Ira Bryce, of Rockdale, came to us at Union Chapel and did us some good preaching. May the good Lord bless all of these good brethren and may God's richest blessings rest upon Linden Circuit.

Shelbyville Circuit.

Jno. W. Goodwin, Sept. 16: Shelbyville Circuit is moving up on all lines. We have had some gracious revivals; 103 accessions by vows and

several by certificate, with one meeting to hold yet. Some of our best workers in the revivals were among the converts of last year. We are building a new house at Sardis as a result of the revival. We received 31 at this place, nearly doubling the membership. We have raised some subscription for a church at Buckner. We expect to raise enough to build when we hold our meeting there next week. Buckner is a new appointment which we took in this year. We have also let out the fence at another place and organized with 23 members. Here we bought a house from the Congregational Methodists. Opposition to our Church has almost ceased. Occasionally we are referred to as a "slab-off" and the child of the M. E. Church, but, thanks to the careful teaching of Bros. Helpinstill and Nunn, these statements only provoke a smile. Bro. Helpinstill has been very helpful to me in my work, assisting in meetings and filling appointments for me when I could not go. We expect to pay every dollar of our conference assessments.

Minden.

C. B. Smith, Sept. 17: My last meeting was held at Bethel, which was a glorious one; seven conversions, some already members of the Church. No one will ever be able to tell how many were reclaimed. Bro. Anderson, of Church Hill, helped me two days. He is a strong preacher and good help.

Bremond.

S. F. Chambers, Sept. 18: We have closed a very fine meeting at Reagan. The last night was one that will long be remembered by that people. It was very much like some of the old-fashion revivals I use to see when I was a boy in Tennessee. The Church was very graciously revived. Many who were very indifferent were quickened and the entire Church seemed to take on new life. A large number of backsliders were reclaimed. Five were added to the Church. Rev. C. J. Oxley, of Calvert, did us fine service, preaching eleven sermons, which turned some of the worldly-minded members upside down and soon the people were greatly amazed and seem to think "What meaneth this?" His preaching was effectual in getting the Church enlisted in the revival. Near the close of the meeting Rev. Ira M. Bryce, of Rockdale, gave us five strong sermons which were helpful and enjoyed by all classes. Reagan Church is composed of a fine class of people and is probably the best half station in the Texas Conference. Mrs. A. C. Zehner will be with us at Bremond Oct. 3, to assist in revival services. This has been a busy year on the Bremond and Reagan charge—one in Robertson and the other in Falls County. These counties have had a prohibition campaign and both claimed my services. This extra work occupied much of my time, but Bremond is now without saloons.

Groveton.

J. B. Luker, Sept. 19: We closed a glorious meeting at Groveton Sept. 15. Bro. Jesse Lee, of Montalba (Beaver Valley Circuit), helped us through the meeting. Bro. Lee is a coming young preacher. He depends on nothing but prayer and the pure word, and penitents came and knelt at the altar and wrestled with God till they found peace and joy. The Church was greatly revived and did faithful, earnest work. As a result of the meeting we took into the Church 28 by vows and 5 by certificate. This makes 40 accessions since we took charge of the work in May, and 67 for the year to date. We organized a W. H. M. Society with ten members, which now numbers seventeen. These earnest Christian women will make themselves felt in the Church and town for good. It is hard to predict the possibilities of Methodism in Groveton within the next few years if properly managed. The growth of the town is phenomenal, and if the Church keeps pace with the town, it will be one of our best stations in a very short time. The Church was nearly paralyzed when their leader, G. E. Parsons, fell the first of May, but they have rallied. I think, under the blessings of God, we will make a good report at conference.

Moss Springs.

J. S. Ogle, L. D., Sept. 11: I am away down here in East Texas, in Bowie County, among the beautiful pines and the sandy land. I made Fannin County my home for the past nineteen years until 1902, when I came to East Texas. Have been here eight months. Somehow or other, I happened to locate in a community where Methodism was almost a stranger. I heard of a Methodist Church about five miles away and as soon as possible we went to Church and put in our membership with the people at Godley Prairie Church, which is on the Dalby Springs charge. Rev. J. M. Mills is preacher in charge. He gave us a happy reception. We found him a man consecrated to God and

his work. He is full of the Holy Ghost and true to Methodism. So you see I am one of his local preachers. Most all the people in our community who belonged to any Church were Campbellites. We began work and prayed to the Lord to help us and give us the Holy Ghost and less water salvation. We commenced our meeting at Moss Springs the fifth Sunday in August and closed the first Sunday night in September. Bro. Mose Hickenbottom, whose home is in Fannin County, Texas, led the choir in singing; also did excellent service in the altar. He is a power in working for the Lord, for which this people will long remember him. Bro. McDugald, a superannuated Methodist preacher, was with us some and his preaching was very instructive. He is true to the Master and a blessing to the people. Bro. John Couplin, a Baptist preacher, was with us some and his labors with us will long be remembered. The interest increased from the first service. There were fourteen conversions. God was with us in great power. Many souls were made happy and the shouts, praises and hallelujahs filled the air. Our community is stirred spiritually as never before, notwithstanding the great opposition to heart-felt religion. We had a glorious meeting. At the close of the meeting we organized a Church—Methodist Episcopal Church, South—subject to the approval of the presiding elder, preacher in charge and the Quarterly Conference. We organized with twenty members, with more to follow. We believe that Methodism is planted here to stay. We believe that the work done here will stand the test.

