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TEXAS CHRISTIAN ADVOCATE

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

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No. 7

Editorial.

APPLICANTS FOR ADMISSION INTO OUR CONFERENCES.

Our conferences are coming on apace. They will soon be upon us. Among the other weighty duties devolving upon these bodies will be to pass upon the fitness of many young men for the itinerant ministry. A goodly number of them will apply for admission, and we rejoice that such will be the case. But we need to exercise a great deal of care, as is our custom, in those whom we give a place in the permanent work of the pastorate. They ought to be men of a very sound and unmistakable experience of grace. We want no one in the ministry who has not this definite and well-defined experience. Head religion is not enough; the heart must be right with God. He must know beyond the peradventure of doubt that God for Christ's sake has pardoned his sins, adopted him into the heavenly family and made him an heir of God and a joint heir with Christ. Nothing short of this will do for the man who is to make it his life-work to call sinners to repentance and build up the kingdom of Christ. Then they must be men who have counted the cost and have some sort of clear idea of what is involved in the sacrifices of the itinerant ministry. It is no child's play to enter this work. It is one of service, self-denial, discipline. It means that they must obey and go wherever they are sent and do it without grumbling or complaining. The life upon which they are to enter is to be one of persistent studiousness and consecration to the one end of saving men and establishing them in righteousness. Their work then is not temporary, but for all life. When they put their hand to the plow they are not to look back, much less to turn back. And they must not expect large remuneration in the way of pecuniary gains. They may expect a living, as the servant is worthy of his hire, but nothing more. Too many men come into our work as an experiment and after a few years drop out and take up secular callings. All this is a waste of time and of energy and nothing is gained by it. Our ministry is not tentative. Those who enter it with this idea are not informed. Better settle all these questions before the door of the conference is entered. But last, though not least, they ought to be well educated men. We would not yet make a college education one of the qualifications for entering the ministry, but a sound education is essential and, if possible, a college education is better. Our people are being educated and this is one reason why our young men entering the ministry at this day ought also to be educated. But this is not the chief reason. They ought to be educated because thorough mental training will better prepare them to understand the word of God in its deeper meaning, and it will prepare them for a better type of pulpit work. It is far easier to work with sharp tools than dull ones. And we have colleges whose business it is to give young men this sort of training. If they are not willing to go to them and do the laborious work needful to educate

themselves, it is strong evidence that they are not the men to do the hard work of the ministry. In other days we had great men who never went to college. Yes, but had they lived in this day with the advantages we possess, they would have gone and perfected their education. They did the best they could under the circumstances. Young men to-day have these advantages, and if they are too lazy to avail themselves of them, they will never rival the men who did their best at a time when college education was not within their reach. We want the best training possible for our young men in this age. Therefore all these points need to be guarded every scrupulously by our conferences this fall. Let us know very thoroughly the type and cast of young men whom we admit into our traveling connection.

THE COLLECTIONS ORDERED BY THE CONFERENCE.

It looks like a useless task to exhort the preachers and the people on the urgent necessity for securing the collections ordered by the conference, and yet a reminder now and then may stimulate interest in these important matters. The causes represented by these collections are vital to the great work of the Church, and its enterprises can not make progress without them. The missionary interests, the Church extension and educational work all depend upon these collections. Then in addition to these there is that sacred cause belonging to the worn-out preachers and to the widows and orphans of deceased preachers that no pastor ought to neglect. We have no fund asked by the Church more pressing and righteous than this one. To get these amounts require energy and persistence, but they can almost invariably be gotten if the pastor and the people will put their consciences into them. The probability is that we will have a good increase in our membership, as the reports of revivals are most encouraging; and instead of lagging in our collections we ought really to increase them. Let these interests keep pace with our increase in membership and in material growth. Texas ought to make one of the finest showings this fall in her history. She never stood out more prominent in her progress in all other matters, and the Church ought to be equally as conspicuous in all departments of her work. An advance along all lines ought, therefore, to be expected. Her spiritual and financial development ought to quadruple beautifully. It is to be hoped then that every charge will make special effort to pay everything assessed against it so that the work of next year can be inaugurated with a clean balance sheet. A long pull and strong pull and a pull altogether will accomplish the desired result.

THE ADVOCATE AND LOCAL OPTION.

The Advocate is the only paper with a State-wide circulation that has persistently devoted itself to the cause of local option in Texas. From the very beginning it has put itself on record as an uncompromising op-

ponent to the licensed liquor business. Every editor who has had charge of its conduct and policy has spoken out with no uncertain sound on this subject and the present incumbent is no exception to the rule. We have striven to be true to the history and tradition of the paper. In season and out of season we have written and spoken in no false notes touching the evils of the saloon. We have done this because the saloon is the enemy of the home, the Church and the State. To reach this enemy it is necessary to create public sentiment against it, and this can be done only through agitation and education. The education of public sentiment is a work of slow growth. It can not be accomplished in a day, a week or a year. It requires long years of persistent and patient work. But the result can be reached by constant agitation and education. Out of the work done by the Advocate and other papers and speakers great progress has been made. Public sentiment has finally reached a state of development in which local option is becoming popular. Its popularity is not sporadic or spasmodic, but steady, permanent and abiding popularity. The people have finally aroused themselves and they are voting out the bar-room, and after it is gone they are enforcing the law against those who try to degrade and violate it. So local option has come to stay. But this result has cost something to achieve it. Every good cause has its martyrs. Suffering is a part of moral and spiritual triumph. This is the penalty to be paid by those who oppose wickedness and advocate righteousness. The Advocate is no exception to the rule. It has fought the bar-rooms all these years, and they have no love for it anywhere in Texas. Their influence is against it as determinedly as ours is against them. But no opposition from that source will deter us from doing our whole duty to this cause. On principle we are set against the liquor traffic of Texas, and not through personal bias or malice. Our war is not upon men as such, but upon the institution of the licensed bar-room. It stands for lawlessness, for vice and immorality. Its influence is evil, and only evil continually. Nowhere does it perform any good for mankind. The State itself recognizes this fact. And in giving it a license it throws around it all possible restrictions so as to reduce its evils, if possible, to a minimum. But it turns out that the effort of the State to regulate the bar-room is a failure. Regulation does not regulate. For the saloon violates every statute enacted against it by the State. There is but one way to deal with licensed liquor and that is to prohibit it altogether. This is the only remedy within reach of society. And for this one end the Advocate stands in so far as the bar-room is concerned. We will never stand anywhere else on this subject. For this reason we appeal to the friends of temperance and of local option to give us their continued sympathy and support. We can not expect it from any other quarter. The war is now on and there will be no peace declared until every bar-room has been driven from our Commonwealth. On with the battle!

THE PLAN OF REMEDPTION.

We once heard a good man say that he saw no justice in the suffering of the innocent Christ for guilty sinners. To him it did not look right that one should bear the affliction due to others. Looked at from a strictly legal point of view, this may be true. But God did not look at it in this way. Christ by his death satisfied the claims of justice, but it was not justice that prompted him to give himself for the guilt of mankind. Justice accepted the sacrifice, but love inspired it. "God so loved the world that he gave his own beloved Son that whosoever believeth in him should not perish, but have everlasting life." Had it not been for this principle of love Christ would never have been given and he never would have accepted the task of redemption. Such was his love for men that he cheerfully gave himself, the just, for the unjust. "Greater love hath no man than this that a man lay down his life for his friends;" but "God commendeth his love toward us in that while we were yet sinners Christ died for us." God not only looked upon mankind as sinners, but as his children in sin. He loved them as a father loves his children. What is it that an ideal father will not do for his erring children? God is an infinite Father, possessed of a father's pity for his offspring, and out of this great love "wherewith he loved us" gave his Son to make propitiation for our sins, "and not for ours only, but for the sins of the whole world." Divine love is the only explanation of the atonement. In it alone we find God's reason for providing redemption. Had he been a God of absolute and cold justice, with the element of love lacking in his character, then redemption would have been impossible. But love came to the rescue. It provided a plan in the application of which "God can be just and yet the justifier of the ungodly." The whole life of our Lord from its inception to its bloody close is one expression of love. To spurn him is to spurn love in its tenderness, in its importunity, in its effectiveness. And a persistent and an impenitent spurning of Christ is to separate ourselves from love and to take upon ourselves all the penalty of offended justice. If we reject him and his sacrifice God can do nothing for us in the way of pardon, and we are doomed. But when we repent and accept him and strive to live according to his commandments, then he becomes our propitiation and we are pardoned and justice is satisfied. Love thus comes to our relief and God takes us into his family. We become heirs of his and joint heirs with Christ. Therefore, if Christ loves us to this extent that he came and died for us, how great ought our love for him to become! His word ought to be our law, his precepts our rule of conduct and his promises our inspiration and support. For he is God's richest and best gift to the world, the highest expression of his love for mankind.

"O for such love let rocks and hills their last silence break,
And all harmonious human tongues their Savior's praises speak."

Yale and Historic New Haven

By John Lee Brooks.

In company with a New England friend, I recently visited New Haven, one of the first settlements of the Pilgrim Fathers in America, a place replete with historic monuments, hoary with traditions of colonial glory and famous as the seat of Yale University, the third oldest college in this country.

The moment one sets foot on the soil of New England the strange glamour of the distinctly historical atmosphere steals over one's mental landscape, like the subdued hush of a summer twilight. On every hand appear monuments, inscriptions and memorial stones, trees, bridges and tottering buildings shrouded with an air of mystery, heavy with the odors of antiquity, gloomy with traditions and slowly crumbling beneath the remorseless march of time. The people seem to move slowly, the midday has an air of dignified ease and comfortable thrift that invites the dusty traveler to pause and rest, regardless of the world's fierce struggle and the distant din of ceaseless strife. The peaceful air, the green hills, the hum of bees, the odor of honeysuckle and new mown hay, the subdued song of the weaver's shuttle, the neat country homes and shady lawns, the sparkling fountains at every cross roads, lull the tired brain and nerves of the weary traveler to peaceful musing and sleep. "Tired Nature's sweet restorer, that knits up the ravell'd sleeve of care." As the world recedes, like the wavering strains of distant music come the familiar lines of the poet:

"Maid Muller, on a summer's day, Raked the meadow, sweet with hay; Beneath her torn hat glowed the wealth Of simple beauty and rustic health."

The sweetest picture of New England country life ever penned by man.

I stood with bare and reverent head before the old Central Congregational Church on the village green, and read on a neat marble tablet this unique inscription:

"Quinnipiac, chosen for settlement, A. D. 1637, named New Haven 1639. A. D. 1638 a company of English Christians, led by John Davenport and Theophilus Eaton, were the founders of this city. Here their earliest house of worship was built, A. D. 1639. The first Church, beginning with worship in the open air, April 15th (O. S.) 1638, was the beginning of New Haven and was organized August, 22d (O. S.) 1639. This house was dedicated to the worship of Christ December 27th, 1814. 'The wilderness and solitary place shall be glad for them. O God of Hosts, look down from heaven and behold and visit this vine.'" On a granite corner-stone, with laconic brevity and spartan simplicity, were the following dates, eloquent in their barrenness:

"1596-1679 1757-1814"

The prayer of that inscription has been answered, God has, indeed, looked down upon and visited "the vine" planted by that devout band.

New Haven is to-day a flourishing city of cultured, prosperous people. Yale University is the central beacon light around which the town life clusters and from which the clear rays of Christian learning shine out, numbering among the 1000 or more students, representatives from America, Europe, Asia and the Orient.

Under the courteous and intelligent leadership of an honor pupil of the Sheffield Scientific School, a department of Yale Corporation, we paid a hasty visit to the University grounds and made a superficial inspection of the handsome buildings and beautiful campus of the school. Most of the main University buildings are grouped in a close cluster in the very heart of the town, within sight of the upper village green and the old Central Congregational Church.

The buildings are magnificent structures of the finest brown stone, with granite, brick and terra cotta trimmings. Prominent among these, and conspicuous for its splendid appearance, is "Vanderbilt Hall," the most dormitory building in the world, occupying one million dollars, and the princely gift of a member of this distinguished family as a memorial to his son. The one defect that immediately strikes the beholder is the crowded appearance of the buildings on the campus. It is evident that the town has gradually grown up around the University as a center, making it impossible for it to expand, and suggesting the wisdom of ample grounds for any college that entertains the hope of growing into a university. The same may be said of Harvard campus and buildings. However, the Yale green is

tastefully ornamented with trees, shrubs and numerous bronze statues, representing in life size her famous Presidents and former professors. Among others, I noticed the statues of Abraham Pearson, Theodore Dwight Woolsey and Benjamin Silliman, all familiar names in literature and science.

Yale is nothing if not learned. There is a story that New England parents have long ago ceased to nourish the infant mind on such pernicious mental food as fairy tales and "Mother Goose" rhymes, substituting instead the saner pabulum of Milton's "Paradise Lost," Shakespeare, Homer and Virgil. I cannot vouch for the truth of the story, but certain it is that all the inscriptions on the Yale green monuments are in the classic tongue of the polished periods of Caesar and Cicero. One was struck with a sense of awe as he read "Abraham Pearson, Primus Praesedit, MDCCI-MDCCVII," which our laconic guide graciously interpreted for us as "Abraham Pearson, first President, 1701 to 1791." The translation of that resounding inscription seemed so staid, flat and unprofitable that I involuntarily mused how delightful it must be to dwell in such classic shades, where all the epitaphs are inscribed in Latin, and even the boys and girls can laugh and play in Latin, and the festive youth recount his nightly prowls in classic verse:

"Darkibus, nightibus, No lightorum; Climibus gatelibus, Breechibus torum."

I winked hard and gazed across the green to a neighboring clock tower, lest my condescending New England friend should catch the twinkle of the eye and the twitch of the mouth as I thought to myself how much more simple and democratic it would be, even in a cultured community like New Haven, to write all inscriptions in good idiomatic English, the language of the American people!

One of the most striking features of Yale are the various fraternity houses. Without exception all that were pointed out to me were gems of architectural beauty and homelike comfort. Possibly the most striking chapter hall was that of "The Snake and the Book," the rich man's club, a classic structure of pure white marble, like Grant's Tomb, New York, a solid cube 10x10x30 feet, perhaps, with massive double doors in front and no other visible openings whatever. To a Southerner, questions of ventilation and light would naturally suggest themselves. But when we reflect that "mystery of mysteries" is the spice of fraternity initiations, and that New Haven winters are not tropical, and that all meetings are held at midnight, the chapter house of "The Snake and the Book" seems ideal. Surely it should secure the mystery of death, the silence of the grave, the dolefulness of the tomb, behind those marble walls and massive doors, above which might be very well inscribed: "Let him who enters here leave hope behind."

New buildings, new grounds, the sound of the hammer, the puff of the hoisting engine, marking the steady rise of new buildings and remodeling of old, strongly suggested the young blood and virile ambition of President Hadley's vigorous enterprise. The signs of prosperity are in evidence on every hand and it is reported that the matriculation at Yale this fall promises an increase of several hundred over last year.

We have visited the famous Sheffield Scientific School and learned that the School of Science at Yale last year had numbered the largest in its history, having from seven to eight hundred students. Wide observation confirms the statement that in all the big Eastern colleges, and American schools generally, Natural Science is one of the most popular and flourishing departments. This does not seem strange when we remember that American civilization is now in the age of material development, so to speak. This is pre-eminently the age of invention, of scientific discovery and material development. As the coal heaver gets beguiled by the element in which he works, so the nation tends to partake of the material in which it chiefly dwells. Material development is the key to this century, scientific research the spirit of the age. Steel, iron, coal, electricity, steam, gold and like natural resources—the furnace, the mill, the shop, the bank, the store and the farm, are the chief elements in which Americans work to-day. Is it any wonder that philosophy is materialistic, that science tends to overshadow the religious interests in educational ideals, that the Church itself should feel the corroding touch of the "earthy," and that mechanical, electrical, metallurgical, mining and civil engineering, chemical science and biology should attract the bulk of ambitious

American youth in our schools and colleges? Is it strange that the greatest perils which beset our national life are materialism, plutocracy and lust for "the stuff that perishes with the using," which eats out the virals of manhood and destroys womanhood? History repeats itself, and American civilization will prove no exception to the rule. We vainly flatter ourselves that "the star of empire" has paused in its Western course, and that America is to be the manger wherein shall lie the hope of the world. Babylon, Jerusalem, Athens, Carthage and Rome thought the same in turn. America has reached the plutocratic stage and the national life, like a clock without a pendulum, is racking itself away at a terrific pace, never approximated before in the history of man. Will we take warning in time, or not, is the question that is engaging the most serious minds of the country to-day.

After a glance through the famous old Grove Street Cemetery, where, possibly, more celebrities lie buried than in any other plot of like size in America, we turned our footsteps to the village green and the old Central Church. There we paused to look at the graves of Dixwell, Goffe and Whaley, members of the famous "Long Parliament," which, led by the invincible Cromwell, decreed the death of King Charles I of England and earned the obloquy of "regicides" to all time. New Haven was a veritable haven for them, where they hid from the wrath of man and dwelt in seclusion until death called them away. Just west of the city was pointed out a lonely, barren peak, the terminus of the Green Mountains, called "West Rock," which, like a lone sentinel, stands out against the western sky, opposite a like promontory called "East Rock," the extreme end of the White Mountain chain. On "West Rock," so tradition says, is the grotto called the "Judge's Cave," where the "regicides" had their hiding place in hermit-like seclusion and lived in lonely exile, the hunted victims of loyalty to the cause of Christian and civil liberty. How like their fate was the death of their illustrious leader, Oliver Cromwell, whose life went out amidst the awful but sublime artillery of a wild mountain storm! How unlike the desecration of his bones is the undisturbed repose of their heroic dust in this quiet churchyard, in the bosom of their new-found haven!

Columbia University, New York.

DANGER SIGNAL.

No. 3.