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NORTH TEXAS CONFERENCE.

Sherwood.

M. J. Allen, Sept. 11: Well conference will soon be here and the main thing is to get ready and the quicker the better. So we are winding up as fast as we can. I am very glad to say we have had a good year. The good Lord has been with us in our work. We serve a good people and they have a big preacher. We have had good revivals all over our work; about 75 conversions and 56 additions. So things will be in very good shape for the new preacher. We have been pounded too. We expect a report at conference that we will not be ashamed of. The collections will all be on hand. Maybe a little behind on salaries, but don't think so. We are making a strong pull on all lines. We all love our presiding elder.

Renner.

D. J. Martin: We commenced our meeting at Renner Sept. 6, and closed on the 13th inst. There were 23 conversions and 19 additions to our Church. This was a great meeting. The Church was greatly revived and encouraged in their faith and hope. Quite a number of the members and also members of the Baptist Church did earnest and faithful work in the meeting. I was assisted in the meeting by Bro. D. L. Coale, of the Allen Circuit. Coale is a good preacher and an efficient revivalist. He did a fine work for us at Renner, and endeared himself to the people. He also helped me a couple of days in a meeting at Alpha. At this place there were two or three conversions and one addition to the Church.

Fairlie Circuit.

Geo. H. Adams, Sept. 19: My mid-summer protracted meetings are all over. My first meeting at Wesley closed July 27, with 28 conversions and 25 accessions. We were rained out. Bro. Gibson, of Kingston, preached four times for me. He was on this work several years ago and the people love him very much. I then went to Olive Branch, labored eight days, but with but little visible results, only two conversions; one accession. We began at Fairlie August 16; closed August 26. It was a gracious meeting. Rev. J. F. Alderson preached four times and Rev. R. B. Moreland six times, and they did their work well. The Church was greatly revived; 32 conversions and 27 joined the Church. Not being satisfied with my Wesley meeting, I went back to give them the second meeting, beginning August 30 and closing Sept. 7, with 45 conversions and 43 accessions to our Church, giving Wesley, as you will see, 70 accessions this summer. This meeting was remarkable in the large number of young men converted and so few young ladies. These young men were organized into a young men's prayer-meeting, which will ultimately result in a League. Not one of all these young men refused to pray in public,

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even before the meeting closed. Our Senior League at Fairlie is doing well. The Junior is in fine condition, and also our W. H. M. Society is getting along well. The preacher who comes to this circuit next year will find the work thoroughly organized and in working order. In all we have had 98 accessions and 98 conversions.

Neola.

S. C. Dunn, Sept. 17: We closed our last revival meeting on Neola Mission the first Sunday in September. We have had glorious meetings, the Church has been wonderfully revived and 79 conversions have been noted, about 50 per cent of which joined the M. E. Church. Our collections are more than up in cash and good subscriptions. We expect a full report this coming conference. Having made arrangements to attend school as soon as my last meeting was closed, I turned the work over to Rev. C. H. Armstrong, who will finish the work and carry up the report. Bro. Armstrong is a worthy young man. He and Bro. J. T. Creasy are both local preachers on Neola charge and have rendered able assistance in the work this year. May God bless the new pastor and may the Neola people prosper as they never have before. So to-day I am in school once more. Everything is moving on nicely. Georgetown is certainly a nice, quiet place for school work. I am very much delighted with the school. Southwestern University is certainly "the" place for Christian or non-Christian boys and girls. I trust that more students from Hunt County will join us soon.

WEST TEXAS CONFERENCE.

Kenedy.

J. E. Buck: My revival meetings on the Kenedy charge are all held. I am indebted for ministerial help to Rev. C. A. Davies, the lawyer preacher, and to Rev. J. T. H. Miller, of Beeville Station, and to Bro. M. A. Hines, a local preacher of my charge. Results as follows: On profession of faith, 48; by certificate, 39; deaths, removals, etc., 21; net gain, 57. We now have two Senior and one Junior League, three weekly prayer-meetings and two young men's weekly prayer-meetings, seven new family altars, a larger enrollment in Sunday-schools than ever before in the history of the charge. Finances in very good shape, and now for the home stretch and final report at conference.

Hope.

H. F. Kuhne: On August 7 our beloved pastor, O. F. Hatfield, commenced his meeting at this place. He had tried to get help, as his health is not very good, but failed. So he told his people here that if they would pray that the Lord and himself would carry on the meeting (and glory to God, it was well done). The meeting lasted 17 days and we are glad to state that Bro. H. came out in a better condition, both physically and spiritually, than when he started in. He preached three sermons daily with the exception of three able sermons by Bro. F. B. Buchanan, of Yoakum, and three or four by Bros. Abe Nolan and Sam Dickinson. Result of the meeting: Between 40 and 50 conversions, 22 joined the Methodist, 9 the Baptist and 1 the Presbyterian Churches, besides some reclamations. Spiritually

the Church is stronger than it has been for years and there will be an effort made to make Hope a station next year. At the close of the meeting Bro. H. reorganized the Epworth League with over 40 members. That the Spirit was with us with power from the start was evident by the way the young Christians prayed and worked. The choir was presided over by Miss Ruth Gephart, an able musician and a consecrated young lady. Bro. Hatfield opened a meeting on the day he closed here at Stratton (a new appointment in this circuit), with 12 conversion in an eight days' meeting. We must say that while Bro. H. is young in years and only in his second year in the pulpit, he is doing a grand work for the Lord and will make his mark. We must not forget to say that Grandma Hatfield is a faithful worker in a meeting. God bless her.