In this Signal I desire to point out a great blunder of Southern Methodism. I refer to the blunder of leaving large sections of the country unprotected with the gospel. I have already touched the borders of this subject under the head of "Moving Out the Fences," but we need to ding dong, and ding dong and keep this matter continually before the people, for the error is a grave one, for tens of thousands of people are neglected. Many of our ministers are awake to the situation, but many others need to have enthusiasm pumped into them in some way in order that they may begin to spread themselves a little. I suppose that almost any presiding elder in Texas can show up more or less territory in the bounds of his district which is not occupied by Methodism. The question has been sprung from time to time in the District Conferences; but nothing more than a little discussion has ever come of it. The difficulty seems to be to get a center from which to work or a kind of a basis for a new charge. Now, why not work it this way: Let the pastors who have unoccupied territory between them meet on half-way ground for a rousing revival meeting. Do this by having a big arbor put up or get a tent, and you will be surprised what crowds will come. They will pour in from every point of the compass as you begin to preach the gospel with the old-time power. Open the doors of the church every service and take in those old Church letters about in the community. John Wesley's motto was a good one that "The Methodist preacher is the pastor of everybody who has no other pastor." I believe that should be the motto of each of us. If we will act upon that, brethren, and look around a little we will be surprised what crowds we will find not provided for. They are as sheep having no shepherd. If we have truly the spirit of the blessed Christ our hearts will run out in sympathy for them as his great heart did. We can rejoice with our Baptist brethren in the great work they are doing in looking after these neglected ones. They are going out with tent and brush arbor with some of their best talent, and they are being richly rewarded by thousands of conversions. But why should we let others take the crown that we should wear? Besides, Methodism is losing largely at this point. In many of these districts are Methodists who naturally drift in with the denomination that organized a

church nearest to them. Moreover, there are rabid proselytes among these Baptist preachers who will compass land and sea to proselyte one Methodist. Some Baptist preachers are so bent on proselyting that when invited into a Methodist home they will rarely step over the threshold until they go right to work to proselyte their host. Of course that is "mean." Right low down mean. I can give names, time and place where a young Baptist preacher, only a school boy, was invited to dine with a Methodist steward and before he departed from under that roof he put in some very earnest work to induce that steward and his wife to go with him down into the "liquid grave." That was done where the steward lived a few steps from a well-organized Methodist Church. Of course every Methodist should resent such an insult as that with all the power of his soul, and publicly brand the proselyter as a sheep-stealer. But if the proselyter is bold enough to do things like that under such conditions you may depend upon it that every string will be pulled to make proselytes among our people who live out away from our Churches and are in a measure neglected. So it is often the case that when a large number of baptisms is reported by a Baptist preacher that a goodly number of them are Methodist proselytes.

Much has been said about keeping an eye on the great centers of population, and but little has been said about the neglected rural districts and villages. Many forget that the Churches of the towns and cities are largely fed by a constant flowing in from the country, and would have been more largely fed from the country if so much of the country had not been neglected. You may enter almost any of the town Churches and sift out those who have come into these Churches from the country within the past few years and it would make a terrible draw on these Churches. Many country Churches are being almost broken up on account of some of the strongest membership moving into town. This calls for still more earnest efforts being put forth in the country to fill up these depleted ranks. Better get these people converted before they get into town, for it is a well-known fact that it requires a much greater effort to get people converted in town than it does in the country.

I believe that if we had a number of real live missionaries appointed to work up just such neglected places as I have described that it would pay many fold in a short time for all the labor and expense put into it. Others are making such work pay largely, and why not we? C. G. SHUTT, Dawson, Texas.

THE PLAINS AS A MISSION FIELD.

No. 2.

The south plains country is settling up very fast—just as fast as the people can secure the land. Recently they have built the only school-house in Hockley County, and Bro. C. A. Clark, of Lubbock Circuit, and I have promised to hold a meeting there as soon as possible.

Lynn and Terry Counties are settling up very rapidly. Bro. A. B. Roberts, pastor, and Brothers John M. Lane and W. L. Lovelady, local preachers, are doing what they can to establish Methodism in those two counties. We should have at least one more pastor there, if we do the work necessary to be done another year. The Baptists are working like Trojans in those counties.

I have traveled, in my buggy, about 1,100 miles (not including pastoral visiting) in the last three months; preached fifty-one times, organized three classes (in three different counties), with sixteen, ten and nine members respectively. It is encouraging to see how eager these people are to hear the gospel, some of them traveling twelve and fifteen miles to hear one sermon.

We have the prospects of two railroads through the south plains in the near future. One survey has been made, and a charter has been granted for another read to Plainview. Feed crops are very good this year.

With these material prospects we need to bestir ourselves to keep our church abreast with the developments of the country. GEO. F. FAIR, Plainview, Tex.

WHO WAS MELCHISEDEC?

This question can be answered just the same as we would answer for Job, Jethro or the wise men of the East, who came in search of the infant child Jesus. These all seem to be in line with Abraham. Soon after the flood it was common for heads of families to become the heads of nations. This is the case with Shem, the oldest son of Noah. As evidence that Shem's posterity were in the lead in righteousness, the promised Christ came through his family line. And it was

common in those days, when the genealogy of a family was to be kept or made a record, the date of both birth and death became necessary. Also how many years such persons lived in the world.

We think this is the case of Melchisedec—not having beginning of days nor end of life, and his father and mother not being mentioned. Not but what he had father and mother, but such was not necessary of him in this particular record.

We think Melchisedec was of the family of Shem. He lived in the days of Abraham and may have been a distant relative of his. And we are led to believe that he had some knowledge of the promise that God made to Abraham. At least he was in very friendly alliance; he met Abraham returning from the slaughter of the kings and blessed him. In that day, when Abraham was called, there were many people that worshiped the true God. And it is said in Heb. 7:4; "Now consider how great this man was, unto whom even the patriarch Abraham gave the tenth of the spoils." Melchisedec was a man, and none superior to him in his day and generation. In Heb. 7:7 it is said the less is blessed of the better. Abraham was blessed of Melchisedec, therefore he was greater than Abraham. We have no reason to believe that Melchisedec was alone in the world, or that he was "deified." He was king of Salem, and in a sense had control of a large number of people. He seems to have been a man after the order of Enoch before the flood, who walked with God. When Abraham was called to be the "father of the faithful" it did not eliminate from the earth, or cause the worship of the true God to cease. Neither do we know how long after this Melchisedec continued in his priesthood. But it was a long time before the worship of the true God could be much known to the world through Abraham and his posterity. Doubtless all this time there were many worshippers of the true God in the East. This is taught and proved to be true in the days of Moses, over five hundred years after Abraham's call. Exodus 18:1.

The case of Jethro: When Jethro, the priest of Midian, Moses' father-in-law, heard of all that God had done for Moses, and for Israel and his people, and that the Lord had brought Israel out of Egypt, etc. Verse 12: And Jethro, Moses' father-in-law, took a burnt offering and sacrifices for God; and Aaron came, and all the elders of Israel to eat bread with Moses' father-in-law before God.

Now, who was Jethro? He was the priest of Midian, a priest of God, like Melchisedec. Jethro was a very wise man. Melchisedec, over five hundred years before, blessed Abraham, but now Jethro by his wisdom instructs Moses in the management and government of Israel (Exo. 18:13-27). After this Jethro went to his own land, wherever it was.

We can't believe that because God chose a certain man or a certain family for a special purpose, as he did Abraham, that he would take any of the light of the knowledge of God out of the world. But it is rather on this wise (Psa. 9:17): The wicked shall be turned into hell with all nations that forget God. This is verified by Paul (Rom. 1:28). As they did not like to retain God in their knowledge, God gave them over to a reprobate mind to do those things which are not convenient. And it seems all along, until Christ came, that many nations had forgotten God. But at that day, when Christ was born, wise men came from the East to worship the babe in the manger, which is proof that down to that day there were people outside of the Jewish or Abrahamic line like Melchisedec, who still worshiped the true God; inasmuch that the Lord made this great event known to them by the star, who immediately came seeking the child Jesus. But after they found him, the Lord caused them to go back a different way to their eastern homes.

Rom. 2:9, 10, shows how God recognized the Gentile people. It reads: Tribulation and anguish upon every soul of man that doeth evil; of the Jew first, and also of the Gentiles. But glory, honor and peace to every man that worketh good; to the Jew first, and also to the Gentile, for there is no respect of persons with God.—11-15.

Next we have the shepherds who were so specially favored with the glad tidings of the birth of Christ (Luke 2:9). We do not know who these particular people were, but doubtless they worshiped the true God. And the next we have are of Jewish descent, Simeon and Anna, to whom the Lord had revealed the great event by the Holy Ghost. Hence we think that there is no great mystery about Melchisedec, more than there is about Job, or Jethro, or the wise men of the East; but they all belonged to the original worshippers of the true God, outside the Abrahamic family.

J. C. PALMER, Duffau, Texas.

Devotional and Spiritual

HOW TO PRAY.

Poor praying is worse than no praying, not only for the reasons already stated, but, in addition, because it brings the religion of Jesus-Christ into ridicule and disrepute. The world demands and has a reasonable right to demand, that some "signs shall follow them that believe." If "praying people" have no more to show for their prayers than no-praying people the argument is reasonable that prayer is of no value, but rather a foolish waste of time and energy. True prayer makes something happen.

If we should see three thousand men sitting every day for a year on the bank of a lake fishing, and should learn that for all that length of time they had caught not a fish, we would very naturally conclude either that there were no fish in those waters, or that those men were very poor fishermen. And so when we learn (and Mr. Moody made the statement during his lifetime) that not long since "there were 3,000 Churches east of the Alleghany Mountains in which there had not been a single conversion for a year," and then estimate that those Churches doubtless averaged two hundred souls each, we have the astonishing spectacle of 600,000 Christians praying (surely at least once a day) "Thy Kingdom come" for 365 days; that is to say, offering 219,900,000 prayers and not a sinner converted—I say the critical and unbelieving world concludes that there is either "nothing in prayer," or that the prayers did not know how to get it out.

But there is a more astonishing picture than that—the spectacle of 20,000,000 so-called Christians in the United States (whom the optimists insist are "a praying people") who pray (if they pray only once a day, "Thy Kingdom come") a grand total during every year of seven billion, three hundred million prayers for the coming and triumph of God's Kingdom on earth, while spirituality is dying out of the

Church upon every hand and the country is being soaked in whisky and reeking with crimes, mobs and immorality!

This is the thing that makes infidels—or rather that gives them ground to sneer at religion and taunt the Church of God.

What a spectacle the Church must present to God and angels! Think of it; nearly two thousand years of opportunity to the Christian Church, with the Divine command ringing in her ears, "Go into all the world and preach the gospel to every creature;" promised that "all things are possible to him that believeth," and that if she would "ask" that "the heathen should be given to her for an inheritance and the uttermost part of the earth for her possession"—and yet, at this day, that the so-called civilized world should be not more than one-third even nominally Christianized and that a billion heathen should live who never heard the story of the cross; while more are being born every year than are being saved.

If God is the being the Bible represents Him to be (and He is), and it is not His will or pleasure that any soul should perish, but that all should come to repentance and live, (and it is); and the display of His saving power is in answer to the prayers of His saints—then the conclusion is forced upon us that few, comparatively, are praying at all and fewer still know how to pray aright.

O how we have discounted our God! How we have limited the Holy One of Israel, how retarded the work of God in our own souls and in "the regions beyond" by our poor, prayerless praying! Shall we ever learn? We hear of "the age of steam," "the age of mechanical inventions," but how much better would it be if we should make this Twentieth Century "the age of prayer." If we could only re-learn the well-nigh lost art of prayer, then indeed would a day of glory and progress, more wonderful than ever poet dreamed of, dawn upon the earth; then would the achievements of science and the glories of all the past be forgotten and swallowed up by reason of the glory that excelleth.

The "golden age" of this world and the Church is yet to come; and the glory of that most glorious age is, that it will be "the age of prayer." In Isaiah 65 we read of it—that glorious time when "the wolf and the lamb shall feed together, and the lion shall eat straw like the bullock; and dust shall be the serpent's meat. And they shall not hurt nor destroy in all my holy mountain." And all this and more, because it is said: "And it shall come to pass, that before they call, I will answer; and while they are yet speaking I will hear." O for some mighty prayer to usher in that happy day!—Rev. C. L. Chilton.

THE CHRISTIAN'S HOPE.

By E. P. Marvin.

Solomon says: "The wicked is driven away in his wickedness, but the righteous hath hope in his death." What a contrast. By the righteous is not meant the sinless, but all penitent and believing followers of the Lord Jesus Christ.

It is a great thing to have hope in death. "While there is life there is hope," says the worldling, but the Christian has a glorious and an immortal hope in death, often brighter than ever in his life before. The Christian's hope is worth more than all the world.

He hopes assuredly, for the resurrection and glorification of the mortal body planted in the grave until the resurrection morning. The body and the soul are close friends

and companions, and by faith we anticipate the destruction of the last enemy, and a regenerated, spiritual body, fashioned like the glorious body of the Son of God.

This immortal body will be free from weariness, pain, sickness and death, and in that ageless life it will be clothed with the bloom and beauty of eternal youth. Its clothing will be effulgent light proceeding from the body like the plumage of a bird, and it will probably be so under the control of the will that it will pass through space with the velocity of thought.

The Christian hopes assuredly for a blessed and a glorious immortality of soul and body in the New Creation. The early saints were surrounded by pagans who had no hope. When Cicero's darling daughter died, he bent over her corpse with broken heart and exclaimed: "Oh, my darling daughter, I shall never see you again, you will never see me again." How different our parting with beloved kindred whom we lay away for a night's lodging in the grave, until "that fair Morn of Morns."

We have fine types of this resurrection in the chrysalis worm, from which comes the beautiful butterfly.

"Shall life revisit dying worms,
And spread the joyful insect's wing,
And man, O God, no more return,
To see Thy face, Thy name to sing?"

Gautama teaches the way of death but Christ the way of life. The old Creation is to be born again into a new Creation, an earth will be transformed into the Star of Redemption, the fairest, brightest world in all the universe, for the eternal home of the redeemed saints. No world has ever yet been made good enough for these elect and heaven-born Sons of God, who are joint heirs with Christ.

In that fair Home Land we shall have eternal fellowship with our Redeemer and with the saints of all ages. There we shall meet, and know, and love again, the dear ones that we have entombed with many tears. Sanctified affections are as immortal as the soul itself, and here these holy affections will be purified, intensified and they will constitute a great part of the joy of the heavenly life.

What meetings and greetings there will then be of those who were as dear to each other here as life itself, but who were long parted by the cruel hand of death. Let us be sure that our affections for our loved ones are sanctified in Christ, and then anticipate with joy this happy meeting and greeting.

Some sweet morn the friends row sleeping,

In the cold and silent tomb,
Shall awake with joyful greeting,
Mantled with immortal bloom.
Then we'll meet the friends long parted.

Once on earth a happy band;
Meet and dwell with them forever,
Over in the Morning Land.

THE POWER OF LOVE.

The power for work is love. It was love that moved God to all his work in creation and redemption. It was love that enabled Christ as man to work and to suffer as he did. It is love that can inspire us with the power of a self-sacrifice that seeks not its own, but is ready to live and die for others. It is love that gives us the patience that refuses to give up the unthankful or the hardened. It is love that reaches and overcomes the most hopeless. Both in ourselves and those for whom we labor love is the power for work. Let us love as Christ loved us.

The power for love is faith. Faith roots its life in the life of Christ Jesus, which is all love. Faith knows, even when we cannot realize fully, the wonderful gift that has been given into our heart in the Holy Spirit shedding abroad God's love there. A spring in the earth

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may often be hidden or stopped up. Until it is opened the fountain cannot flow out. Faith knows that there is a fountain of love within that can spring up into eternal life, that can flow out as rivers of living waters. It assures us that we can love, that we have a divine power to love within us, as an inalienable endowment of our new nature.

The power to exercise and show love is work. There is no such thing as power in the abstract; it only acts as it is exercised. Power in repose cannot be found or felt. This is especially true of the Christian graces, hidden as they are amid the weakness of our human nature. It is only by doing that you know that you have; a grace must be acted ere we can rejoice in its possession. This is the unspeakable blessedness of work and makes it so essential to a healthy Christian life that it wakens up and strengthens love and makes us partakers of its joy.—Rev. Andrew Murray.

PRAY FOR THYSELF.

Hudson Taylor, the honored superintendent of the China Inland Mission, is credited with the statement that Scripture contains no absolute promise that God will hear our prayers for the salvation of others. This is a startling statement, and at first thought one feels disposed to reject it. But reflection fails to bring to mind an absolute promise of the character referred to. Mr. Taylor bases on the fact that no such promise exists the principle that missionaries and others in dealing with inquirers should always encourage them to pray right there and then for themselves. There are numerous assurances in Scripture that God answers the prayers of those who seek his pardoning mercy. The experience of this writer, limited though it be, strongly confirms the wisdom of this advice. We have known honest seekers after salvation, who never in their lives had uttered a word of prayer in the hearing of others, opening their hearts to God in supplication for themselves in the great crisis of their spiritual life in a way to deeply convince one that the Divine Spirit had come to them in illuminating power. Mr. Taylor recommends this plan in dealing with the least intelligent natives. Unquestionably it is of the highest advantage to the seeking soul to be brought directly into personal dealing with God.—Indian Witness.

THE WILL OF GOD.

Faith always finds the purpose of the Father in the life of the world and in the life of the individual. It saves us from despair when all things seem to be going wrong. It always sees the Christ, whether he be on the shore or walking on the sea. God is accomplishing his will among the armies of the heavens and among the children of men. When faith sees this it goes on and never wearies.

To know that the will of God is being accomplished brings peace. How restful to know that God is in the storm and stress of life. He will gain his ends. Though the powers of earth should all combine, he laughs at them and in his own

time will break all the mergers of wickedness. His own shall be owned from the rising of the sun to the going down of the same.

"For I doubt not through the ages one increasing purpose runs,
And the thoughts of men are widened by the process of the suns."

It gives courage. Timid souls do not see that God is in the midst of the movement, and that he will bring it to pass. The crash of falling thrones and cherished institutions fills them with dismay, and causes them to beat a retreat. They hesitate, when, if they would go forward, they would find that the stone was rolled away. They come to Kadesh-Barnea, and will not go up because they do not feel sure that the will of God can be accomplished, even though the giants stand in the way.

It gives hope. This feminine virtue needs to be sustained by faith in the power and love of God. His will is always for the perfection of his Church and people, and will not fail till they are all safe at home, and the works of righteousness are accomplished by his followers.—Rev. C. Clever.

A TELLING SERMON.

A minister called upon a member who had been neglecting the week-night service, and went straight up to the fireplace in the sitting room, and with the tongs removed a live coal from off the fire, and placed it on the hearth, then watched it while it turned the red glow of heat to a black mass. The member in question carefully observed the proceeding, and then said: "You need not say a single word sir; I'll be there on Wednesday night."—The Christian.

ORIGIN

Of a Famous Human Food.

The story of great discoveries or inventions is always of interest.

An active brain worker who found himself hampered by lack of bodily strength and vigor and could not carry out the plans and enterprises he knew how to conduct was led to study various foods and their effects upon the human system. In other words before he could carry out his plans he had to find a food that would carry him along and renew his physical and mental strength.

He knew that a food that was a brain and nerve builder, (rather than a mere fat maker), was universally needed. He knew that meat with the average man does not accomplish the desired results. He knew that the soft gray substance in brain and nerve centres is made from Albumen and Phosphate of Potash obtained from food. Then he started to solve the problem.

Careful and extensive experiments evolved Grape-Nuts, the now famous food. Grape-Nuts contain the brain and nerve building food elements in condition for easy digestion. The result of eating Grape-Nuts daily is easily seen in a marked sturdiness and activity of the brain and nervous system, making it a pleasure for one to carry on the daily duties without fatigue or exhaustion. The food is in no sense a stimulant but is simply food which renews and replaces the daily waste of brain and nerves.

Its flavor is charming and being fully and thoroughly cooked at the factory it is served instantly with cream.

The signature of the brain worker spoken of, C. W. Post, is to be seen on each genuine package of Grape-Nuts.

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

Dr. Shoop's Rheumatic Cure

Costs Nothing if it Fails

Any honest person who suffers from Rheumatism is welcome to this offer. For years I searched everywhere to find a specific for Rheumatism. For nearly 20 years I worked to this end. At last, in Germany, my search was rewarded. I found a costly chemical that did not disappoint me as other Rheumatic prescriptions had disappointed physicians everywhere.

I do not mean that Dr. Shoop's Rheumatic Cure can turn bony joints into flesh again. That is impossible. But it will drive from the blood the poison that causes pain and swelling, and then that is the end of Rheumatism. I know this so well that I will furnish for a full month my Rheumatic Cure on trial. I cannot cure all cases within a month. It would be unreasonable to expect that. But most cases will yield within 30 days. This trial treatment will convince you that Dr. Shoop's Rheumatic Cure is a power against Rheumatism—a potent force against disease that is irresistible.

My offer is made to convince you of my faith. My faith is but the outcome of experience—of actual knowledge. I know what it can do. And I know this so well that I will furnish my remedy on trial. Simply write me a postal card for my book on Rheumatism. I will then arrange with a druggist in your vicinity so that you can secure six bottles of Dr. Shoop's Rheumatic Cure to make the test. You may take it a full month on trial. If it succeeds the cost to you is \$5.50. If it fails the loss is mine and mine alone. It will be left entirely to you. I mean that exactly. If you say the trial is not satisfactory I don't expect a penny from you.

I have no samples. Any mere sample that can affect chronic Rheumatism must be dragged to the verge of danger. I use no such drugs, for it is dangerous to take them. You must get the disease out of the blood. My remedy does that even in the most difficult, obstinate cases. It has cured the oldest cases that I ever met, and in all of my experience, in all of my 2000 tests, I never found another remedy that would cure one chronic case in ten.

Write me and I will send you the book. Try my remedy for a month, for it can't harm you anyway. If it fails the loss is mine.

Address Dr. Shoop, Box 44, Racine, Wis.

Mild cases not chronic are often cured by one or two bottles. At all druggists.

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Secular News Items.

TEXAS ITEMS.

The anti of the State held a meeting last Tuesday in Dallas, headed by Senator Willacy, to adopt measures to check-mate the progress of local option.

Judge Templeton, of the Fifth Appellate Court, resigned his place on the bench a few days ago, and Governor Lanham has appointed Judge Talbot, of Texarkana, to fill the vacancy.

Waco has had a street car strike this week. There is nothing that inconveniences the public more than the stopping of the cars in a city.

Frank Stanfield set fire to a haystack in Hill County and was given a two-years' sentence for arson.

S. T. Blakely, living about four miles east of Grand Saline, had his right arm cut by his gin Thursday. It was amputated just below his elbow.

The city of Belton has bought three lots for the Carnegie Library Building.

The merchants of Farmersville have formed and incorporated the Farmersville Grain Company, with ample capital to handle all grain coming to this city. They will buy, shell and ship corn to Galveston for export.

The compress at Marshall has resumed operations after a shut-down of five years.

Will Humphries was acquitted at Athens. This is the last of the Trans-Cedar cases.

Prof. John A. Craig has been appointed Dean of the Agricultural Department of the A. & M. College at Bryan.

The Commissioners' Court, of Palo Pinto County, declared that anti-prohibition carried by a majority of three votes at the election recently held in that county.

Dr. M. J. Thompson killed John S. Rail, a negro burglar, at Meridian, Mississippi.

J. R. Miles, a school teacher of the Alazon neighborhood in Nacogdoches County, has mysteriously disappeared and cannot be located. He left home about six months ago with the intention of returning in a few hours and has not been heard from since.

Complete returns from the recent prohibition election held in Kaufman County show 2,675 votes for prohibition and 1,992 against prohibition; total vote cast 3,767; pro majority 1,583. About 71 per cent of the entire vote was for prohibition.

J. C. Kirby purchased Major John D. Armstrong's residence at Austin for \$29,000.

S. H. Moss, of Waxahachie, sued the Houston and Texas Central Railway for damages and was awarded 35 cents.

IN GENERAL.

The first torpedo flotilla, consisting of the "Decatur," "Barry," "Bainbridge," "Chauncey" and "Dale," has been ordered to the Asiatic station via the Suez Canal. The "Baltimore" will probably be sent with the torpedo flotilla as a convoy.

The Sultan of Morocco has issued a decree, recently foreshadowed, ordering all foreigners, except the Consuls, to leave Fez and to proceed to Tangier, on the ground that he is "engaged in a campaign."

The elections to the Servian Skupshchina, which were held last week, resulted in unexpected victories for the extreme radicals, of whom 65 were elected. All the party leaders were elected.

The recent advance in the price of silver has brought the bullion value of the new Philippine peso to within three cents of the American half-dollar (gold), and the economists are puzzled to account precisely for this advance.

The Czar of Russia has appointed M. de Martens, of St. Petersburg, the third arbitrator in the matter of the claims of the Allied Powers against Venezuela for preferential treatment. The court will meet at The Hague, October 1.

The Legislature, of Alabama, has passed an anti-boycott bill which, it is expected, the Governor will sign, prohibiting labor unions from placing bans on, or issuing boycotts against, corporations, firms or individuals, under heavy penalties. The labor unions are greatly stirred up by the passage of this new law.

The recent dreadful accident on the underground railway in Paris has had the effect of frightening away a considerable part of the public that used

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to patronize the road. The immediate result is the resuscitation of the bus. Such is the demand at present for means of locomotion above ground that many old vehicles are being brought out and repaired for service again.

Between 3000 and 4000 persons passed through Chicago last week on their way to seek homes in Oklahoma, Indian Territory, Texas, Louisiana, California and other States. The movement was the largest of its kind to be recorded in a single day in the history of western railroads. The occasion was the first day of the homeseekers' rates to the West and Southwest.

For the first time in the history of Columbia University, a woman has been directly appointed to a professorship. The new professor is Miss Margaret E. Maltby, Ph.D., who will be installed at the beginning of the academic year as adjunct professor of physics.

Walter Wellman says the American people pay more than \$100,000,000 annually for sugar and emphasizes the fact that one of the best signs of prosperity is the ability of a nation to buy dainties.

The newly appointed Judge of the Massachusetts Supreme Court, Loranus D. Hitchcock, of Chicopee, is not only a lawyer, but a good Methodist, and is known in other Christian denominations as a former President of the State Sunday School Association.

A woman has passed the necessary examination and secured a license as steam engineer in the District of Columbia. She will run the engine that supplies the power for her husband's bakery, which, in fact, she has been doing for the last two years.

Tuesday of this week a negro having the look and speech of an educated man complained to a London Police Magistrate that a publican had refused to serve him with "refreshment" because of his color. The Magistrate told him the law could do nothing for him.

Reports declare that Japan has crushed the opium curse out of existence in Formosa.

The German Consul-General at London reports that, owing to the high price of cotton, about 30,000 looms and 1,500,000 spindles are now idle in Lancashire and the production of cotton textiles there has diminished by about 1,500,000 yards per week.

A recent dispatch from Manila, Philippine Islands, says one hundred cases of Bubonic plague are reported in Tondo, the most northern and populous suburban district of this city. Of these, eighty have had a fatal termination. Cholera is prevalent in all parts of the island, the result of an absence of rain.

This "ad." from a local paper in Kansas, appears to be published in entire good faith: "Wanted, a good girl for general housework at the parish house of the First Congregational Church. This is a rare opportunity; five domestics have been married out of this house in as many years."

The decrease in the number of women students in German universities from 1271 last semester to 850 this year shows that the crusade against women in these institutions is continuing. It is said that the object in making the conditions of entrance so hard is to rule out insufficiently prepared women from Russia, notably Jewesses.

When Marconi was eating luncheon in a St. Louis hotel last week he heard the music of the Labor Day parade, and, thinking he was being serenaded, blushed modestly, and, stepping to the window, bowed his acknowledgments to the paraders. The wizard was somewhat taken aback when he learned the real meaning of the demonstration.

Dr. Frank Snow, of the University of Kansas, and a party of his boys have been on a bug hunt in the southwestern counties of Arizona. They bring back 15,000 specimens—100 of them new to science. The expedition was a jolly one. "We all took turns at the cooking," says Dr. Snow, "but I baked all the bread—that was my job every morning. I baked more than 1500 muffins; the boys said they were good, too."

It is not so many years since Gov. Durbin, of Indiana, was employed in a wholesale dry goods house in Indianapolis. The knowledge of fabrics which he acquired there has just come in handy. Complaint was made to him that the Indiana Boys' School at Plainfield was paying too much for uniforms. The Governor sent for samples, and after careful examination decided that the complaint was well founded. He has taken steps to put matters right.

Sabbath observances in Belgium is optional, especially in regard to the delivery of letters. Postage stamps have a tiny coupon at the bottom, on which is the legend, engraved both in French and Flemish, "Not to be delivered on Sunday." If the sender of the letter is a person of strong religious views, who believes in observing the Sabbath in every form, he permits the coupon to remain attached to the stamp, and the letter, which might be

delivered on Sunday, does not go out of the receiving office until the following day. If, on the other hand, the sender of the letter has no scruples, he tears off the coupon, and the letter is delivered on Sunday, the same as any other day. A fine is imposed on the carrier for violating the instructions of the coupon.

Over thirty years ago, when Gen James Grant Wilson and the late Fitzgerald Halleck, the poet, visited the grave in the Bronx of Joseph Rodmaa Drake, author of "The American Flag," Mr. Halleck expressed the wish to Gen. Wilson that should anything happen to the grave of his friend Drake he hoped Gen. Wilson would see that Drake's body was laid at rest beside his. Now, after Mr. Drake's body has rested in the Bronx Cemetery for eighty-three years, Mr. Halleck's wish will be realized. When it was ordered to cut a roadway through the Bronx Cemetery Mayor Low wrote Gen. Wilson at his summer home in Norfolk as to what disposition should be made of his friend Drake's body. Remembering Halleck's wish and having charge of his burial lot in Alderbrook Cemetery, Gullford, Gen. Wilson concluded to have Drake's remains placed in the same grave with Halleck's.

A London dispatch of September 18 says: The long-threatened disruption of the Balfour ministry became a reality when it officially announced that three members of the cabinet had resigned and that their resignations had been accepted by the King as follows: Rt. Hon. Joseph Chamberlain, Rt. Hon. Charles T. Ritchie and Lord George Hamilton, each of them at variance with Premier Balfour's policy.

Rains, frosts and snow, in the North-western States have damaged crops to the extent of millions of dollars.

The orange crop in Florida was badly damaged by the recent storm.

November 9 has been finally agreed upon as the date on which Congress is to convene in extra session.

The public schools of Atlanta have been compelled to turn away hundreds of children for lack of seating capacity. Hebrews in Macon, Georgia, last Sunday night passed a resolution asking the United States to intervene for Hebrews in Russia.

Three thousand persons attended a meeting in Baltimore and subscribed several thousand dollars for the relief of the persecuted Jews in Russia.

Rumors are again in circulation of the possible abdication of Emperor Francis Joseph as King of Hungary, because he is tired of the continual political struggle. Both Austrian official circles and the Hungarian opposition deride the reports, the latter believing them to be spread by the government with the view of inducing the abandonment of the aggressive attitude of the opposition. Private information from Buda Pest declares the Emperor is not ready to grant the army concessions demanded by the Hungarians.

General Oia, the leader of a band of insurgents which has been making trouble in the province of Albay, Luzon, has surrendered to the American troops, with 28 officers and men. Governor A. U. Betts, the Provincial Executive Officer of Albay, says that this surrender practically ends all armed resistance in that part of the island. The hemp industry, of which Albay is the center, has hitherto been seriously affected by the insurrection of which General Oia has been the chief support.

Among the half-dozen heirs to British peerages who attain their majority this month is the Hon. Michael de Courcy, eldest son of Lord Kingsale, who is not only heir to the premier barony of Ireland, but likewise to the hereditary privilege of wearing his hat in the royal presence. The Kingsale peerage is one of the most ancient in Great Britain, its creation dating back to the twelfth century.

The United States Government runs at least one naval station at the small

READ THIS: San Antonio, Texas, Oct. 24, 1903. Dr. E. W. Hall, St. Louis: Dear Sir—Replying to your inquiry, will say your Texas Wonder, Hall's Great Discovery, has cured me of kidney and bladder trouble, and I can cheerfully recommend it. Yours truly, OTTO LIMBURGER, Proprietor Fulton Market, Residence, 61 Buena Vista Street

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, it will be sent by mail on receipt of \$1. One small bottle is two months' treatment and seldom fails to perfect a cure. Dr. E. W. Hall, sole manufacturer, P. O. Box 629, St. Louis, Mo. Send for testimonials. Sold by all druggists. Office, 2931 Olive street.

GOVERNMENT LANDS TO BE IRRIGATED. IN THE FAMOUS SALT RIVER VALLEY, Arizona, near Phoenix, the capital, there is, now belonging to the government, a large tract of beautiful rich desert land, needing water only to make it of great value. The Verde Water and Power Company has been organized for the purpose of creating power and irrigating this land. The enterprise has been planned and is being financed in the interest of the land owners, rather than for the usual purpose of earning large dividends for the share holders. ELECTRIC POWER. The water will be stored in a mountain reservoir, which expert engineers pronounce one of the largest and finest natural reservoir sites in the country. Over \$50,000 has been spent in perfecting the surveys and engineering for the enterprise. Before the water is spread over the land for irrigation, it will be used to develop electric power. The company will develop 12,000 horse power, for all of which there is a present demand at high prices. THE LANDS. The wonderful fertility and crop capacity of these lands has been demonstrated by cultivation under a dozen canals in the immediate vicinity. The soil is very deep and rich. A crop of wheat and a crop of corn are frequently harvested in one year from the same piece of ground. With a full water supply, four or five heavy crops of alfalfa hay can be cut from April until November; in addition, the fields can be grazed through the winter season. No grain is fed to beef cattle or milk cows, Southern California is only 30 miles distant. All the fine fruits of that section are raised here. WATER-RIGHTS. We are now selling the water-rights for these lands, which will enable the purchaser to obtain title to the land and guarantee adequate water for its cultivation. This beautiful country will develop rapidly. Towns, churches, schools, electric railways—a highly Christian community, will arise rapidly when the water is ready for service; thus the usual discomforts of settling a new country will be largely avoided. New places will soon be surrounded with plenty of fruit and shade, and all the comforts of older eastern homes. We shall gladly send free, statements from numerous Arizona farmers and testimonials of reliable Christian people from half a dozen States, who have made a trip to Arizona to study this enterprise; also maps and other printed matter describing our plans. Please address, mentioning this paper, JOHN G. HUDSON, WATER-RIGHT AGENT, 43 PICKERING BUILDING, CINCINNATI, OHIO. NOTICE—Water-right sales reached 102,230 acres (over two-thirds of our total area) October 2nd. They are selling faster and faster, and all will probably be sold by November 15th, 1903.

expense of a dollar a day. This is the station at Sackett's Harbor, New York, where a faithful and respected man is employed as "ship-keeper" to maintain the plant, which consists of hardly more than one antiquated gun. The site might be of importance, however, in the event of war with Canada, which nobody desires, but against which vigilant army and navy must guard. Prof. R. L. Garner, a naturalist of note, has sailed for the west coast of Africa, to study the language of monkeys. He will make his headquarters at Gaboon and Cape Lopez, from which points he will proceed from time to time on trips into the jungle. Professor Garner carries with him one of the most complete phonograph outfits ever manufactured, provided with diaphragms so sensitive that they will record the slightest jungle noise. He also takes along an iron cage in which he will sit while making observations. King Edward has paid the King of Portugal the delicate compliment of appointing him British Admiral of the Fleet, a rank which corresponds to that of field marshal in the army. This appointment is construed as a recognition of the great services that Portugal has rendered to the cause of geographical exploration, notably by Prince Henry the navigator, who added Madeira, the Azores, the Canaries, and the Guinea Coast of Africa to the Portuguese crown, and to whose exertions were mainly due the discovery by Vasco da Gama of the sea route to India by way of the Cape of Good Hope. The Portuguese, who are very proud of their maritime record, deeply appreciate the fact that the sovereign of the greatest naval power in the world should thus recognize the part which the Portuguese people have played in the maritime history of the past. The Norwegian author, Bjornson, was lecturing one evening not long ago when he noticed that several ladies present had been unable to get seats. He stopped and said: "I urgently request that seats be provided for the ladies." As Bjornson is an ardent champion of "women's rights" he was asked subsequently how he could consistently demand special privileges for the fair sex. Prof. Frederick B. Loomis, of the Biological Department of Amherst College, has returned from a trip of three months spent in the "Bad Lands" of Dakota and Wyoming, searching for the remains of extinct animals and fishes. He found the fossil remains of many animals, including the rhinoceros, horse, camel, beaver and rabbit. In all the remains of some 500 animals or parts of animals were found. One of an extinct animal known

FRUIT OF THE PALM. Drake's Palmetto Wine; a tonic, laxative, unailing specific from pure juice of the wonderful Palmetto tree. Gives immediate relief and absolutely permanent cure in all cases of Catarrh, Stomach Troubles, Flatulency, Constipation, Congested Kidneys and Inflammation of Bladder. 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. A letter or postal card addressed to Drake Formula Company, Lake and Dearborn Streets, Chicago, Ill., is the only expense to secure a trial of Drake's Palmetto Wine. One small dose a day cures to stay cured. 60 Different Bulbs all for 30c. By mail with cultural directions, for garden or pot. 1 New Dwarf Calla. 1 Allium, 3sorts. 1 Cardinal Freesia. 1 Tricelcia, white. 1 Golden Sacred Lily. 1 Ailco, 3sorts. 1 Tulipa, 10' in. 1 single. 1 Sparaxia, 3sorts. 1 Narcissus. 1 Grape Hyacinth. 1 Heliconia Hyacinth. 1 Giant Monoclis. 1 Giant Crocus. 1 Spanish Iris. 1 Star of Bethlehem. 1 Freesia, mixed. 1 Snowdrops. All different colors, and fine flowering hardy bulbs. Also free to all who apply, our elegant Fall Catalogue of Bulbs, Plants and Seeds, for Fall planting and Winter blooming. Cheapest Hyacinths, Tulips, Narcissus, Crocus, Lilies, Shrubs, Vines, Fruits and Rare new Winter-flowering Plants. John Lewis Childs, Floral Park, N. Y.