St. Mary.

H. M. Glass, Sept. 16: I am by the byside quite busy taking my collections for conference. This is the second year I have supplied Blanconia Mission, appointed by Bro. Joe F. Webb, presiding elder Beeville District. Have left nothing undone to make full proof of my ministry and pastoral work. Some success. Our Redeemer's service is a joy, and success therein is the antechamber of heaven. Much sickness has come to my people and drawbacks to our farming interests, but Christians are hopeful and contented. My own health in my 76th year is good, and mercies as numerous as the sands on the seashore and stars in the sky. Praise God. Love to all the brethren.

If the Baby is Cutting Teeth,

Be sure to use that old and well-tried remedy, Mrs. Winslow's Soothing Syrup, for children teething. It soothes the child, softens the gums, kills all pains, cures wind colic and is the remedy for diarrhoea. Twenty-five cents a bottle.

The Committee on Education of the Alabama Legislature has reported adversely on a bill recently introduced which would take from the Tuskegee Normal and Industrial Institute, of which Booker T. Washington is Principal, a portion of the appropriation which has been made yearly by the State. The adverse decision on the bill was unanimous.

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.)

TEXAS TOBACCO IN SOUTH AFRICA.

The wonderful tobacco fields of East Texas not only have attracted national attention, but, due to the far-reaching advertising methods employed by the Southern Pacific, the fame of the new tobacco fields of the great Lone Star State has reached around the globe. As a striking example of effective advertising, General Passenger Agent T. J. Anderson, of the Southern Pacific, has just received a letter from Mr. George M. Odum, special agent of the Rhodesia Department of Agriculture, Salisbury, Rhodesia, South Africa, who requested Mr. Anderson to furnish him with full information and photos of the East Texas tobacco fields, all of which will be published in the Agricultural Journal of Rhodesia, South Africa. It is needless to say that the information and photos were promptly dispatched across the waters to the Dark Continent.

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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.

BITTICK.—The sudden death of Leslie E. Bittick was a terrible shock to our entire community. On August 19 he accidentally shot himself through the abdomen, and although the most skilled surgeons and physicians in this section of the State did all in their power to save him, yet his wounds were of such character as to cause his death three days later, Aug. 22, 1903. He was a brave, bright, manly and noble youth, within one day of his fourteenth birthday. He was deservedly very popular with all our people, and was especially a general favorite with the older people of his acquaintance. As his pastor it was my privilege to know him quite intimately and I unhesitatingly say that he was one of the very finest boys I have ever known. Industrious, intelligent and upright, obedient to his parents and teachers and respectful and courteous toward all, he merited the praise and confidence of our people. He had every promise of an honorable, useful and highly successful life. He died at Seton's Infirmary in Austin, where Dr. Robertson, with his parents, had taken him in the hope of a successful operation. When the train bearing his remains arrived at Leander, his home, hundreds of citizens had assembled at the station to manifest their own sorrow and to express their deep sympathy to his stricken parents and loved ones. As a tribute of esteem every business in Leander closed for two hours and the merchants, physicians and mechanics all attended the funeral services. His young comrades and friends wore bands of erape and covered his casket and grave with beautiful flowers. His parents, Mr. and Mrs. A. Bittick, have long been loyal Methodists and are highly respected and prosperous citizens. Leslie had been a member of the M. E. Church, South, for a year. What a consolation to his parents and to all who knew and loved him that their noble and heroic boy, in the very consciousness of rapidly approaching death, could smile into their faces and say, "Dear father and mother, tell all my friends the good news, I am a victor through grace. I've won the crown of life." And with a loving farewell for "time" he peacefully crossed the river, whispering, "Tell my three little brothers to meet me in heaven." Z. V. LILES. Leander, Texas.

UMBARGER.—Stephen G. Umbarger was born March 25, 1835, in the State of Virginia; was converted at the age of eleven and joined the M. E. Church, South; was married to Sena A. Caswell Jan. 27, 1859. This union was blessed with five children, four girls and one boy, all living. The mother of these children died April 24, 1897. He was married a second time Oct. 19, 1899, to Mrs. Annie McBee, who survives him. Bro. Umbarger had lived many years in Texas. The last ten were spent in Randall County, at Canyon City. Bro. Umbarger was a faithful steward of our Lord, loving the Church of which he had been a member for more than fifty years. He had been a great sufferer for several years with the dread disease, rheumatism. His death was instant and unexpected. He awakened his wife on the morning of July 17 at 3 a. m. with a groan and before anything could be done he had peacefully passed away. Thus another good man has gone. May the loved ones have sustaining grace to meet him in heaven. His pastor, J. E. STEPHENS.

RHOADS.—Mrs. Susan A. Rhoads, wife of L. P. Rhoads and daughter of Mr. and Mrs. C. C. Mitcham, was born in Newton County, Ga., April 18, 1879. She was converted early in life and united with the M. E. Church, South; was married to L. P. Rhoads December 23, 1888; was killed by a bolt of lightning August 28, 1903, near Heffner, Okla. She leaves a husband, five children, a father, mother, brothers, sisters and a great number of other relatives and friends to mourn her sad and untimely death. Annie was one among the best women I ever knew. She was an obedient daughter, a kind sister, a loving wife, a gentle mother, an accommodating neighbor, a consistent Christian and was loved by all who knew her. Her body was laid to rest in the cemetery near Port, Okla., to await the resurrection at the last day. Her father-in-law, M. B. RHOADS.