Notes From the Field.

NORTHWEST TEX. CONFERENCE

Corsicana, South Side.

J. B. Berry, Sept. 29: On August 19, on a beautiful lawn we held an open air meeting, for fifteen nights. The seating capacity was for fifteen hundred; the platform for the choir and speaker was covered in; had thirty electric lights over the grounds. This was the eighth meeting. Bro. Abe Mulkey had conducted in Corsicana, his own home. The singing was excellent, led by home talent. Messrs. Nunn, Carter, Wood, Mulkey, Townsend, Robins and Loyd Kerr rendered some fine and effective solos. Several of these came up through his Sunday-school of years ago. Bro. Mulkey preached with usual power, and the people came out in great crowds as if they had never heard him. Had a number of conversions and reclamations and the people were blessed. Our \$800 church was launched. There was a subscription of \$500 raised. The foundation is now laid and the contract for the remainder of the building was let yesterday. The building will be up-to-date brick veneered. First Church has been very liberal toward her South Side child. Bro. L. Solomon said he hoped that 250 of his members would join us. He has pushed the enterprise from the start as far as he could. An offering was taken by Gov. Jester to pay Bro. Mulkey for his services. A nice purse was given him, of which he hoped that 250 of the new Presbyterian Church which is now in the course of erection and the remainder to our new church. I have a noble band in the ladies of our Home Missionary Society, who subscribed \$80 and have already paid into the treasury about \$100. We have wrought well and I hope to report at conference the deck cleared.

Cresson.

Jas. A. Walkup: I have recently returned from Cresson, where I have been assisting Bro. Jos. P. Callaway in a protracted meeting. We had a very pleasant, profitable meeting, and think a great deal of good was accomplished. It was certainly a very enjoyable occasion to me. I met with some very excellent people, among them Bro. Lay and his good wife, where I made my home. They seemed to adopt me into their home during the meeting as all the children had married and left the old home, and I shall never forget their fatherly and motherly kindness. I also met Bro. Morrow, Bro. Fidler and their excellent wives; also Sister Sears, who are all zealous Church members, and many others. Bro. Callaway is doing well, and has a fine hold on his people who are devoted and loyal to their pastor. He has a helpmeet indeed in his good wife. She is alive to every interest of the Church, President of the Epworth League, teacher in Sunday-school, and is a fine worker in the altar services. God bless the pastor and his wife. They grew on me during my stay among them. Bro. Callaway is a fine man to carry on revival services. He has a great amount of earnest, consecrated zeal; can say more nice, agreeable things, shake hands

with more people than any man I ever knew, with the exception of Maj. Martin, of the Confederate Army, as brave a man as ever drew a sword in defense of his country. Really the whole army got to calling him Maj. "Howdy" Martin. Now that is Callaway up and down and if he were a little younger we would give him the nick-name of Rev. "Howdy" Callaway. I was also with Bro. Musch, at Crowley. It was a fine meeting and it was such a treat to be with him. He is a man of strong character, sterling integrity, and a man of very deep experience. His prayers and shouts cheered the hosts on to victory. He is certainly one of the war horses of the Northwest Texas Conference. No one can associate with this true man without being impressed with his deep piety and strong Christian manhood. He has a noble people who are very loyal and devoted to him and his good wife. May the blessings and smiles of the Master ever rest on them.

Riverside, Fort Worth.

Jas. A. Walkup: We have just closed a series of meetings at Riverside, Fort Worth, resulting in 75 or 80 conversions and 45 valuable additions to the Church, with others yet to join. I am very hopeful of these members received, as some are heads of families and have begun their religious duties by holding family prayers and praying in public. One and all think this was a meeting well conducted and profitable that has ever been held in the Riverside Church. It has greatly re-acted on the Sunday-school, prayer-meeting, public service and all departments of Church work. Our finances are all up and over. We will run clear ahead of all claims of the Church. A revival that does not go through the head, heart and pocket-book is not the scriptural revival. Our people all worked with consecrated zeal in the services. Bro. Smith, our local preacher, rendered fine service in preaching, exhortation and prayer, and by his perseverance and faithfulness made the way possible for the success of the meeting. Oh, what power a local preacher can be for good when he is in harmony with the pastor, and loyal to God and the Church! We think with a missionary appropriation Riverside could be made a station the ensuing year. We feel that our work for that appointment has been eminently successful. God has abundantly blessed our efforts and to him be all the honor and glory.

Alma.

W. Vinsant, Sept. 28: We have held all of our meetings but one, namely, Sans Chapel, which we could not hold on account of sickness. We are to commence our last meeting there next Friday. The good Lord has given us a good year. About 100 have professed faith in Christ; 80 were added to our Church, and a great revival in the Church. A goodly number were reclaimed. Our conference collections all covered by subscription. We are pressing our collections, trying to get ready for conference. We were ably assisted in our meeting at Oak Grove by Rev. Jesse L. Smith, of Bristol. Except this the pastor has held all of his own meetings. We are expecting a good wind up, with all of our conference collections paid.

Bardwell.

R. W. Nation: Since the revival season has passed we can look back upon the work done and count its results. There have been about 30 additions to the Church this year, with an increase in Sunday-school and League work. We have organized two W. H. M. Societies that are doing excellent work in painting and furnishing and are contemplating repairs that will add much to the worth of the parsonage and its comfort as a home. Bro. Bowen's recent visit resulted in 33 new subscriptions to the Advocate, and will keep our membership well posted in the "Church". We expect to close out the year with full reports, and, although one of the strongest appointments was taken from this work last year, we hope to report very little loss.

Center Grove.

J. E. Morton, Sept. 28: This is an appointment in the bounds of the Morgan Mill Mission, Dublin District, and on account of the small membership and other causes, it was left off the plan of work at the last Annual Conference. But when Rev. M. C. Dickson, who was appointed to this work, came to it, he thought it best to try to save the membership, and as he had already eight appointments, he asked me as a local preacher to serve this appointment as preacher in charge. I began the work in January, with but little encouragement until our protracted meeting, which embraced third and fourth Sundays in August. We began Saturday night before the third Sunday and closed Wednesday night after the fourth. We had a good meeting. There were about 25 conversions; 5 joined our Church, with more to follow. For one whole week we preached, prayed and worked, without reaching the unsaved, but on the last Sunday night the good Lord gave us the victory. The power came upon us and Christians shouted and penitents wept and prayed at the mourner's bench, and were converted to the Lord. There were 29 or 35 in the altar at one time. We had to close with about 29 in the altar unsaved. I have never seen the Christians more united in the work of the Lord. Members of the Baptist and Presbyterian Churches worked faithfully with us. I was assisted by the following brethren: J. J. Davis and C. F. Kiker preached one sermon each; L. D. Logan and Wash Childers preached several times, doing good work, and R. M. Wood, exhorter, and his son, S. L. Wood, who is a very progressive young man. These brethren all did faithful work. In fact, all the Christians worked faithfully and the good Lord gave us the victory. To him be all the glory.

Enterprise.

C. B. Ingram: A meeting was held at Enterprise, a school house between Venus and Boz Circuits. At this point the members belong to Mt. Peak and Oak Branch Churches. Bro. Lum McBrayer, of Mineral Wells, a local preacher, visited his parents at this point and held a meeting, commencing Friday night before first Sunday in September. The preachers in charge of the several circuits of Waxahachie District had been ordered called in to meet at the Bi-Centenary at Waxahachie. So the meeting moved off at Enterprise for ten days and nights.

Bro. Mosley, of Maypearl, preached two sermons first Sunday and left for home. Bro. Wallis, who lives in this community, and is Sunday-school superintendent of this place, did some good preaching and effective work. I was there from first Sunday until second Sunday night, when it closed with satisfactory results. I was allowed to do as I pleased. There was a growing interest from the start. The school house was too small to accommodate the crowds that kept increasing. No shade to go to, so on an early day of the meeting I went and procured a tabernacle of Bro. Owens, of the Free Methodist Church, who was pastor at Oak. For this we felt truly grateful. So we moved out and the tabernacle was seated and people filled up some and large crowds still out on the outskirts. All Christians rolled up their sleeves and went to work. Sinners were hunted up by the Christians and brought to the altar and as a result from to twelve conversions at nearly every service, as well as some at their homes. Men came to Church not accustomed to attending Church, and professed faith in Christ, and others came and were much impressed at such spiritual results. I have never before seen such power and influence of divine grace on a community. Fifty-six conversions and reclamations from a seeming small settlement. This settlement has had a good Sunday-school under the supervision of Bro. Wallis, S. S., for two years and almost all had partaken in its interest. I have been keeping up an appointment at this place also for two years. Bro. J. J. Canafax came the last Sunday evening and received 16 into the Church. May the good work go on.

Cataline Mission.

W. L. Harris, Sept. 28: I am closing out my meeting; results, 84 converted, 77 joined the Church; 6 infants baptized. This does not appear to be very large results, but with an average attendance at most of the meetings of 25 to 30, and that was all the people within five to ten miles. Often one or two days during this meeting not an unsaved soul on the ground. This to us is reason for great rejoicing. Built one church and another under way. We praise Him and go forward.

Munday.

Ed. R. Wallace, Oct. 3: Munday is no longer an East and West Munday, but Munday. The plan was finally perfected and carried out to move West Munday to the East Munday site. The East Munday people furnished lots and paid expense. It took three weeks to move the houses. There are still some to move. Two engines were in use for several days. The cost of engines was \$95. While the total cost may not overrun \$600, yet the result will be perhaps untold unto eternity. I consider it the scheme of a life time. Munday is a fine little town in the center of one of the finest bodies of farming sections I know of in the State. My meetings were not so great as last year and yet material progress is visible and a great many additions on profession of faith and otherwise. I have had only about 25 conversions this year. We expect soon to have on a two-acre block of land in Munday a good new church and new parsonage. We will have a good showing at conference.

TEXAS CONFERENCE.

Cold Springs.

E. S. Hursley, Oct. 1: We have had only two of our meetings—one at Cold Springs and one at Cleveland. At both of these meetings we had a gracious outpouring of the Holy Spirit. At Cleveland we raised the membership of the Church from 15 to 47. We are prepared to say that Methodism will be very much stronger there now. We have a Methodist Sunday-school there now, run by one of our young converts, doing good work. Rev. C. T. Hursley, who is now at Emory College, Oxford, Ga., led the music there now. We did the preaching ourselves, save three or four sermons by Rev. L. L. Hursley. He also assisted in our meeting at Cold Springs. Here we only had ten additions, but a splendid meeting. This makes an increase of 42 this summer. The Lord has been with us all the year. Though Satan raged, yet he fled and God gave the increase.

Emory Circuit.

Wm. M. Foster: We had about 12 additions to the Church, but mostly by letter, at our meeting in Emory. At Ford we had a very fine meeting, with 20 professions and 11 additions. At Point we had a union meeting with the C. Presbyterians, where there were perhaps 20 professions and 4 added to our Church, with quite a number to the C. P. Church. For the year we have had over 40 additions—31 of whom were by profession of faith. Our fourth Quarterly Conference was held at Point Oct. 3. Bro. J. T. Smith was on hand and preached us a good sermon on Saturday at 11 a. m. At 2:30 p. m. the Quarterly Conference convened for the last time under Bro. Smith's presidency, as his four years' term on the Tyler District is now closing. At the opening of this Quarterly Conference, as is Bro. Smith's custom,

he read a scripture lesson and then gave a most excellent comment on "Judge not, that you be not judged." Then followed a very pleasant session of the Quarterly Conference. Under Question 29 a member of the Quarterly Conference arose and read a resolution signed by himself and another member expressing the feelings and appreciation of the official body toward Bro. Smith, in regard to his energy, uniform kindness and fairness, and when the paper was read and explained by a rising vote, it was unanimously adopted. In support of that resolution it was said by one who has been a Methodist for many years that Bro. Smith equaled the best. We love Bro. Smith and believe that he will show himself an approved workman in his new field, as he has done on the Tyler District. We will follow him with our prayers and solicitude. The finances were very much behind, but we are hopeful that at least the collections will be in full if the salary is behind. We have a good people on the Emory Circuit.

WEST TEXAS CONFERENCE.

Laredo.

F. H. C. Elliott: We are in the midst of an epidemic of yellow fever; some eight or ten cases to date. Dr. Tabor, our State Health Officer, assisted by the leading yellow fever experts of the United States, is in charge of the situation; and everything that science can do is being done to stamp out the disease. A large majority of the American citizens have left the city; and many others are leaving daily to camp out in the country. Besides these about two or three thousand Mexicans have left. Business is paralyzed, and if the death rate increases a perfect panic will ensue. Of course our Church work is virtually at a standstill, though we are having occasional services in union with our Presbyterian pastor, Bro. McMurray; but all the Protestant congregations together will not exceed fifty adults. We ask the prayers of God's people everywhere for Laredo in this her time of need, and for myself and family. What the outcome will be we can not prophesy, as it is still two months before we are likely to have frost.

NORTH TEXAS CONFERENCE.

Celeste.

E. L. Spurlock, Sept. 30: I have closed my summer campaign and am now on the round up for conference. I have had 157 professions and more than 100 additions to the Methodist Episcopal Church, South. The Alderson-Warlick debate was a decided help to my people and the entire community. We need only once in a while to turn a Methodist boulder loose on heresy to cover it up and then it takes the devil about ten years to dig it out again. Alderson has blessed this year with the usual pounding and other material tokens of kindness by our people, and God has been good in sending blessing too. There came to our home on the 14th of this month a beautiful black-eyed little girl. She came with a full set of teeth and a beautiful suit of black hair. She is eight years old and an orphan. Our beloved is very busy winding up the year. He has sixteen quarterly Conferences with only eight Sundays, but, like "old Speck," he is "spreading himself." Peace and harmony prevails among the preacher, unity of purpose seems to be the prevailing spirit in P. E. C. and local preachers. The local preachers have, by the assistance of the pastor, gone out and held revivals in nearly every school house in Hunt County. The results have been gracious. Scores of people saved, some new Churches organized, and new churches built. We will build on our charge. I think the district will report more than 1700 professions and 1100 additions to the Church. "The Lord of host is with us."

Frisco Circuit.

T. E. Bowman, Oct. 5: We have finished our round of meetings. Have had some very gracious meetings. The Lord has been good to us in giving us over 100 conversions, and I trust we will have 100 accessions to the Church by conference. I would like to write all our meetings up in full, but for want of space and time I shall only mention the brethren who helped us and say that they all did us good service, and we thank God that they were in our midst. At Frisco a number of the brethren preached. The first sermon was by Dr. Rankin, it being the dedicatory service. Uncle Buck Hughes then preached two excellent sermons. Bro. Roberts, of the Nevada Circuit, was the preacher of the meeting, except four pointed and effective sermons by Bro. Rosser, our presiding elder, and two excellent sermons by Bro. Allen, L. E., of this charge. At Little Elm we were ably assisted by Rev. C. N. Smith, L. P. of Allen Circuit, and my wife's father, Mr. J. M. Gallagher, did the singing and rendered valuable services in other ways. At Lebanon we were assisted by Rev. D. L. Coale, of the Allen Circuit, who did nearly all the preaching, and Rev. H. N. Cosby, L. P. of same circuit, did the singing. The brethren are all loved and honored by our people and we trust they will come this way again. But I should fail to mention much of the effective services rendered in all these meetings if I did not tell of the faithfulness of our people. And God wonderfully blessed their labors. We are all in better condition spiritually and want to grow more and more like unto the perfect example. We give God all the praise and ask to be more humble and useful in his kingdom.

INDIAN MISSION CONFERENCE.

Talihina, I. T.

Luther O. Rodgers, Sept. 26: As we "round up conference," perhaps a few notes from these paths might serve to inform our many Texas friends of our whereabouts and how the Lord has blessed us during the year. Talihina is situated on the "Frisco," some 20 miles northeast of Dallas, beautifully nestled in the mountains near the Kiamichi River. We came here in April, having been appointed to Central College at the last Annual Conference. We have organized two Sunday-schools and one Church with 51 new members. Some 32 have happily been converted in this charge. Our own Bro. C. W. Glanville, of Blossom, Texas, assisted us in one very fine meeting and rendered very fine service. At Talihina we were assisted by our brother, Rev. J. P. Rodgers. Many expressed themselves in high terms of praise of him. In our last meeting the Rev. T. P. Harris, of the Northwest Texas Conference, came and ably assisted us. He is a strong preacher and ably expounded the cardinal doctrines of Methodism. Our people were delighted with his preaching. We have held five meetings in our own charge and assisted in some other meetings. Our church at Talihina is to be painted before conference and some other improvements are to be made. Have sold about \$100 worth of good books and taken some subscriptions for "our own conference organ," the Western Christian. Expect to report "collections in full." We lift our hat to old Texas as she steps out and says, "The saloons must go." We trust that we may have the privilege of seeing your happy face at Oklahoma City, Oct. 21, at our conference, and asking an interest in your prayers that the Lord of glory make direct our paths and we may have final victory in the end.

If you feel too tired for work or pleasure, take Hood's Sarsaparilla—it cures that tired feeling.

Many innovations at the Vatican, says a Rome correspondent, show the independence of the new Pope and his love of a simple unostentatious life. The strict etiquette and pompous ceremonial are gradually disappearing.