RICHARDS.—Brewer Richards was born in Rusk County, Texas, near Church Hill, March 6, 1882, and moved to Timpson in 1886, where he resided till death called him home August 4, 1903. He was the son of John T. and Mrs. Ida Richards. He professed religion and joined the Methodist Church in July, 1896, when 13 years of age, and remained an active member of the same to the end. By nature Brewer was one of the sunniest, happiest boys it has ever been the writer's privilege to meet. He always had a smile and a cheerful word for every one he met. He was an enthusiastic member of the Epworth League and Sunday-school. It will be a long time before his place is filled in the hearts of his associates in the League and Sunday-school work. The town was never so shocked as when the announcement of his very sudden death was heralded throughout the community. He was killed by a very large boiler, which was being placed at the compress, falling on him. Though killed instantly, every one who knew his life believed him thoroughly prepared to go. The largest funeral procession that has ever been in Timpson followed him to his last resting place. There are many who feel as the writer in the death of Brewer we have lost a friend. He leaves a father, mother, two brothers and four sisters to mourn their loss. May God help them to live as to meet him in heaven. J. T. McCLURE.

MEEKINS.—Henry Clay Meekins was born April 12, 1846, and died at home in Milliken, Texas, May 16, 1903. Bro. Meekins was converted and joined the Methodist Church, South, in early life. He was married to Miss Georgia Steele Oct. 15, 1867. He was a man that was devoted to his wife and children, loving them tenderly. He was also devoted to his Church, living a life of consecration every day, keeping up his family prayers. He was Church Secretary for several years before he died. When able he was found in his place in Church taking part in the services. He was a man that never spoke evil of his fellow-man. He had few equals in that respect. He strictly attended to his own business. He was a great sufferer. For several years he suffered with stomach trouble, which finally proved fatal. He knew that the end was near, and said that he had put his house in order and was waiting for the command to come up higher and be forever at home. He leaves a wife and two children and grandchildren and a host of relatives and friends to mourn their loss. Your loss is his eternal gain. You can meet again. J. P. SKINNER.

CARY.—Sister Emma M. Cary, daughter of Rev. J. C. and Sarah R. French, of Newburgh, New York, was born Nov. 8, 1861; was married to J. S. Cary near Gatesville, Texas, Nov. 18, 1889. To this union seven children were born—four boys and three girls. On Sept. 5, 1903, near Trent, Taylor County, Texas, God called her up higher to receive her reward. She leaves a devoted companion and affectionate children and a host of friends to mourn their loss. Sister Cary was converted when seven years old and lived a consecrated Christian in the Methodist Episcopal Church, South, till death. Her high type of moral and Christian life endeared her to all who knew her. She had a good literary and musical education. She had infused the same in her two sweet girls. May God's blessings rest on the bereaved family and friends. A friend, J. C. GOODMAN.

NORRIS.—Boyd Mulkey Norris, infant of Mr. and Mrs. W. I. Norris, was born March 7, 1902; departed this life Aug. 15, 1903. The casket which held the precious jewel was laid away in the Dover Cemetery to wait the resurrection trump. But little Boyd Mulkey is not there. The one who said, "Suffer little children, and forbid them not, to come to me," will care for him until the fond parents meet him again. C. G. SHUTT.

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 3-year old boy of serious kidney trouble. REV. J. WOODSON, Formerly of Marshall.

A TEXAS WONDER 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.

HARL.—Mrs. Susan Ella Harl (nee McDavid) was born August 11, 1872, in Rusk County, Texas, where she lived till she was married to Bascom Harl November 18, 1890. She moved to Logansport with her husband in 1896, where he died, and she moved to Timpson in 1901, where she resided till her death, July 29, 1903. Sister Harl professed religion and joined the Methodist Church when about 16 years of age, and lived a most consistent member of the same till death. She was confined to her bed for several months before her death, and while she suffered very intensely at times, she bore it very patiently, and as her strength failed her and her hope of recovery grew darker it seemed that her faith and hope in God and heaven grew supremely brighter. For several days before her death she was conscious of her hopeless condition and talked very freely of the future, and at times grew happy and rejoiced in her prospects of heaven. Some time before death came she craved the rest that she felt sure it would bring. Her death was a great Christian triumph. None who heard her talk can ever doubt as to where she has gone. She leaves one daughter and three sons, two brothers and three sisters, with a widowed mother, to mourn their loss. May God's grace sustain and keep them to a happy reunion in heaven. J. T. McCLURE.

FRENCH.—Grandma French died near New York, Texas, at the home of her daughter, Mrs. Finney, Aug. 25, 1903. She was born in Tennessee April 23, 1814. She joined the Oldside Presbyterian Church in her fifteenth year and was true to her Church and her God all her long life, and was ready to go when the Master called. She was married to Mr. Liston in her seventeenth year, and to them were born ten children. Three of these still live and were present at her death. Mr. Liston died, and after some years she married Rev. L. N. French, of the Baptist Church, and he died in 1899. Since which time she has lived with her daughter. Grandma was esteemed by all who knew her. DR. HALL.

EVANS.—Mary J. Evans is dead. She left us and went up on high Aug. 6, 1903. Her husband, E. H. Evans, a steward of Nevada Church, is sadly bereaved. Her six children, who are living, are motherless now. One child had gone on before. Her maiden name was Robinson. Her father is dead. Her mother survives her. Her strength of character was greatly manifest in her home life, while her devotion to her Church life was apparent to all. She joined the Church when about ten years of age. She was born Jan. 12, 1855. She was married April 11, 1878. Her love for all former pastors seemed as great as though they had gone but yesterday. My wife said to me, "She was our best friend." I answered, "Yes." Her race is run and the prize is won. The victory and the crown is hers. During her sickness, in which she suffered so much, she sang and shouted and praised her Creator and Redeemer. She requested to be buried from the old Bear Creek Church, about which clustered so many fond memories. It was done and her sacred dust sleeps in the cemetery near by. E. G. ROBERTS, P. C.

WAGONER.—Sister M. C. Wagoner has gone to our Father's house. She was born July 25, 1828; died March 21, 1903; was "born again" in early life and joined the Methodist Church in which she lived a consistent and devoted Christian the remainder of her days on earth. Her father and two of her brothers were preachers. It was the writer's privilege to be intimately acquainted with the deceased for more than three years. He always found her a patient, loving and lovely Christian character. She met her years of suffering, and they were many, without complaint and with more than accustomed patience. She loved her Savior and trusted in him to the end. She loved to talk about her Christian experience and to her last hours here she continued to leave evidence that all was well. Verily, "our people die well." An aged husband awaits his summons to follow her. Many children and grandchildren are here to mourn and weep over her grave. W. M. LANE. Grandview, Texas.

DAVIS.—J. Wesley Davis was born Oct. 29, 1855; married to Miss Sophia Smith Jan. 13, 1875, in Allcorn County, Miss.; joined the M. E. Church, South, when a boy; died at his home in Dawson, Texas, Sept. 7, 1903. He leaves a wife and six children and a great company of friends and relatives. It was well conceded by all who knew him that Bro. Davis was a good man. He was one of those quiet, unassuming kind of men who rarely ever made an enemy. His body was laid to rest in the Dawson Cemetery Sept. 8 by appropriate ceremonies by I. O. O. F. C. G. SHUTT.

WATSON.—The death angel visited the home of Mr. and Mrs. Watson of this community and laid his icy hand upon their little daughter Birdie. There is a vacant place in their home which never can be filled. The vacant place is not only in their home, but in our Sunday-school. Dear parents, try to live nearer to God so when you are called to die you may go home to Birdie, where there will be no tear-stained cheeks. Dear little Birdie was kind and affectionate in her home, a true and devoted daughter. All that loving hands could do was done, but we could not keep her with us. Brothers and sister, weep not, for little Birdie has gone to prepare you a home in heaven. We feel the blessed assurance that she is in heaven to-day. We bow in humble submission to the will of the Lord and invoke his blessings upon the bereaved family. We cherish her memory and extend the bereaved family our sincere sympathy. A LOVING FRIEND. Clarksville, Texas.

DICKINSON.—Dave, eldest son of Judge E. C. and Carrie Dickinson, was born at Rusk, Texas, Oct. 18, 1884; died Aug. 16, 1903. Dave was just entering young manhood when he was called hence. He had sought the kingdom of God first, and was adding to these things necessary to make a well-rounded life. Those who knew Dave best loved him most. We were watching his young life unfold, because he had a purpose in it. From Bro. Nelms and Dr. Cody come letters bearing testimony of his worth and kind, gentle spirit in Church work, and as a student at S. W. U. From Jacksonville come sympathy and kind words, for the citizens as well as the student body had learned to love Dave while he was a student in A. C. I. His young life stands as a monument to the living of what training can do. He wrote for his Church certificate while at Georgetown and united with our Church there, his membership was there when he died, as he would have returned for the fall opening of S. W. U. Those noble qualities of this life will unfold in that city whose builder and maker is God. With sadness we laid his body in the tomb to await the time when the grave shall give up its dead and we expect to meet Dave again. LAWRENCE B. ELROD.

HOLMES.—Wm. Holmes was born near Palestine, Texas, June 24, 1879; died June 25, 1903. His father is said to have been one of the very best men who ever lived. The son reflected no discredit on his father. He was converted in early life and united with the M. E. Church, South. Bro. Holmes made no display of his religion, but he was a man of deep and solid piety. Those who knew him could not believe him capable of anything low or

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mean. If he had left no parting word his life was sufficient to tell us where he had gone. But he was allowed to add to his living witness a dying testimony. Just as he was entering the dark valley he assured his friends that all was well with him. He said: "I shall go to sleep on earth to wake up in heaven." He left a wife to whom he had been married just six months before his death, and several brothers and sisters to mourn his untimely death. He is sadly missed by the official board of Elkhart Circuit and by the Church of which he was a member. We sorrow not as those who have no hope. The memory of his pure, spotless life will doubtless inspire many to higher lives of usefulness, so that he being dead will yet speak through the influence of his noble life. His pastor, J. E. MORGAN. Elkhart, Texas.

Temperament will be a poor excuse at the judgment.—Ram's Horn.

INDIGESTION December 6, 1902. Radway & Co., New York: Gentlemen: In regard to "Radway's Pills," I wish to say, that I have never found any remedy that can equal them. For the past two years I was suffering from nervous dyspepsia and constipation. After eating I would have a sensation of heaviness in the stomach, feel like vomiting, pain and dizziness in the head, and then I would become nervous. I tried everything that was recommended to me. My physician told me I had chronic constipation and a sour stomach. He could relieve me somewhat, but still did not cure me. I was almost in despair. At last a friend persuaded me to try "Radway's Pills," which I did. And I am glad to say that they not only relieved me, but positively cured me. Even after taking them only a few days, a regularity of the bowels was established, and the dyspeptic symptoms disappeared. Now I feel like a new person. May God bless you and your wonderful remedy. D. S. TREXLER, Albentown, Pa.