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.

An earthquake in Cuba September 19, lasted 15 seconds, and much damage was done to the houses.

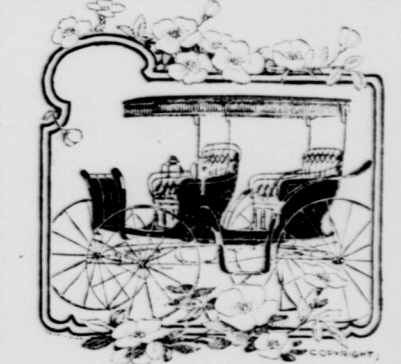
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roomy,
And they could not move about,
The five little brothers were very
ghomy.

And the wee one began to pout,
Till the biggest one whispered: "What
do you say?"
Let's leave the carriage and run away."

So out they scrambled, the five to-
gether,
And off and away they sped,
When some one found that carriage of
leather.

Oh my, how she shook her head!
'Twas her little boy's shoe, as every
one knows,
And the five little brothers were five
little toes.

—New York Independent.

THE BIRD'S NEST VINE.

It was very strange what had become
of Rosalie's hat. She had worn it all
day yesterday, and, indeed, every day
since she came to the country, and
now, all at once, it could not be found.

The boys helped her hunt for it, and
they searched in every likely and un-
likely place they could think of—in the
hay-loft, the corner-crib, the orchard, the
dairy, the clover meadow, the attic, the
dog-kennels, and the chicken house.

"Never mind," said grandma, "I'll
make Rosalie a sunbonnet like those I
used to wear when I was a little girl."

Such a pretty, dainty pink sunbon-
net it was! When grandma came in to
dinner, and saw Rosalie's brown eyes
peeping shyly from under its shade, he
took her right up in his arms and kissed
her.

"Well, I declare!" he said, "And then
he gave her another kiss, and said it
again."

"Well, I declare! It's Rosalie Dean
herself! The first time I ever saw her,
her father brought her to school in a
sunbonnet exactly like that. I wanted
to pick her up then and kiss her. But
I was a big, bashful boy, and she was
a tiny girl, and a stranger. To think I
should have the chance after all these
years!"

Rosalie laughed, and showed all her
dimples. She knew who Rosalie Deane
was, and few things pleased her so
much as being told she was like her
dear grandma.

She liked the pink sunbonnet so well
that she had almost forgotten the lost
straw sailor, when one morning George
and Phil came running into the house
in a state of great excitement.

"Where's Rosalie? Rosalie! Rosalie!
Come and see where we've found your
hat!"

Away they all scampered, Phil lead-
ing the way to the orchard.

The moment they reached "Old
Gard's" Rosalie remembered all about
her hat. She had been up in the tree,
which was the easiest tree in the
world to climb, when the tea-bell rang
on Tuesday. As she was hastening
down, a twig caught the hat from her
head, and, instead of stopping to get
it, she had run on into the house,
thinking she would come back for her
hat after tea. And of course she had
forgotten it, and so the hat had been
lost.

"Hold on!" cried George, as she be-
gan to scramble up after it.

"Go slow," said Phil, "and don't get
too near; there's something in it."
"Is it snakes?" asked Rosalie, anx-
iously, and drawing back at which the
boys laughed good-naturedly.

"No, no; go on. It won't hurt you,"
said Phil, encouragingly, "and it's
worth seeing."

Rosalie thought it was worth seeing
indeed. She drew a quick breath, and
her face turned as pink as her sun-
bonnet with surprise.

For the crown of her sailor hat was
full of grass, feathers, strings, bits of
wool, and leaves, with a soft hollow in
the middle; and in the hollow was a
little white egg, speckled with red.

"Come down when you've seen it,"
called the boys at the foot of the tree.
"The birds think it's theirs now, and
that you're a robber. They want to go
home."

"Well, I declare!" said grandma,
when they told him about it. "They
are bold little rascals, those wrens.
We'll have to find some other accom-
modations for them, or by next sum-
mer they'll be taking up lodgings in
our pockets. It's pretty late for plant-
ing, but I guess we'll have to try and
raise some birds'-nest vines yet."

"Birds'-nest vines!" The children
looked at him in wonder.

"Yes," grandma went on gravely,
though there was the twinkle in his
eyes with which they had grown famil-

lar during the fortnight they had been
on the farm.

"There's a sunny spot by the south
garden fence where they ought to
grow. We'll sow the seeds there."

The seeds were planted that very
afternoon, George and Phil and Ro-
salie looking on with the greatest in-
terest.

They had innumerable questions to
ask about when they would come up,
how long they would take to grow,
and if they really bore birds' nests.
But grandma only smiled, and told
them to wait and see.

How the children watched that lit-
tle bit of garden! And what rejoicing
there was when the first green leaves
appeared! They watered and weeded
the patch themselves, and loosened
the earth around the plants. The
vines grew fast, and climbed up over
the garden fence. By and by some
yellow blossoms came out, and when
these fell off, little green balls grew in
their places; but there was nothing
that looked the least bit like birds'
nests.

"Perhaps grandpa only meant the
vines for the birds to build their nests
in," said Rosalie; "only I should
think they'd be too low."

The green balls grew larger and
turned yellow. They looked some-
thing like squashes.

"They're nothing but gourds," said
George, one day, in disgust; "the kind
Hannah uses to dip water with, you
know. Won't grandpa be disappointed
when he finds that he planted the
wrong kind of seeds?" For somehow
grandpa never seemed to go near the
birds'-nest vines.

Interest in the south garden patch
grew after this. It was quite late
in the summer, and more than a week
since any of them had visited it, when
one day grandpa said, suddenly:

"I guess the birds' nests must be
about ripe."

To their surprise, he did not seem
to be at all disappointed when they
reached the garden.

He just picked off one of the hand-
some gourds, cut a big slice from the
larger end, scraped out the inside, and
held it up for the little folks to see.

"Won't that make as good a nest as
a little girl's hat?"

Three pairs of eyes grew very
bright.

"It would make a lovely one," said
Rosalie. "But where will you put
them? In the apothecary?"

"The wrens like to come as near to
us as they can," said grandpa; "so
how would it do to put them under the
eaves of the barn?"

It did seem too bad that they could
not see the birds take possession of
their new lodgings that season. But
it was too late for making any more
nests, and these had, after all, been
raised for next year, as grandpa re-
minded them.

But when they came back to the
farm next summer, there was a row of
hollow gourds fastened all along the
eaves. And the children never tired
of watching the housekeeping of the
wrens, from the time when they select-
ed their dwellings—not without a
good deal of quarrelling—to the day
when the last of the young broods flew
out into the world to shift for them-
selves.—The Outlook.

WHO OWNED THE RABBITS?

On Kitty's birthday she received for
a present two pretty little rabbits,
which she had wanted for a long time.
Oh, how delighted she was! The eager
child almost hugged them to death in
her joy.

"But take good care of them," said
her mother; "you know that is the
condition on which I gave them to
you."

"Don't be afraid, dear mamma; the
little things shall live like princes!"

The first day this proved true; the
bunnies had so much to eat that they
grew very saucy and trampled on the
food. But soon Kitty tired of her
pets, forgot to feed them, and would
not clean the coop.

Then Nannie, Kitty's little sister,
came to their help. True, the rabbits
did not belong to her, and she really
had nothing to do with them, as she
supposed, but they were neglected and
hungry, and she could not bear to see
it.

She cleaned the coop and carried the
bunnies their food; for pity lasts long-
er than mere fancy. They became ac-
customed to her, grew very tame and
trusting, and Nannie was pleased to
see them grow so fat and pretty.

One day Kitty came running to the
coop, as Nannie sat in front of it,
holding a cabbage leaf which the rab-
bits were busily gnawing. "Let me
get to the coop. I've changed the rab-
bits for a pretty work-basket, and I
want to take them to Clara."

Nannie was greatly distressed. She
had grown very fond of the rabbits
while taking such patient care of
them, and now, at the thought of los-
ing them, the little girl began to cry

bitterly. But what could she do? The
rabbits really belonged to Kitty, so she
must give them to her.

"Why are you crying, Nannie?" asked
her mother, who luckily came by
just at that time.

"Oh, about those stupid, tiresome
rabbits!" exclaimed Kitty. "I got
tired of them, so I've exchanged them
for a work-basket, and now they must
go."

"The rabbits shall stay if Nannie
wants them," replied her mother.
"She has earned the right to them by
her faithful care, and they belong to
her. Just ask the rabbits themselves
who owns them. Though they can't
talk, they show it plainly enough."

Kitty was obliged to give them up,
and the rabbits went on gnawing the
cabbage leaf contentedly, without
knowing the trouble from which they
had escaped.—Christian Work and
Evangelist.

THE LITTLE LOAF.

In the time of the famine the rich
man permitted the poorest children of
the city to come to his house, and
said to them: "There stands a crate
full of bread. Each of you may take
a loaf from it, and you may come
every day until God sends better
times."

The children at once surrounded the
basket, striving and quarrelling over
the bread, because each desired to
obtain the finest; and they finally went
off without a word of thanks.

Only Franziska, a clean but poorly
clad little girl, remained standing at
a distance, then took the smallest of
the loaves left in the basket, kissed
her hand gratefully to the man, and
went quietly and becomingly home.

On the next day the children were
equally ill-mannered, and Franziska
this time had a loaf which was scarce-
ly half as large as the others; but
when she reached home and her moth-
er broke the bread, there fell out
quite a number of new silver pieces.

The mother was frightened, and said:
"Take the money back at once, for it
certainly got into the bread by acci-
dent."

Franziska did as she was bid, but
the benevolent man said to her: "No,
no; it was not an accident. I had the
silver baked in the smallest loaf in
order to reward thee, thou good child.
Ever remain as peace-loving and sat-
isfied."

He who would prefer a smaller loaf
than quarrel about a greater will al-
ways bring a blessing to the home,
even though no gold is baked in the
bread.—Reformed Messenger.

TEDDY AND THE GOLDEN RULE.

"Now, then, there is room for one
more!" cried Uncle George. "Pack him
in and we are off."

Room in the big crowded sleigh for
only one more, and, alas! there were
two eager little boys left standing on
the curbstone, longing with all their
hearts to take a ride.

"Which of you shall it be?" said
Uncle George.

There was a moment's pause; then
Teddy stepped back. "Let it be Har-
ry," he said; "I can stay behind."

So Harry was swung up into the
open place. The whip cracked, the
bells jingled, and away they went, leav-
ing Teddy alone, winking with all his
might to keep the tears out of his
eyes. Pretty soon he ran up stairs to
grandma. Grandma was sitting by the
window. She laid down her sewing
and gathered up Teddy in her arms.

"My dear little boy," she said, "has
been trying to follow the golden rule,
hasn't he?"

Teddy nodded. Presently he said:
"Grandma, does God up in heaven
notice when a little boy tries to mind
his rules?"

"Yes, indeed he does, and it makes
him feel very glad."

Teddy's round face grew solemn.
"Can just a little boy like me make
God glad?"

"Yes, dear."

"Isn't that queer?" said Teddy, "and
—and splendid?"

"And isn't it queer," said grandma,
gently, "that when little boys like you
and old ladies like me can make God
glad, we sometimes forget and make
him sorry?"—Sunbeam.

THE DISCONTENTED BEE.

A swarm of bees made their hive
in the hollow trunk of a tree. The old-
est of the bees was never contented,
because it always wanted to be a boy.

It used to say: "Oh, dear! the fairies
are always supposed to be kind. Now,
if they are, why don't they come to me
and change me to a boy? I am really
tired of always working, and a boy
does nothing but play."

One day a fairy did come, and, as he
knew that the bee was never contented,
it asked him what he would like to
be. "I would like to be a boy," he
said, "because they have such good
times." When he said that he was a
boy.

He was getting ready for school, but
he did not know his lessons. "Oh," said
he, "I wish I was a bee again; then I
would not have to be bothered with

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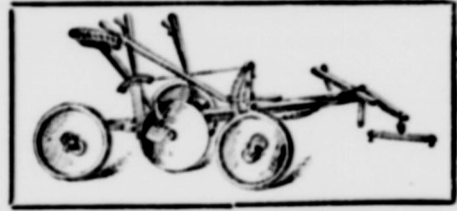
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lessons." When he came from school
he found the same fairy which had
changed him into a boy.

"Oh, dear!" said he, "I wish you
would change me into a bee again, be-
cause a boy has to be bothered with
lessons." And he was changed into
a bee again.

Since that time he has always been
a bee, and never complained about it.
—Success.

KATIE'S SATURDAY.

"Dear me!" sighed Katie, when she
got up that Saturday morning.

"What can be the matter?" said
mamma, laughing at the doleful face.
"Oh, there's thousands and millions
of things the matter!" said Katie,
crossly. "She was a little girl who did
not like to be laughed at."

"Now, Katie," said mamma, this
time seriously, "as soon as you are
dressed, I have something I want you
to do for me down in the library."

"Before breakfast?" said Katie.
"No, you can have breakfast first,"
mamma answered, laughing again at
the cloudy little face.

Katie was very curious to know
what this was; and, as perhaps you
are, too, we will skip the breakfast,
and go right into the library.

Mamma was sitting at the desk,
with a piece of paper and a pencil in
front of her.

"Now, Katie," she said, taking her
little daughter on her lap, "I want you
to write down a few of those things
which trouble you. One thousand will
do."

"Oh, mamma, you are laughing at
me now," said Katie; "but I can think
of at least ten right this minute."

"Very well," said mamma; "put
down ten." So Katie wrote:

"1. It's gone and rained, so we
can't go out to play.

"2. Mamma is going away, so I'll
have to sit with that horrid little
Jean Bascom on Monday."

"3. —"

Here Katie bit her pencil and then
couldn't help laughing.

"That's all I can think of just this
minute," she said.

"Well," said the mother, "I'll just
keep this paper a day or two."

That afternoon the rain had cleared
away, and Katie and her mamma as
they sat at the window saw Uncle
Jack come to take Katie to drive;
and, oh, what a jolly afternoon they
had of it!

Monday, when Katie came home
from school, she said: "Oh, mamma,
I didn't like Jean at all at first; but
she's a lovely seat-mate. I'm so glad;
aren't you?"

"Oh!" was all mamma said; but
somehow it made Katie think of her
Saturday troubles and the paper.

"I guess I'll tear up the paper now,
mamma, dear," she said, laughing
rather shyly.

"And next time," said mamma,
"why not let the troubles alone until
they are a certainty? There are many
of them which turn out very pleasant,
if you only wait to see. By waiting,
you see, you can save the trouble of
crying or worrying at all."—Sunlight.

HOW NANNIE GAVE.

Nannie had a bright silver dollar
given her. She asked her father to
change it into dimes.

"What is that for, dear?" he asked.
"So that I can get the Lord's part
out of it."

When she got it into smaller coins
she laid one out of the ten.

"There," she said, "I will keep that
until Sunday."

When Sunday came she went to the
offering box in the Church vestibule
and dropped in two dimes.

"Why," said her father, when he
heard the last one jingle in, "I
thought you gave one-tenth to the
Lord?"

"I said one-tenth belongs to him,
and I cannot give him what is his own.
So, if I give him anything, I have to
give him what is mine."—Exchange.

A LITTLE KNIGHT.

Sir Walter Raleigh's cloak has been
a symbol of chivalry for many years,
but the little street-boy's cap in the
following story, from The Sunday
Magazine, deserves an equally honor-
able place: The best I know of an
Edinburgh street-boy was told me by
a lady who witnessed the incident.
There was a Christmas treat given to
poor children at a mission hall, and

hundreds of little ones were assembled
at the doors in advance of the hour of
admittance, many of them barefoot.
Among the number was a sweet-faced
little girl, who seemed less hardened
than most to the cold, for she shivered
in her poor jacket, and danced from
one foot to the other on the cold, hard
stones. A boy not much older watched
this performance for a few minutes,
and then with a sudden impulse of
protection took his cap, put it down be-
fore her, and said: "Ye manna stand on
that."—Junior Herald.

A BOY'S REMARKABLE DREAM.

I read of a boy who had a remark-
able dream. He thought that the
richest man in town came to him and
said: "I am tired of my horse and
grounds; come, take care of them, and
I will give them to you." Then came
an honored judge and said: "I want
you to take my place; I am weary of
going to court day after day; I will
give you my seat on the bench if you
will do my work." Then the doctor
proposed that he take his extensive
practice, and let him rest, and so on.

At last, up stumbled old Tommoy, and
said: "I'm wanted to fill a drunkard's
grave. I have come to see if you will
take my place in these public houses
and on the streets."

This is a dream which is not all a
dream. For every boy in this land to-
day, who lives to grow up, some posi-
tion is waiting as surely as if rich
man, judge, doctor or drunkard stood
ready to hand over his place at once.
Which will you choose, boys? There
are nobility to be filled by God-fearing
ministers, and thousands of honorable
places; but there are also prison cells
and drunkard's graves. Which do you
choose?

JUST ONE A DAY

How the Coffee Crank Compromises
His Health.

Some people say: "Coffee don't
hurt me" and then add: "Anyway I
only drink one cup a day."

If coffee really don't hurt why not
drink more? There is but one answer
and that is coffee does hurt them and
they know it. When they drink it
once a day they compromise with
their enemy. There are people whom
one cup of coffee a day will put in
bed, if the habit be continued.

"Although warned by physicians to
let coffee alone I have always been
so fond of it that I continued to use
it," confesses an Ohio lady. "I com-
promised with myself and drank just
one cup every morning until about six
weeks ago.

"All the time I was drinking cof-
fee I had heart trouble that grew
steadily worse and finally I had such
alarming sensations in my head
(sometimes causing me to fall down)
that I at last took my doctor's advice
and quit coffee and began to use
Postum Coffee in its place.

"The results have been all that the
doctor hoped for I have not only lost
my craving for coffee and enjoy my
good Postum just as well, but my
heart trouble has ceased and I have
no more dizzy spells in my head. I
feel better in every way and consider
myself a very fortunate woman to
have found the truth about Postum."