Radway's Pills cure all Disorders of the Stomach, Liver, Bowels, Kidneys, Bladder, Dizziness, Constipation, Piles, Sick Headache, Female Complaints, Biliousness, Indigestion, Constipation and all Disorders of the Liver. 25c. per box. At druggists or by mail, Radway & Co., 55 Elm Street, N. Y. Be sure to get "Radway's" and see that the name is on what you buy.

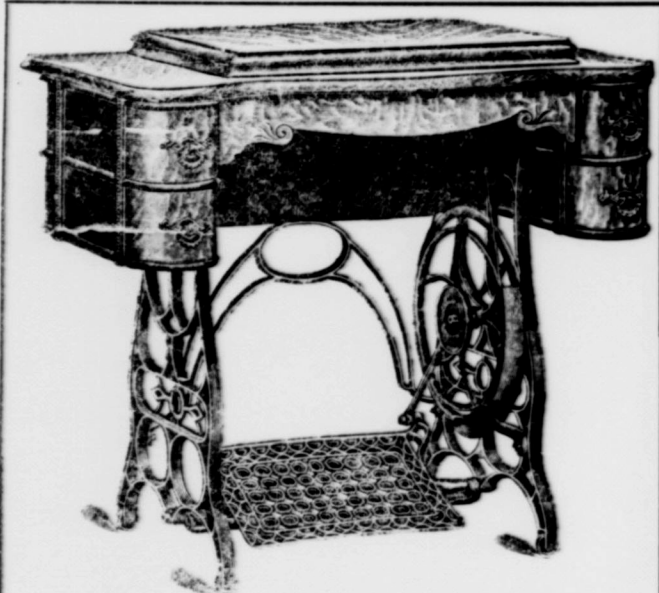
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TEXAS CHRONICLES.

By Gulliver.

CHAPTER I.

Now it came to pass in the second year of the reign of Theodore the Strenuous (Samuel, surnamed Lanham, being Governor of the Province of Texas, and Wallace, surnamed Duncan, being High Priest), that Oscar, whose surname was Sensabaugh, was Chief Priest in the Waxahachie District of the Northwest Texas Conference.

Now Oscar was a good man and a thoughtful, and he exercised his thinker night and day upon how best to stir up the people to bring all the tithes into the storehouse, to read and understand the book of the law and to keep the commandments therein written.

And it came to pass that one day as he sat in the priest's house musing upon these things, he suddenly clapped the palm of his right hand to his forehead, and cried out in an unknown tongue, "Eureka!"

Now there is near to the city of Waxahachie, and connected with it by a street car line, a certain place called in the tongue of the lost sheep of the house of Israel "Chautauqua." Behold it is a pleasant place and a shady, and lo! there is much water there. Moreover, there is a large building in which a great multitude may assemble, and nearby there is an inn where much people may be fed; also the lords of this place possess many tents, which they hire to the people who have a mind to sojourn there.

Now it seemed good unto Oscar and to the elders with whom he communed to blow the trumpet and to gather the people of the Waxahachie District unto this place, where they might receive, during the period of one week, instructive and edifying lessons in the doctrines and traditions of our fathers.

It seemed good unto Oscar also to send to other tribes and secure assistance in this great work, from men who were learned in the wisdom of the ancients, and were wise to know what Israel ought to do. Accordingly, therefore, he wrote a letter to certain chief priests, scribes and principle men, and the writing was in the American tongue and was interpreted in the American tongue. This is a copy of the letter that was written:

"Oscar, the beloved of the Waxahachie District, sendeth greeting, Peace, and at such a time. It seemeth good to us, and to those about us, to gather our people of the Waxahachie District at the Chautauqua grounds, near to that city, on the second day of the ninth month and there to remain even unto the seventh day, to receive instruction and exhortation from those who are set for the defense of the truth, and the furtherance of the gospel according to Methodism. Seeing then that thou art a chosen vessel for this great work, herein fail not, but be promptly on hand. Farewell."

This letter, or the substance of it, was sent to the following persons and perhaps some others: To George, surnamed Rankin (which by interpretation is called "hot stuff"), the chief scribe of the Province; to Webster, surnamed Alderson, a doctor of the law and a senior wrangler among the disputers of this world; to Samuel, whose surname was Steele (which by interpretation is called "spellbinder");

to Horace DuBose (which by interpretation is called "star-spangler"); to another Horace, surnamed Bishop, chief among the doctors of law, and among those who compass sea and land to make proselytes; to John, whose surname was Moore, one of the chief rabbis and teachers of the law; to another John, surnamed Allen, a teacher of youth and a doctor of the law; also to a Levite named Reeter, chief among the strangers and foreigners in Israel; to Beall, Hall and Atwell, principle men in Caesar's household—orators and rulers in the land; and to James, whose surname was Hill, who beareth the book with great violence, and exhorteth long and loudly among the people.

And it came to pass that on the day and date fixed for the assembling of the people, they came in multitudes, both great and small—elders and mothers in Israel, young men and maidens. They came from villages, hamlets, and from all the country round about. They came in wagons, carriages, on horseback, on the cars and on foot, and pitched their tents like men of war.

Now Oscar, being a prudent man, had privily prepared beforehand for the comfort and convenience of all the people. A large tent marked "District Headquarters" was connected with the city and all parts of the land by local and long-distance telephone; and contained tables, chairs and writing tablets free to all who came. A great concourse of singing men and singing women had been gathered from the various parts of the district, and they sang solo and in chorus, with organs and stringed instruments and loud

sounding cymbals. Also the great congregation added their voices to the song, and the music was like the sound of many waters. And behold many wept and lifted up their voices and praised the Lord withal, and all the people said, Amen!

A WORD OF TRIBUTE.

A few days since our hearts were made sad as we read in the News and later in the Texas Advocate of the death of Rev. W. T. Melugin, Bro. Melugin was among earth's truest and best. He was a fine preacher. His sermons were full of thought and warmth. He was a real gospel preacher. He hated shams and usually paid his respects to them when they appeared on the scene where he was offering the bread of life to men. He was our presiding elder and we learned to love him. He had a warm heart and his preachers trusted him and loved him. He was a safe man. He seemed not to know how to be deceptive. He helped make Methodism in Texas what it is and I should like the honor of placing a flower on his grave. We have lost a great man.

J. T. BLOODWORTH.

Crowell, Texas.

Cures Nervous Dyspepsia—

Horsford's Acid Phosphate, the ideal stomach tonic and nerve food, banishes the depression, dejection and disturbed sleep caused by disordered digestion. Builds up the entire physical system.

UNANSWERED LETTERS.

Sept. 17.—I. T. Morris, sub. C. U. McLarty, sub. B. H. Greathouse, sub. J. P. Rodgers, o. k. A. E. Carraway, sub. J. S. Mathis, sub. W. B. Wilson, sub. C. Bruce Meador, sub. J. S. Mathis, sub, has attention.

Sept. 18.—W. B. McKeown, subs. L. G. White, sub. T. J. Beckham, sub. H. B. Johnson, sub has attention. W. C. Bracewell, sub has attention. J. M. Armstrong, sub.

Sept. 19.—J. J. Canafax, subs. H. M. Long, correction made. E. W. Potter, sub. A. H. Bezzo, sub.

Sept. 20.—E. T. Bates, sub. Nath Thompson, sub. J. S. Mathis, correction made. J. N. Hunter, sub and trial subs. W. L. Nelms, sub. W. K. Simpson, sub.

Sept. 21.—G. F. Boyd, has attention. T. M. Kirk, sub. W. T. Morrow, sub. W. B. Wilson, subs. J. P. Patterson, change. W. K. Rueker, sub and trial subs. J. L. Greenhaw, sub. G. H. Phair, has attention. J. A. Old, sub.

Sept. 22.—I. K. Waller, sub. I. A. Thomas, sub. C. P. Combs, sub. R. W. Nation, has attention. J. D. Hendrickson, sub. G. W. Riley, subs. E. R. Wallace, subs. C. C. Davis, subs. C. L. Ballard, subs. W. F. Mayne, subs. J. W. Hill, sub.

REDUCED RATE TO CALIFORNIA.

The Southern Pacific has made a big reduction in the round trip rate to California, and announces rates from the following points to San Francisco and return as follows: Beaumont, \$52.50; Houston, \$50.00; Galveston, \$51.45; San Antonio, \$50.00.

This big reduction is made on account of the convention of the National Bankers' Association at San Francisco. Tickets will be placed on sale Oct. 11 to 17 inclusive, good for return until Nov. 25. General Passenger Agent T. J. Anderson, of the Southern Pacific, expects a big Texas delegation to take advantage of the rate and will be glad to give any additional information to parties desiring to go.

Announcement is made by "The Denver Road" (The Ft. Worth & Denver City Railway), that tickets will be sold to Colorado points, from October 4th to 8th, inclusive, for one fare plus 50 cents for the round trip.

This rate is considerably lower than the regular Summer Tourist rate and as the tickets will be good until October 31st, same as the Summer Tourist ticket, it is expected a large number of people will take advantage of same.

A postal card address to A. A. Gilson, G. P. A., Fort Worth, Texas, will bring any further desired information.

Santa Fe Excursion Rates.

Chicago—Account Centennial, one fare. Sept. 25, 26, 27, limited Oct. 7.

California—One way Colonists' tickets. Sept. 15 to Nov. 30, \$25.00.

Detroit, Michigan—Account Christian Church Conventions, one fare plus \$2. Oct. 14, 15 and 16, limited Oct. 25.

Chicago—Account National Live Stock Exposition, one fare plus \$2, Nov. 28 to 30, limited Dec. 9.

Waco—Account Meeting Chapter Eastern Star, convention rates, Oct. 12 and 13, limited Oct. 16.

For further information see any agent or write W. S. KEENAN, G. P. A., Galveston.

I went to a meeting of my Board of Stewards last night and all but two of them were subscribers to the Advocate. With a little effort I got those two to subscribe. Now all my stewards take the Advocate. This is one essential qualification for a good steward. Now I have an up-to-date Board of Stewards and with this board this preacher is sure to get his salary.

C. B. MEADOR.

Hubbard, Texas.

It is an old trick for the rich to fill their ears with theological cotton when the poor are crying for bread.

BARNES' GOLD PENS.

FAMOUS for Nearly HALF A CENTURY.



No. 10. LONG NIB GOLD PEN, One and a half, \$1.00



No. 9. LONG NIB GOLD PEN, One and a half, \$2.50



No. 7. LONG NIB GOLD PEN, One and a half, \$2.00

By mail, postpaid, on receipt of price.