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inking cof- that grew I had such my head fall down) or's advice an to use e. ll that the d only lost enjoy my l, but my nd I have y head. I d consider woman to t Postum." Co., Battle or a copy "The Road



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

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

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

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

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

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

OUR REFERENCES We have advertised in every paper and magazine of value since its very beginning and are well known to thousands of the readers of this paper who are now our customers. We can refer you to people right in your own town who have done business with us and who can tell you about our reliability. We also refer and you can write for full information to the First National Bank of Chicago, the second largest bank in the country, with a capital of nearly Eight Million Dollars; to the Metropolitan Trust and Savings Bank of Chicago, with a capital and surplus of over \$50,000; to any other bank or reputable business house in Chicago; to Dunn's or Bradstreet's Mercantile Agencies, whose reports concerning our institution you can secure through your own banker at home, to any railroad or express company to whom we are known as large shippers; to the publisher of this paper who will be glad to furnish you the fullest information concerning our business and the security of any investment you may make with us.

YOU ARE INVITED TO BECOME A PARTNER IN OUR GREAT BUSINESS

and share in its profits in the exact proportion of your contribution to the capital and the amount of goods you buy, and which are bought by all our other customers. WE HAVE DIVIDED THE CAPITAL INTO SHARES of \$10.00 each, so that you, even if you have but the meager means, can take advantage of this truly wonderful opportunity to— 1. Invest your money and draw dividends of no less than 7 per cent each and every year, with the possibility of earning as high as 40 per cent and more on every dollar invested. 2. Buy your goods at the lowest prices ever known and get an additional discount of 5 per cent on (practically all the net profit) on everything you buy. 3. Make money by co-operating with us and get a commission of 5 per cent on all the new business you help us get.

CO-OPERATION AND CO-OPERATIVE DEALING IS THE WATCHWORD OF THE AGE. It is the last and final step in abolishing the middleman and the middlemen's profits. The shareholders of a Co-operative Society form a trust—a buying trust—which eliminates all go-betweens; which by reason of its enormous business can buy or manufacture all its goods for less money than any other business house; which sells to its shareholders at actual cost and divides between the shareholders all the profit made on the goods sold to non-members all over the world. In our book which we send to all shareholders free of charge we mention the experience of the shareholders of Co-operative Societies. One shareholder took a \$5.00 share of the society and at the end of the year found his account credited with \$19.00.

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

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

YOU MUST ACT AT ONCE. DO IT TO-DAY. DON'T DELAY. To secure the wonderful advantages in buying and the exceptional opportunity of investing your money in a high-grade legitimate business house YOU MUST ACT AT ONCE. We are offering only one-half of our capital for subscription and when this is subscribed for, we must decline your application and return your money, as members and partners only are entitled to the SPECIAL 5 PER CENT DISCOUNT on our prices (which already are lower than those of any other house) quality considered. You will lose this advantage and as the by-laws of the state strictly forbid the issue of more shares than the capital stock calls for, you will be forever barred from becoming a shareholder and participation in the SPECIAL 5 PER CENT DISCOUNT and the immense profits of the business.

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Gentlemen—Please send your complete "Book of Information" and all literature pertaining to the profit sharing stock of your company to

Name..... Street..... P.O..... State.....

It is understood that above will be sent to me free of all charges and that I am under no obligations whatsoever to subscribe.

For Quick Action Fill in this Remittance Blank and send in plain letter with P. O. Order, Express Order, Check or by Registered Mail, if currency.

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I hereby subscribe for..... shares of the full paid non-assessable, 7 per cent preferred and fully participating stock of the Cash Buyers' Union, First National Co-Operative Society at \$10.00 per share. Enclosed find \$..... in payment of same. This stock is to be registered by you in my name and the stock certificates sent to me, and when so registered and sent to me you are authorized to turn over my money to the company. If my subscription is received too late, the money is to be returned to me.

Name..... Street..... P.O..... State.....



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

All remittances should be made by draft, postal money order or express money order, express or registered letters. Money forwarded in any other way is at the sender's risk. Make all money orders, drafts, etc., payable to L. BLAYLOCK, Dallas, Texas.

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

JOINT BOARD OF PUBLICATION MEET.

The Joint Board of Publication met last Thursday, the first of the month, in the lecture room of the First Methodist Church and held their annual session. There are now twelve members of the board, three from each of the four conferences, and every member was present at roll call, as follows: W. H. Hughes, I. W. Clark, O. S. Thomas, James Campbell, W. L. Nelms, O. F. Sensabaugh, J. T. Smith, J. B. Sears, J. B. Cochran, W. J. Joyce, W. H. H. Biggs and J. M. Alexander. Rev. I. W. Clark, the chairman, called the meeting to order and Bro. Joyce conducted the devotional services. Bro. Nelms was elected Secretary. Louis Blaylock, the Publisher, made a full statement as to the business of the Advocate; also, Rev. George Owens, the advertising agent. The writer then addressed the board upon the editorial work of the paper. The several departments of the Advocate were then discussed fully and its business and editorial management were heartily commended. The present incumbent was re-elected editor for another year with many expressions of commendation. We feel very kindly to the members of the board for their confidence and continued endorsement and co-operation. We have done our best to make the Advocate meet all the demands of a conference organ and to meet with the hearty approval of those whose prerogative and duty it is to exercise special supervision over the conduct and policy of the Advocate. At the close of the meeting the following paper was unanimously adopted:

Resolved by the Board of Publication of the Texas Christian Advocate now in session, 1. That we note with pleasure the continued excellence and high standing of the paper, ranking as it does both in its editorial and mechanical make-up with the best of the Advocate family.

2. That we especially endorse the Advocate's stand in the prohibition fight now being waged in so many places in Texas.

3. That we pledge Dr. Rankin in his brave fight against sin in high places our continued prayer and moral support, and to Louis Blaylock, the publisher and business manager, our continued and earnest co-operation in securing the Advocate enlarged circulation.

J. T. SMITH.
W. J. JOYCE.
W. L. NELMS.

DEATH OF MRS. BISHOP KEENER.

Mrs. Keener, the aged wife and life companion of our venerable Bishop Keener, fell on sleep Saturday evening, September 26. She was born in Easton, Md., December 15, 1821, making her nearly 84 years old. The family of Mrs. Keener moved to Georgia, and afterward to Alabama, and in that State she was married to Bishop Keener, who at that time was a young man, May 19, 1842. They had eight children born to them, two of whom died in infancy. The other six lived to be grown and five of them have passed away. Only one is now living, Rev. Samuel S. Keener, D. D., presiding elder of the Crowley District in Louisiana. The Bishop and his good wife celebrated their golden wedding in 1892, and now, after having lived together a trifle more than sixty years, death has inflicted upon them a temporary separation. Following an extensive notice of her death in the New Orleans Christian Advocate by the editor, the Bishop himself contributed the following poem:

TO WIFE.

How well do I recall that golden time,
When thy skilled hand sent quivering
Through my frame
Those "Evening Bells" in music's silvery
Chime;
That set my youthful heart and soul
Aflame,
With purest fire—I know not yet its
Name:
A warmth that Heaven sent us two to
bind,
And blend together in life's noblest
frame;
That at the end of years we then should
find
A stronger tie of love than springs from
human kind.
'Tis only by a lengthened stretch of time,
That strength or beauty grow to height
sublime;
Through many checkered lines of light
and shade,
Falling on mountain peak or bosky glade,
That God draws out the spirit he has
made,
And builds divinest life, through richest
grace,
Framing it new with deep foundation
laid,
For full eternities in endless race;
That still the soul should see the King's
all-beauteous face.

Full sixty years have sped their way,
'Mid many landscapes of Sabbath rest,
And many a sunburst of divinest ray
Guiding our hearts and lives to all that's
best;
Purging our faith by fire's golden test,
Until the thought of God should e'er
allay
All that might whisper to the soul's un-
rest;
With those we love so fair, so true, we'll
stay
Till angel's sent shall lead us far away,
Amid Seraphic strains, to other fields
and endless day.
Now, torches of glory, lead the bright
way;
The Seraphs are heard in the hills of
the Lord;
The chariots of fire are dashing the spray
Along the dark flood as they line out
the ford.
The thunder is crashing—the City is
heard;
The Redeemed, with their harps, are
chirring above;
The Anthems of God are pealing His
Word;
The Spirit is near: "Come this way, my
love—
The long winter is passed—hear the
voice of the Dove." J. C. K.

REV. W. D. BRADFIELD GOES TO ST. LOUIS.

At the recent session of the St. Louis Conference Rev. W. D. Bradfield, of Austin, was transferred from the West Texas Conference and station at Cook Avenue Church, St. Louis. While this gives to him a more conspicuous appointment in some respect, nevertheless we regret to have him leave Texas. He is a native of this State, educated at Southwestern University and at the Vanderbilt University, and he is one of the best equipped men of his age in our ministry. For four years he did an excellent work at old St. John's Church, Galveston, and just toward the close of his four-year term there the awful storm did its work. It was then that he was sent forth at large over the Church to solicit funds with which to rebuild the fortunes of our demoralized Methodism in that city. This brought him before the Church and gave our people at a distance an opportunity to know something of what manner of man he was and is. At the conference succeeding the storm he was placed at Tenth Street, Austin, which at that time was an exceedingly delicate station to fill. He went to it and managed it with such skill and discretion as to mark him as a man of extraordinary spirit and judgment. He has succeeded in putting that charge on a very strong

foundation and it is now one of the strongest appointments in our Texas Methodism. Of course we regret to see such a lovable and capable man as W. D. Bradfield leave the State. We need him and had a future for him. But Methodism is a unit. We have been enriched by contributions of strong men from other conferences, and we presume that it is nothing but right to contribute now and then to them. We commend him to the St. Louis Conference as one of the very best men whom we can give them. He is a scholar, a preacher and a pastor; and withal a sweet-spirited and brotherly man. The Cook Avenue people are to be congratulated. But we hope they have only borrowed him for a quadrennium and that at the close of his term they will return him to Texas, where he naturally belongs.

AN EXPLANATION.

Last week, as we note elsewhere, the Board of Publication met and re-elected the present editor of the Advocate. The vote stood eleven for the incumbent and one for Rev. I. W. Clark. After Rev. W. H. H. Biggs returned to his home in Llano he dropped us a letter from which we quote the following:

"Dear Brother—Yesterday when the vote for editor came up I understood Brother Clark to say, 'Prepare your ballots to vote for President' (President of the Board), and I wrote on my ballot I. W. Clark, and did not see my mistake until the ballot was read, and something stopped me from correcting my mistake and it passed out of my mind until Bro. Joyce and myself were moving out of the city on the train, the question came up as to that one vote, and as to who it was that cast it. I hasten to correct the error lest an injustice be done some member of the Board. My vote was intended for you for editor. I am sorry I made the mistake and that I did not correct it at the time."

CONSTANCE WRIGHT.

"Constance Wright, or the Heroine of Truth" is a paper covered booklet of ninety-eight pages written and published by a "superannuated member of the North Texas Conference" in reply to "Grace Truman." We would like to give the name of the author, but such is his modesty that he simply gives his little book to the public without disclosing his identity, and we have to let it pass at that. However, he has written a most readable production on a somewhat dry subject without even telling anybody the real subject treated. "Grace Truman" is a Baptist book, written by a Baptist in such way as to adroitly undermine the faith of our young people; and "Constance Wright" is a reply to it without even mentioning Miss "Truman." The book is written in the style of fiction and there is such a fascinating streak of genuine romance running through it from beginning to end as to charm the reader from the time he takes it up until he finishes it. Constance Wright is a young woman, born and brought up in a Virginia town, and she is a Methodist in the manor born. Her mountain home, with its environments, is described with artistic effect and around it is thrown a witchery of interest. Not far away there lives a handsome young fellow named James Goodman. He is well educated and a promising lawyer. But he is an inveterate Baptist. The families of the two young people are friends, and it is not long until Constance and James are greatly in love with each other. By and by they are engaged and soon after their nuptials are celebrated. Then the question of their separate Church membership begins to come up and the matter of Church doctrines and ordinances are discussed. Into the discussion others are drawn, and for a number of years the matter continues thus. But suffice it to say that in the end Constance comes out victorious and James gives up his narrow ideas and joins the Methodist Church with his wife and they are happy. During the progress of the discussion the whole ground of water baptism and Church polity is gone

over and the Methodist idea is made to stand out in pictures of light, and there is not a dry paragraph in the booklet from lid to lid. All our young people ought to have it. They will read it with a zest and it will give them information in this way that they need. It can be gotten at the Branch House.

BOOKS RECEIVED.

The following popular books just received are brought out by the McMillan Company:

"Round Anvil Rock," which is a thrilling romance by Mrs. Nancy Houston Banks. It is intensely interesting and highly moral in tone.

"Trapper Jim." This is a book full of the experiences of an old trapper, and the boys will read it from lid to lid without stopping. We have found it very delightful recreation.

"Physiology for Beginners," with an appendix on nature study. This book is for children in the schools, and it contains much that they need to know concerning the laws of health. It is written in simple style and easily understood.

"The Elements of Physiology for Schools." This is a companion of the preceding volume, only it is for more advanced pupils and its study naturally follows the other one.

"McTodd" is a book containing a romance of the sea, and the story is well told by a master in fiction.

A. C. Armstrong & Son send us the following recent books:

"Thirsting for the Springs," by J. H. Jowett, of Birmingham, England. This is a series of sermons on leading texts. They are original and crisp.

"Harmony of the Gospels in the Revised Version," by the late John A. Broadus, D. D. Anything from the pen of this noted and gifted man is worthy a place in every Christian library. The ministry especially will find this volume valuable.

The following books are published by our House at Nashville, and they are in the stock of the Branch House in this city:

"Doctrines and Polity of the Methodist Episcopal Church, South." First part by Rev. W. F. Tillett, D. D., Dean of the theological faculty of Vanderbilt University. Second part by Rev. James Atkins, D. D., Sunday-school editor. The doctrinal feature of the book is by Dr. Tillett and the Polity of the Church is by Dr. Atkins. The book is a small, convenient volume written and prepared especially for young people. It is a fine contribution to the Methodist literature.

"A Short History of Methodism," by Dr. John W. Boswell, now editor of the New Orleans Advocate. It is a carefully prepared booklet for the use of the young people of the Church. While very concise, it nevertheless contains the facts of Methodist history, and they are arranged in such way as to make them interesting.

"The Bible and Its Books," by Prof. H. H. Hamill, D. D., Superintendent of Training Work in connection with the Sunday-school Department. This is a small volume, compactly arranged and accurately written and well adapted to Sunday-school uses. For teachers who are busy and pupils who want substance, this is a very helpful book in the study of the Bible.

TEXAS PERSONALS.

Our old friend, Dr. McGee, of Amarillo, made us a very agreeable visit last week.

Captain B. E. McCulloch, of Austin, brightened this office with his presence the past week.

Bro. A. A. Wagon, of Jacksonville, called pleasantly last week. He brings good reports from his section.

Bro. R. F. Davis, Superintendent of Public Schools in Nacogdoches, made us a pleasant call the other day.

Rev. W. A. Pritchett and Bro. W. P. Potts, of Argyle, dropped in to see us while in the city the other day.

Rev. J. H. Hunter, of Wylie, took in the city one day last week and also took in the Advocate very pleasantly.

Bro. W. L. Manning, of Bellview, and his three children, Vivian, Melven and Otho, made us a very pleasant visit last week.

Rev. Dr. Keach, formerly editor of the Presbyterian Record, called pleasantly to see us recently. He is a most brotherly man.

Rev. G. S. Wyatt, until this year a leading member of the Northwest Texas Conference, is now doing very fine evangelistic work. The reports in the

Advocate of late tell of large results from meetings conducted by him. He is a strong preacher and a successful revivalist.

Bro. N. P. Doak, of Clarksville, called on the Advocate the past week. He speaks in high terms of his preacher, Rev. L. S. Barton.

Miss Yarbrough and her brother did not forget us while in the city recently. They are children of our Bro. Yarbrough, of Ennis.

Rev. E. W. Alderson, of the Sulphur Springs District, made us a profitable visit the past week. He is on the conference home-run now.

Rev. J. W. Tineher, of Aubrey, was in the city last week and made us a pleasant call. He looks well and is encouraged with his work.

We have just heard of the death of the fourteen months' old baby of Rev. and Mrs. F. L. McGehee, of Tilton. We extend them sympathy in their sad bereavement.

We regret to learn of the illness of Rev. J. B. Bennett, the venerable local preacher in West Dallas. He has been sick for several weeks, but we are glad to hear he is recovering.

Bro. B. R. Pounds and wife, of Shelby County, were visitors to the Advocate office the past week. They have been subscribers to the Advocate for 35 years and appreciate the paper.

Rev. C. R. Gray, of Vernon, went to Terrell last week to see the home folks, and on his return paid his respects to the Advocate force. He is very hopeful of his work this year.

Rev. G. R. Hughes, of Canton, recently had a great meeting in which thirty-five people were taken into the Church. Rev. Charles Hughes assisted. The former made us a pleasant visit this week.

We regret to learn of the death of Dr. Jno. Todd, formerly of Richmond, which occurred at the home of Rev. Jno. E. Green, the 4th of this month. He was a useful man and a good local preacher.

We were delighted last week to have a call from an old friend, W. S. Tipton, of Cleveland, Tenn. We have known him for thirty-five years, but had not seen him for nearly a quarter of a century. He is editor and proprietor of the Cleveland Herald. Mr. Tipton and his wife and daughter are visiting friends in the city. It goes without saying that his visit was greatly enjoyed.

CHURCH NEWS NOTES.

Dr. Babcock, one of the popular presiding elders of Arkansas, died last Sunday.

The great Missionary Conference of the M. E. Church meets at Philadelphia Oct. 11-13.

Our new Publishing House in Shanghai, China, is now completed and furnished and at work.

Bishop Hoss is now holding the session of the Holston Conference at Morristown. He is at home in Holston.

Methodism holds the first place among the Protestant Churches in Canada, and constitutes about one-fifth of the population.

At Rome, where thirty years ago no Protestant was allowed to preach, today there are six evangelical denominations at work.

Bishop Joyce is reported to have said: "I sometimes wish that a chair of common sense might be established in our theological seminaries."

Temple College, Philadelphia, has conferred the degree of doctor of divinity on Rev. F. B. Myer, of England, but Mr. Myer declines to accept the title.

The Little Rock District has just closed a successful bi-centenary service. The program contained names of distinction, such as Dr. Goucher, Dr. James Atkins, Dr. W. C. Lovett and others.

The Committee on Course of Study for the Summer Institute at the Vanderbilt next year met at the Publishing House recently and agreed on the following books: "The Doctrine of Immortality," by Salmond; "The Life of Christ," by Burton and Matthews; "The History of American Christian-

ity." by Bacon, and "The Labor Movement in America," by Ely. The outline will be published in the Bulletin of the Correspondence School and a copy mailed to each student.

Dr. C. H. Briggs, who was transferred one year ago from the South-west Missouri Conference and placed on the St. Louis District, has returned to his old conference and is stationed at Marshall.

Rev. H. R. Caldwell, of Foochow, China, in a letter to the Christian Advocate says: "The cost of offering Christianity to the people of China does not compare with what it really costs them to accept and retain it. Until ancestral worship—that great dragon of China—ceases to be uppermost in the mind of the people, the progress of Christianity will be slow."

EPISCOPAL RESIDENCE.

To the Pastors of Texas Methodism: The episcopal residence for Texas was purchased a month or so ago, to be paid for this fall. We had not a dollar in hand with which to pay, but had confidence in you as collectors; hence we purchased the property, executed our notes as trustees for same, and expect each pastor to collect and have at conference 5 per cent of his assessed salary, that being the amount your trustees, with powers delegated by you, voted to assess each charge. If you will give this matter your earnest attention we will be able to meet the outstanding notes promptly when due and have our episcopal residence clear of debt when Bishop Hoas moves into same about Jan. 1. See to it that your charge has the amount asked for in full. Don't fail us, brethren.

B. M. BURGHER, Sec'y Trustees Episcopal Residence.

REGAINING HIS VOICE.

As many will remember, I lost my voice about three years ago while serving the Glen Cove charge in the Brownwood District. About two years ago the good people of Glen Cove charge made up money and defrayed my expenses to Austin to consult with an eminent specialist of Austin in regard to my throat troubles. On examination the doctor found a growth formed on the right vocal cord and between the cords. After one month's treatment I was much improved, but could not stay longer. I returned to Glen Cove and then moved to our little home in Mills County. For about one year and a half I had a little voice and kept in hope that perfect rest from the ministry might restore my voice, but six months ago I lost what voice I had and grew worse. On July 21 I left my home for Austin. On examination the doctor found the growth much larger than when I was here two years ago. He commenced close treatment at once. After one month the growth was much smaller, but the doctor thought best to operate, which was delicate and difficult, but he has made a grand success. He completed the operation Oct. 1, extracting from my throat the ugly growth. He is now giving close treatment to heal the throat. My voice is improving every day. I don't know how long I will have to remain here. I think when the doctor is through with me I will have my voice again. I am much rejoiced over the thought. For about three years I have had to sit in silence; could not take any part in public worship. I have a sweet hope now that some day not far off I can preach the gospel again that I have loved to preach so well and sing the sweet songs that have so often driven the clouds away and set my soul on fire for God and his cause.

G. W. TEMPLIN, Austin, Texas.

Bro. O. C. Swinney sends this testimony: "I notice that my live, energetic people are almost invariably subscribers to the Advocate."

LETTER OF THANKS.

Please say in the Advocate that I am very grateful for all words and letters of sympathy given me after the death of my loved companion. Tell everybody to pray for me in this the darkest hour of my life. J. L. WHITE, Ranger, Texas.

WEST TEXAS CONFERENCE.

To the Brethren of the West Texas Conference: Rev. D. K. Porter, of Twenty-fourth Street Church, will have charge of the correspondence concerning the entertainment of the conference Nov. 4. Address him. Our people anticipate delightful fellowship with the brethren. W. D. BRADFIELD, Austin, Texas.

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.

Gleanings from the Exchanges

BE SURE OF HIS DOCTRINES.

Presbyterian: Be assured of the soundness of doctrine taught by an evangelist before inviting him into your pulpit is good advice that may well be heeded by pastors and congregations and will be welcomed by all orthodox evangelists. We have just learned of the sad condition of a church which rejoiced in a great ingathering last year, following the labors of an evangelist. But this evangelist is said to have impregnated the converts with false doctrine, so that the church is in trouble, while pastor and officers are disheartened and discouraged. The evangelist was one of the peripatetic kind, whether with or without references, we are not

sake alone, but for the sake of others?" I said, "Did you ever in the days when your boys were wee boys play with them, ever race, ever play marbles?" He said, "No, oh no." "Well," I said, "that is why you have lost them."

"MORBUS SABBATICUS."

Selected: "Morbus Sabbaticus," or Sunday sickness, a disease peculiar to church-members. The attack comes on suddenly every Sunday; no symptoms are felt on Saturday night; the patient sleeps well, and wakes feeling well; eats a hearty breakfast, but about Church time the attack comes on, and continues till services are over for the morning. Then the patient feels easy, and eats a hearty dinner. In the afternoon he feels much better, and is able to take a walk, talk about politics



WAXAHACHIE DISTRICT PARSONAGE.

This is one of the finest and most handsomely furnished parsonages in Southern Methodism. It was built by a family of wealth and refined culture, finished and furnished richly and magnificently. There are grates in each living room—five of them—each with a rich art tile hearth and setting, with colors to match the interior decorations and finish of the room. The mantels are heavy, carved and polished hardwood, with French plate mirrors, the carpets are imported velvet and Axminster. It has nine rooms and twelve-foot halls east and west; large closets in each room and all the latest and best conveniences—sewer connection, baths, closets, hot and cold water, twenty electric lights, and faces south on the street car line. It was bought for about one-third of its value and the beautiful "Prophet's Chamber" will be specially furnished at a cost of \$100.00 or over by the Hillsboro Epworth League. Bro. O. F. Sensabaugh and his family are happy in being the first to occupy this magnificent house.

informed, but the result is sad enough to warrant the exercise of especial care on the part of Church officers in making their selection of a religious instructor.

RADIUM TREATMENT FOR THE BLIND.

Zion's Herald: As the result of experiments made last week in New York, employing a combination of radium and X-rays, a girl of eleven years, who has been totally blind since she was three years of age, has, it is claimed, been enabled to see dimly, sufficiently to distinguish moving objects and to discern ordinary electric lights at night. The treatment consisted in placing seven tubes of radium in small boxes against the forehead, base of the brain, and temples of the child, after which the X-ray and the radium were tried in conjunction. The experiment will not be repeated if the child continues to improve. The radium used in the experiment was of 1000, 3000 and 7000 radio activity. The treatment may not prove to be a cure for blindness, and the raising of great hopes in the minds of the blind that a remedy for their affliction has been found, is deprecated.

HOW ONE FATHER LOST HIS SON.

An Exchange: A man once said to me in one of our cities in England, "How is it, Mr. Morgan, that I have lost my boys?" I said, "I don't see as you have lost them. I saw them all at the table this evening." The youngest was seventeen and the eldest five and twenty, and there were four of them, but he said, "I have lost every one of them." I said, "I don't quite understand you." He said, "I'll tell you what I mean. They sit at my table, and obey my law, have given me not a single hour of trouble, because of any outbreak in morality or anything that is calculated to shock the sense of the neighborhood, but I have lost every one of them, that is to say, there is not a single one of my boys that ever comes to me and makes me his confidant. They talk to their private friends, and respect me, but never come and tell me their secrets." I looked at him, and said, "Well, I am not the man that ought to speak to you. Will you let me ask you a question, not for your

and read the Sunday papers; he eats a hearty supper, but about church time he has another attack, and stays at home. He retires early, sleeps well, and wakes up Monday morning refreshed and able to go to work, and does not have any symptoms of the disease until the following Sunday. The peculiar features are as follows:

- 1. It always attacks members of the Church.
2. It never makes its appearance except on the Sabbath.
3. The symptoms vary, but it never interferes with the sleep or the appetite.
4. It never lasts more than twenty-four hours.
5. It generally attacks the head of the family.
6. No physician is ever called.
7. It always proves fatal in the end—to the soul!
8. No remedy for it is known except prayer.
9. Religion is the only antidote.
10. It is becoming fearfully prevalent, and is sweeping thousands every year prematurely to destruction.

FROM MRS. EMILY H. TOWNSON TO DR. W. R. LAMBUTH.

Kwansei Gakuin, Kobe, Japan, July 9. Dear Dr. Lambuth: For some time it has been on my heart to write you in regard to "Grandma Yoshioka's" beautiful faith concerning our much-needed chapel here at the Kwansei Gakuin, the school of which her son is the highly esteemed and able President. Grandma Yoshioka was baptized by your sainted father fifteen years ago. She is now 69 years of age and is fast ripening for heaven; the time of her departure cannot be far distant. Although her health is failing and she is quite feeble, her faith and hope are strong. You will remember she was a very intense Buddhist. She is now one of the brightest, happiest Christians I ever saw, and her life seems just about as pure, sweet, and peaceful as a human life can become. She is a truly elegant Japanese lady, and added to this are the charms of an earnest Christian life, which make her indeed a rare jewel. She is very devotional, and literally seems to spend her time in worship, reading her Bible, singing and praying all the day long. I often think how much like Anna the prophetess she is, who "served God

with fasting and prayers night and day." This dear old saint of God is my next door neighbor, so I see her very often, and we frequently talk together about the things of God. She never fails in these conversations to speak about how she is pleading with God for our much-needed chapel. She is giving the Lord no rest day or night, and is urging others to pray with her for it. She says: "It will surely be built; God will give it to us." As you know, it is the Kwansei Gakuin's sorest need, and has long been a much-felt one.

We have been using for fifteen years four dormitory rooms thrown into one, which are dark, shakily and ill ventilated. At our commencement last March I felt like going off and having a good cry, when plans for having the exercises out of doors because the rooms were too small were thwarted by rain. We were compelled at the last moment to crowd into our circumscribed quarters. Many were not able to come in because of lack of accommodation. Our school is patronized by the best people, and it is truly mortifying to have these repeated experiences when large gatherings are had here.

But to return to Sister Yoshioka. I must tell you of an answer to prayer that she had. A good road from the city to the school had long been needed. You will remember the little, narrow, rough paths we used to have out this way, for you traveled them often enough when you lived in the house we now occupy. Now we have a broad road twenty-five feet wide right to our gate. The "City Fathers" went out of their way to place it right at the very best point for us, and to think of it! It didn't cost us a cent. That Sister Yoshioka's prayers had much to do with it we have no doubt, for she had been persistently telling the Lord of this need of ours for years. Having had this clear answer to prayer, she has since then been constantly praying that the funds for the new chapel may soon be sent us.

This dear old saint cannot live long, for she is rapidly failing. She says that when the chapel is built she will be satisfied to go hence, and will be ready to say, with that other old saint of God, "Lord, now lettest thou thy servant depart in peace." Her earnest desire is that she will live long enough to be carried from within the new chapel walls to her last resting place. How it would grieve us all if she would die before the money is sent for this purpose by the dear friends in the home land! We believe that it will come; but oh, please hurry it up. EMILY H. TOWSON.

DEDICATION SERVICE.

This is to say that Bethel Church will be dedicated by Rev. D. P. Cullen, October 18, 1903, and all former pastors of the Arleston Circuit are cordially invited to be present and take part in the service.

W. W. GRAHAM, Arleston, Texas.

Many a reform has failed because it put all its steam into resolutions and saved none for the rascals.

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W. P. Keeton, Woodstock, Ala., took Hood's Sarsaparilla to make his blood pure. He writes that he had not felt well but tired for some time. Before he had finished the first bottle of this medicine he felt better and when he had taken the second was like another man—free from that tired feeling and able to do his work.

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The Sunday-School Department

Fourth Quarter Lesson 3, Oct. 18.

DAVID'S CONFESSION.

Psalm 51:1-7.

Golden Text: "Create in me a clean heart, O God." (Ps. 51:10.)

Topical Outline: I. The Prayer of a Sin-Stricken Conscience. (Verses 1-7.)

Time: If, as the Church has almost uniformly held, this prayer was written by David, the date of its composition is about B. C. 1035.

Place: The city of Jerusalem.

In the Sunday-School Magazine, Dr. Paul Whitehead says:

The terrible fall and sin of David recorded in II Samuel 11, is a subject of unspeakable grief and humiliation to every good man, especially to every lover of the Bible and believer in the religion it reveals.

To those who read it in our generation it is loathsome and painful beyond description. Some are tempted to discredit all David's pretensions to being a true servant of God at any time; to refuse to accept his repentance; to question the justice and faithfulness of God in granting him pardon; and to reject the Bible view and doctrine of religion of which David is to be allowed, in any degree, to rank as a representative.

Doubtless this proceeds from applying to David, in full force and with unwavering application, the standards of individual and social righteousness which are rightly exacted in our day. While maintaining that there can be no guiltless departure from a perfect standard; that David's sin, as said at the close of chapter XI. (II Sam.), "displeased the Lord," forfeited his favor and provoked his wrath, we must maintain also that the aggravations of David's sin are not what they would be in a man of our time; that the temptation was more violent and overwhelming than can be conceived of by people of our time; and that, had and sorrowful as it all is, there is no sound reason for refusing "the grant of repentance" to this royal sinner any more than to the humblest transgressor of his generation.

The lesson deals with David's confession, left on record in the fifty-first Psalm, written after the visit of Nathan, sent by the Lord to convince the culprit of his guilt and lead him to a genuine repentance.

The outpouring of David's sin-burdened soul, in this Psalm, contains the elements, all of them, of a true "godly sorrow," which "worketh repentance to salvation not to be repented of." (II Cor. 7:10.)

I. Full acknowledgment of sin, without apology or evasion. He says that his "sin is ever before" him; the dreadful picture rises unceasingly before his guilty soul. He includes "bloodguiltiness" in the inventory. He had slain Uriah the Hittite with the sword of the children of Ammon, and he does not deny it.

2. He traces it up to its source in a fallen nature, and acknowledges his inherited tendencies, on which he has neglected to set watch. He is no "fallen angel," but a wretch.

"Sprung from the man whose guilty fall Corrupts his race and taints us all."

3. He appeals to God's mercy, "the multitude of his tender mercies," as his only hope. Unless that shall "blot out" transgression, there is no hope. Something else than the sinner's own deservings must help his cause. He is justly condemned, and for all help in himself or his fellows, irrevocably lost. "Mercy, free, boundless mercy," must be appealed to. In God alone such an attribute can be found. If he can find his way to turn loose his "tender mercies" upon the evil doer,

WHEN YOU ARE ALL BOUND UP, and are suffering from indigestion, lack of appetite, foul breath, headache, dyspepsia, catarrh of the stomach, kidney and liver complaints you need a tonic laxative, something that will move the bowels quickly, easily and without leaving hurtful effects behind. Never use a purgative or cathartic. They weaken the bowels and system and make the disease worse. Use instead Vernal Saw Palmetto Berry Wine. It tones, builds up, gives new strength and vigor, not a'ne to the bowels but to the whole being. Only one small dose a day will cure any case, from the lightest to the worst. That means cure, not simply relief only. Most obstinate cases yield gently and easily and the cure is permanent. Vernal Saw Palmetto Berry Wine is not a patent medicine. A list of ingredients is in every package with explanation of their action. Write us for a free sample bottle. Vernal Remedy Co., 49 Seneca Building, Buffalo, N. Y. All leading druggists sell it.

they can wash away all guilt and uncleanliness.

4. He goes deeper than a desire for forgiveness. He prays for a "clean heart" and a "right spirit." He deprecates the terrible curse of having the Holy Spirit of God, the Author of all good desires and affections, taken away. He hates his sin now and wishes to abhor it forever. But he cannot, unless God shall wash him thoroughly and create in him a clean heart, "Full of love divine."

5. He promises to point other poor sinners to the "way" of mercy and life. He will teach them by his own example. Surely the mercy that reaches him will pass by none. By his case God will show forth all long-suffering for a pattern to them who should hereafter need it.

We know not how many otherwise despairing sinners and backsliders have been raised up by the example of pardoning mercy shown to David; but they have, without doubt, been many. God would not have any wretched sinner perish, else he would certainly have cast away David. He needed nothing to complete the measure of his ill desert. He gave, among other things, "great occasion to the enemies of the Lord to blaspheme" (II Sam. 12:14); he sinned against much light and many mercies; but God was willing to "put away" his sin, and he is ready to put away the guilt and abomination of our sins, no matter who he may be that with "a true heart" turns from his evil way. "The sacrifices of God are a broken spirit; a broken and a contrite heart, O God, thou wilt not despise."

"Look up," then, guilty and ruined man, whoever thou art.

"Thy broken heart prepare, And God shall set the captive free."

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.
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EPWORTH LEAGUE INSTITUTE.

By Rev. H. Walter Featherston, D. D.

"Let Epworth Leagues be organized in all our congregations, for the promotion of piety and loyalty to our Church among the young people." (Discipline, par. 219.)

That this "promotion of piety and loyalty to our Church among the young people" may become more effective, the General Conference has directed the Epworth League Board of the Church to provide for the study by our Leaguers of Church history, polity, doctrines and biography. Obeying this direction, the Epworth League Board has ordered the preparation and issuance of a series of booklets on these and related subjects, which is called "The Institute Series."

To secure the systematic study of these booklets, this department of the Era has been established and named "The Epworth League Institute." We ask the co-operation of pastors and presiding elders and Epworth League Presidents and Third Vice-Presidents throughout the Church. Brethren and sisters, help us to help your young people.

WHAT IS REQUIRED.

1. Let the Third Vice-President, or some under his appointment, secure the names of all the members of his Chapter who are willing to study the Institute Series, and report the names at once to the undersigned. If but one student can be secured, let the work go on.

2. Let the booklets be bought and studied in their order, one month being allowed for each booklet. Five minutes per day given to the study will be sufficient to master any one of the booklets in one month. The study may begin at any time.

3. When a booklet has been completed, let the Third Vice-President, or his substitute, have each student to fill out and return to him an examination blank, which will be sent. This, when thus filled, must be returned to the undersigned. Every student mastering the series of twelve booklets will be awarded a handsome diploma.

Meetings of the Chapter Institute may or may not be held—suit the convenience of those concerned. Meetings might be made very interesting and instructive, but are not at all necessary.

THE BOOKLETS OF THE SERIES, so far as they have been gotten ready,

are as follows (each five cents, fifty cents per dozen):

1. "From the Apostles to Wesley"—Church History Primer No. 1.

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3. "Brief Studies in Methodist Doctrines," by W. A. Betts.

4. "Brief Studies in Methodist Biography," by Rev. W. A. Betts. (In press.)

Others might be added from time to time as they are issued. The complete series will consist of twelve booklets, concise, clearly written, and presenting in a condensed, systematic form the great matters of which they treat. These booklets are to be ordered from Smith & Lamar, Nashville, Tenn., or Dallas, Texas.