We are the oldest Gold Pen makers in the South. Can supply all styles and sizes. Write for price list. Gold Pens Repaired.

BARNES' FOUNTAIN PEN. Finest Rubber Holder, 14-kt. Gold Pen, Perfect Feed, to write Fine, Medium or Stub, by mail, postpaid, \$1.00. Gold-mounted, \$1.00 extra. Seasonable novelties in Sterling Silver. Write for Catalog of Watches, Jewelry, Silverware.

C. P. BARNES & CO., LOUISVILLE, KY.

BUFFALO LITHIA WATER

For thirty years recognized by the medical profession as an invaluable remedy in Bright's Disease, Albuminuria of Pregnancy, Renal Calculi, Gout, Rheumatism and all diseases dependent upon a Uric Acid Diathesis. Medical testimony of the highest order attesting the value of this water mailed to any address. For sale by grocers and druggists generally.

Proprietor, Buffalo Lithia Springs, Virginia.

Free Help For the Sick.

ALL DISEASES CURED.

Are you sick? Do you want to get well? If so, this offer is of vital importance to you. I can show you the way to get well. It is the way that I have proven successful in thousands of cases. I have on file letters from seventy thousand satisfied and grateful patients who have proven the value of my treatment by actual trial. If you could read a few of these letters telling of miraculous



DR. JAMES W. KIDD.

cures after years of suffering I would need no further argument to convince you of my ability. I have passed the experimental stage. I know what I can do. No matter what your disease. I have cured many cases of Consumption, Bright's Disease, Locomotor Ataxia and Partial Paralysis, that other doctors pronounced incurable. No matter how many doctors or patent medicines you have tried. The majority of my patients had tried all these in vain before they came to me. **I CAN CURE YOU:** This is a strong statement, but I am willing to show my faith in my own ability.

I WILL SEND YOU A FREE TREATMENT. You can be the judge. If you are satisfied, recommend me to your friends. I feel sure of my pay because I know what my treatment will do.

I have no speciality. I treat all diseases. Do not hesitate to write because some one has told you that your disease is incurable. Every organ of the body is a perfect machine and will work perfectly if it is supplied with the proper force from the nerves, and sufficient nourishment from the blood. I have learned how to supply this nerve force and blood-nourishment. This is why I can cure when others fail.

I have associated with me the most eminent specialist in America. Tell us all about your case. No matter what your ailment, your correspondence will be considered entirely confidential. We will make a careful examination of your case. The free treatment will be prepared and sent you by mail postage paid. It only costs you a stamp. I can use no stronger argument to convince you of my ability to cure you than this. You have everything to gain, nothing to lose. Write to-day. Address my private office as follows: **DR. JAMES W. KIDD, 71 Baites Block, Fort Wayne, Indiana.**

PISO'S CURE FOR
CURES WHERE ALL ELSE FAILS
Best Cough Syrup. Tastes Good. Use by directions.
CONSUMPTION

TEXAS CONFERENCE MISSIONARY COLLECTIONS.

According to the published reports of Bro. L. L. Jester, Treasurer of the Texas Conference, we have paid on our foreign mission assessment \$3,553.26, or 39 1/2 per cent, and on domestic mission assessment \$4,240.82, or a little over 47 per cent. Total for foreign and domestic, \$7,794.08, a fraction over 43 per cent of the whole. This is not a discouraging report, when it is remembered that our people are in the habit of paying the large bulk of these as well as all other assessments in the fall. But the time is now short and if the Texas Conference falls into the ranks of paid up conferences this fall we will have to push matters with great energy. I feel sure every preacher in the conference would like to see every dollar paid. Can it be done? I think it can. How? Let those pastors serving strong strong charges not only pay in full, but where it is possible pay an excess. Many could do this and not hurt any one. Again, let those in charge of weaker works do all in their power to pay in full. Look over your list. See who has paid or subscribed. Then make a list of those who could and ought to pay more, and see and urge them to do it. Then make a list of every member who has not paid or subscribed, and get them to do so. Get your Sunday-schools and Leagues to pledge five to ten dollars each; just be determined. Brethren, it's the cause of our Lord Jesus Christ. Remember that just to that extent his cause suffers. If you are on a mission, think

how you need not part, but all of your appropriation. Just to the extent that there is failure in collections, to that extent sooner or later there will be failure to pay. If you are on a circuit, station or district, think of the brother serving the harder work, and how much he needs your help, and then all together and all pull for full collections and the work is done.

J. T. SMITH.

A TOUCHING INCIDENT.

On Aug. 28 we left for Nashville, Tenn., to visit our son. While there we assisted him in a meeting in his charge at Alex Erwin Church, East Nashville. There were twenty or more professions and a number of additions. On the third day of the meeting Mrs. Hough, an old lady of sixty-five, came to the morning service. She was a member, I think, of Tulip Street Church and noted for her deep piety. She, with others, made a brief talk. Hers was a very sweet experience, referring to her mother's early training; that she learned the alphabet from the Bible and the Methodist hymn book; that the Lord had always been her stay in every trial of life. She closed by saying: "I pray He may keep me to the end." These were her last words. She sank down and in ten minutes passed away without a struggle. I have witnessed many deaths, none more calm. Truly she fell asleep in Jesus. By special request, we conducted the funeral service. Many of the best people of Nashville were present.

M. M. MORPHIS.

Grapevine, Texas.