Now, let everybody help! Let us preaching seemed to us a necessity, on the plan, of your purpose to co-operate, and of your success.

Address all communications relating to the "Institute" to H. Walter Featherston, Hattiesburg, Miss.

MONTANA CONFERENCE.

Before leaving Texas I was asked by several to write for the Advocate occasionally and thereby let Texas friends know something of the Northwest and of our work as it appears to me. I have waited a year that my conclusions might be correct. Will say that at the request of Bro. G. C. Rector, P. E. of the Helena District, I transferred to this conference a year ago last month. I came knowing little of the country or our Church work here. I simply took my appointment for one year, not knowing whether I would remain here longer or return to Texas. We left Chappell Hill, Texas, Monday, Sept. 15, and arrived in Butte, Mont., Saturday, Sept. 20; had scarcely left our car in this time.

Of the State: It is correctly called the treasure State, as great quantities of minerals are constantly being taken from their numerous mines. Where smoke from the smelters has not killed vegetation the scenery is indeed beautiful. The climate is delightful. It gets very cold in the winter, but the atmosphere is so dry in this high altitude that one does not feel the cold. Last winter I would frequently be out for hours when the thermometer registered below zero, and felt the cold far less than I did in Texas. We have had no hot summer; some snow has fallen every month; have very little rain. I regard this as a very healthy State. With the exception of the fatal sickness of our oldest daughter we have enjoyed splendid health and her sickness could not be attributed to the climate. We are strictly cosmopolitan. Representatives of all the States in the Union and it seems of every country on the globe are to be found here. Missouri leads among the States of the Union, while England has furnished many industrious and thrifty citizens.

Mining is the chief industry, but farming and stock raising is very profitable. Wages are high. Unskilled day laborers receive \$3 per day for eight hours work. But all classes of laborers are so organized that one can not get employment unless he belongs to a union.

It costs more to live here than in the South; not a great deal.

Educational facilities are very fine. The State appropriation is three largest per capita in the union; this, supplemented by a county and city tax, gives sufficient funds to build and equip the very best of school houses and run the schools ten months in the year, the scholastic age being from six to twenty-one years. Almost every town has a fine free circulating library.

The Catholic Church largely predominates in the State. All Protestant Churches are represented here. Most of them own good buildings in every town and are making some progress. Of our own Church I will say we were among the first on the ground and started off well, but we have not kept pace with the growth of the country or of other Churches. We have not been able to command good men and have lost several good appointments for want of good men to fill them. For this cause we lost some charges last year and I fear will lose others this year. At present we have two districts—the Helena, with thirteen pastoral charges, and the Bitter Root, with three—but three of these charges

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are yet to be supplied, and if we fail to do so, in all probability they will be absorbed by the M. E. or Congregational Church.

Last year I served Butte Station, a city of 60,000 population—the largest mining camp in the world. I found a beautiful church erected four years ago at a cost of \$20,000, with a debt of something over \$8,000 against it. Our membership small and discouraged, many believing that the debt could never be paid. I gave as hard year's work as I have ever done to this Church and as the result reduced the debt about \$2,500 and provided for the full amount. We now expect to get the debt paid this year. Some twenty-five conversions and about forty accessions to the Church. Bishop Morrison came to us about ten days before the meeting of our conference so as to study the situation. Early in the session he decided to appoint me presiding elder of the Helena District. I was taken into the cabinet and asked to recommend a man for Butte. Having worked shoulder to shoulder with Bro. John W. Bergin, of Roschod, in several meetings, and knowing his worth and ability to carry out all plans for the payment of the debt, I suggested his name and in answer to a strong appeal from Bishop Morrison, Bro. Rector and myself, he consented to come and was at his post in less than two weeks after his appointment was made. He has a hard year's work before him, but he has started off well and will succeed. We have moved to the district parsonage and are about straightened out and I am just ready to throw myself into my new work for all that I am worth. I have remarked before we need some more men. I want one man with some experience for a new unorganized but very important work. One single man for a mission field. I will be glad to hear from any one willing to "come over and help us." Write to me at Deer Lodge, Mont. J. R. MURRAY.

The Royal Month and the Royal Disease.

Sudden changes of weather are especially trying and probably to none more so than to the scrofulous and consumptive. The progress of scrofula during a normal October is commonly great. We never think of scrofula—its bunches, cutaneous eruption, and wasting of the bodily substance—without thinking of the great good many sufferers from it have derived from Hood's Sarsaparilla, a somewhat radical and permanent cure of this one disease are enough to make it the most famous medicine in the world. There is probably not a city or town where Hood's Sarsaparilla has not proved its merit in more homes than one, in arresting and completely eradicating scrofula, which is almost as serious and as much to be feared as its near relative—consumption.

It is a good deal easier to curse another man's sin than to cure our own.

All mothers of daughters should write to Mrs. M. Summers, Notre Dame, Ind., for a free copy of her "Advice to Mothers." Sent in this paper.

Educational

North Texas Female College and Conservatory of Music.

SCHOOL OF ART

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

This circular will, therefore, give notice that we have placed Miss Eva Fowler, formerly of Sherman, 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 Mielckwitz 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.

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WOMAN'S DEPARTMENT.

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

AN ECHO FROM THE MOUNTAINS.

The autumn days have come, and this mountain land in Western North Carolina is growing more beautiful each day in the varied autumn tints—pale yellow, bright orange, and the shades of red—showing in the foliage of the dense forests which clothe these mountains from top to base.

We (my husband and I) left Dallas the last week in August for a visit to this my husband's native county, and have spent the greater part of the time at the "old home," nine miles out of town, where his venerable father is still living at the age of 91 years, and where he has lived for over 65 years.

The associations of this visit to the dear old home, now occupied by the youngest brother and his family, have been sweet indeed, and a feeling of gratitude wells up in our hearts for the kind providence which has thus permitted us, after an absence of nearly three years, to again enjoy this association.

This country, like many other portions of our land, is at this time showing marked evidence of prosperity, new houses being built on every hand in this town, which is the county seat of Haywood County, and new manufacturing enterprises being opened, and mining interests in the various mineral products being developed in the country.

One of the greatest sources of revenue, however, to this section of the "Old North State" is the influx of summer tourists—"summer visitors," as they are usually called—who come to this favored mountain land to enjoy the cool, bracing mountain air, and thus escape the heat of summer in the lower sections of the country. We meet visitors here from almost all the Southern States, and it is said that this season has been unprecedented in the number coming and going from the opening of the season in June.

We have met a number of ministerial brethren here, from time to time, who come to spend their summer vacation, and we have heard some instructive and edifying sermons from these visitors. Our Church here is doing good work under the leadership of the pastor, Bro. Abernathy, who is an able preacher and a faithful pastor.

Christianity in the "regions beyond." I am expecting to remain here until the latter part of the present month (my husband having already returned at the call of business obligations), to be present at an interesting occasion, the marriage of a favorite niece here, dated for the 22d of the month. A marriage of a friend or relative is always an occasion of interest, and when the bride, as in this case, is a specially beloved member of our family connection, and the groom a specially dear friend among the young men of our own First Church in Dallas, my interest is rendered doubly great.

In anticipation of such an event we can but reflect upon the fact that marriage is the most sacred and important event which comes to one in this mortal life, and that upon its results depend the future weal or woe of the contracting parties for life, and should not, therefore, be entered into lightly. We can not refrain the hope that the time will come ere long when the institution of marriage will be held truly sacred by all, and that those who enter into the bonds of matrimony will in each case do so in the fear of the Lord.

MRS. FLORENCE E. HOWELL, Waynesville, N. C.

NOTICE.

The Woman's Home Mission Society of the North Texas Conference will hold its annual meeting in Sulphur Springs Oct. 19-23, 1903. The railroads have authorized a rate of one and one-third fares on the certificate plan. Let every auxiliary be represented. We shall gladly welcome every pastor. We hope to have Bishop Duncan with us during the meeting.

MRS. L. P. SMITH, Cor. Sec. Conf. So. Dodd City, Texas.

The foregoing notice is delayed in publication because of having been forwarded to present address of the editor of this department, Waynesville, N. C. We regret the delay, but hope the appearance of the notice in this week's issue will accomplish the desired result. Due notice of the absence of the editor of this department was given at the time of her departure several weeks since, with request that all articles for this department be addressed to office of Advocate during her absence. This arrangement will continue until her return the latter part of present month.

DISTRICT MEETING.

The W. H. M. S. and the W. F. M. S. of the Waxahachie District will unite in a district meeting to be held at Hillsboro Oct 14 and 15. Entertainment will be provided for all delegates and visitors. Those who expect to attend will please send names to Mrs. E. H. Edens, District Secretary W. H. M. S., or to Mrs. W. D. Butler, District Secretary W. F. M. S., Hillsboro, Texas.

TREASURER'S REPORT.

Table with financial data for the Woman's Home Mission Society Texas Conference, including items like Dues, Baby Roll, Scholarship, and various fund balances.

AN INTERESTING MEETING Of the Woman's Home Mission Society—Workers' Conference.

The women of the Women's Home Mission Society held an interesting and unique meeting July 8th. The occasion was the regular business meeting of the society, but the meeting was somewhat of an innovation. There were twenty members and four visitors present. Mrs. Edens, the President, opened the business meeting with devotional exercises.

She stated that at the meeting of the General Board, and at the annual meetings, this method had proved very successful in developing interchange of ideas and best methods of work. She suggested that our auxiliary ought also to derive benefit from the exchange of ideas and suggestions by individual members.

The first question, "What is Home Mission Work, and Does it Pay?" was answered by Mrs. Edens. She said the Woman's Home Mission Society was born of the need of the times. In the society is a field of work opened to every woman in the Southern Methodist Church. This work can not be done by proxy. The reward comes to those who do the work.

The next question, "Have we an Individual Responsibility in this Work?" was answered by Mrs. Ellis in a very thoughtful paper. Her idea was that our work must be thrust upon the individual conscience. That each member has a special work that can be delegated to no one else.

The next question, "What per cent of our women are in the society, and can you suggest a remedy for this state of things?" was answered by Mrs. Butler. She had found that our society has 24 per cent of our entire lady membership. As to the remedy, she offered several suggestions.

Mrs. Spooner answered the next question, "Is the Literature Helpful?" She said there was not much interest where women were not informed, and our numbers would be increased if our women would read the literature. As agent of "Our Homes," she stressed the value of the paper and stated that she thought it necessary to an intelligent understanding of the work.

The next question was "Shall Parliamentary Rules be Used in our Societies?" This discussion was led by Mrs. Duncan, who thought that the day for conducting Home Mission work in a haphazard manner had passed. Such methods are not necessary to spirituality.

The next question, "Are We Doing Our Best to Advance the Cause of Christ Through the Home Mission Society?" was answered by Mrs. Vickers; by saying she thought we could not say we were doing our best, that more thorough consecration was necessary. We must keep close to the Master if we would learn His will, and we should not be satisfied to do less than give our best to His service.

many of our women in this auxiliary had been strengthened in their Christian life and work by their work in the society.

The last question asked, "How can I be Helpful?" was answered by Mrs. W. R. Lang. She said each member could be of help by always being ready and willing to do her part; by attendance at all meetings, and by consecration and prayer.

Three new members were added, one of whom was Mr. A. J. Thompson, whose many expressions of interest in the work of the society has easily won for him recognition as an honorary member.

The conference then closed with prayer by the pastor and thus ended one of the most helpful meetings in the history of the society.

MRS. JEROME DUNCAN, Recording Secretary. TO THE W. H. M. AUXILIARIES OF WEST TEXAS CONFERENCE.

Oct. 30, the time for holding our Annual Conference, is rapidly drawing near. In order to secure best results I must emphasize two things:

- 1. I wish to meet all of the conference officers in San Marcos at the Methodist Church, 8 p. m., Oct. 29. 2. It is of great importance that every auxiliary be represented and that the delegates get in promptly to be enrolled at the opening session.

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Those to whom special parts on the program have been assigned bear in mind we want a fruit-bearing conference. The day of long papers has passed. Come with your points well taken, thoroughly developed and back them by enthusiastic conviction and deep consecration.

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Advertisement for Smith & Lamar, Dallas, Tex. featuring a 'New Catalogue For 1903-04' sent free upon request. Includes details about the catalogue's contents and how to order.

Advertisement for Miles and Minutes, The I. & G. N. IS, featuring travel routes and times between St. Louis and various cities like Houston, Galveston, and San Antonio.

Vertical text on the far right edge of the page, partially cut off, containing various words and phrases.

COLPORTAGE WORK.

In paragraph 412 of the Discipline, we read an order like this: "Let the Agents of our Publishing House employ agents, or colporters, in all sections of our territory. In case they choose to employ a traveling preacher, they shall nominate him, subject to appointment by the Bishop, on recommendation by the Annual Conference; provided, however, that during the interim between two sessions of an Annual Conference the Bishop may make such appointment on recommendation of the Book Committee."

With the provisions of the above law, it seems to me that we ought to have better arrangements for the circulation of the books published by our Publishing House. The only agent for such interest I have ever met has been those who come to the Annual Conference for the purpose, in the main, of seeing and selling a few books to the preachers. Now, I am not opposed to these agents being at the conference. They supply us with many needed books. But the mass of our church will never get our books in that way. In all my experience I have never met a Methodist colporteur going through my charge selling the productions of the Publishing House. I have never been on a charge where the Baptist Book Agent did not come and display his books among the people and sell a great many books; a per cent of which is always sold to our Methodist people.

It does seem to me that we ought to be able to get our own Publishing House products to our people through our pastors as recognized agents for the Publishing House. But so long as the House will not trust us with its books unless we pay for them, whether sold or not, we just cannot handle the books. You can't get many people to buy books from a catalogue. They must be shown the book and drawn to it by the attractiveness of the work itself.

I sell a good many books every year, but not many of them are from our Publishing House. Most of them come from private publishing companies.

These men furnish me the books on application and allow me to sell the books and then settle with them. The property is theirs, and I am their agent, without a dollar invested. The books carried by our Baptist friends do not belong to them. I have often asked some of these brethren concerning the matter and found that the books belong to the Baptist Publishing Company. Now, I can get the right of way to sell books for my Baptist friends in my charges, with reasonable commission, and they will furnish all the books I will agree to carry, and I pay for what I sell, and what I do not sell belongs to them, and I do not have to invest a large per cent of my salary to pay for the books, and hold them as personal property until I sell them. But I have proposed once to the Methodist Publishing House to sell books for them on a certain charge if they would let me select the books and sell what I could during the year and return the stock left on hand at the close of the year, me paying for any damage that might be done to those I did not sell, and the freight on the books left on hand back to the Publishing House. But they said: "No; we allow no books returned to us." So that cut me off. The same year I sold over \$200 worth of books for another company and got all the books I wanted at any time. It is an easy matter to sell books. I would like to sell our own books on my charge, but I cannot afford to invest my salary in books as capital. I wonder if any one else feels thus in the matter. D. A. GREGG. Brady, Texas.

IN A DILEMMA.

Having been a reader of Church papers for forty years or more, I am aware of the fact that an appeal through the papers for aid is not very popular; but when I inform you that it is not money we want, just now, you perhaps will excuse us.

Our pastor, Bro. Gage, having arranged with Bro. Leatherwood, of Decatur, Texas, to hold a meeting at Cumberland, I. T., the last of September, we requested that he preach a few sermons on Methodist doctrine. To this Bro. Leatherwood readily consented. The subjects on which we wanted him to preach especially were "Justification By Faith," "The Witness of the Spirit," "Apostasy as Taught in the Bible and Believed by Methodists," "Water Baptism: Its History Through the Ages as to Mode and Purpose," and especially to tell the people that we Methodists do not mean in baptizing with water to give a sign of, imitate, show how or in any other way, direct or indirect, to allude to the

death, burial or resurrection of Jesus Christ. We wanted these sermons for the benefit of ourselves and our children, along with any others who wished information on this line. This preaching seemed to us a necessity, on account of the fact of the many misrepresentations that have been made of us here by other denominations, especially the Baptists.

When the announcement was made here that Bro. Leatherwood would preach on the doctrines of the Methodist Church, our Missionary Baptists (to say nothing of the other Baptist organizations that worship here and hereabouts) the Baptist, the Free Will Baptist, the Dunkard Baptist, the Campbellite Baptist, the Followers—these being each one the only Apostolic Church of Christ, linked by baptism to the grassy banks of Jordan, where John immersed Christ and founded the Church) became fearful of the consequences of above preaching and sent post haste to far off Kentucky and got the promise of a Bro. Hall to meet us on that occasion and defend his Church.

We are told that his price is \$150; but to meet a Methodist preacher, he would come for whatever his "brethren" would pay. And we are told he is coming in the habitude of John the Baptist. His garments are moistened by the waters of Jordan; wears the shield of the apostolic age, and at his girdle he wears the scalps of many men whom he has met in polemic contests, and in these latter days he has added as fresh laurels of his victory the scalps of all the Methodist preachers he has met; and from his girdle drips blood from the hoary scalp of a man named Alderson, and perhaps also another named Beckham. And we are told that as he treads the earth the great links of the apostolic chain can be heard to rattle on back through all the ages, by liquid graves, to Pentecost and regions beyond.

Now, Mr. Editor, is there such a man; and, if so, is he coming? Can you help us? Will this modern Sennacherib destroy us? This Napoleon from the land of Nellie Gray. And is he ready to dispute the doctrine of justification by faith? And will he deny the witness of the Spirit? What shall we do?

R. P. MELWREATH. Cumberland, I. T.

UNANSWERED LETTERS.

Oct. 1.—A. P. Lipscomb, sub. A. R. Nash, has attention. Oct. 2.—A. W. Waddill, sub. J. E. Roach, sub. M. A. Turner, sub. M. J. Allen, subs; 2 cards. R. B. Bonner, has attention. J. W. Tineher, sub.

Oct. 3.—E. L. Shettles, sub. A. Nolan, sub. J. F. Tyson, has attention. W. B. McKeown, subs. W. N. Curry, sub. O. C. Swinney, sub. S. J. Rucker, sub. L. G. White, subs. L. W. Carleton, subs.

Oct. 5.—J. A. Wyatt, subs. Thos. Reece, sub. O. A. Shook, sub. T. W. Ellis, sub. D. C. Ellis, subs. W. B. Wilson, sub. E. L. Egger, sub. J. P. Garrett, subs. J. M. Neal, sub. C. E. Lamb, sub. G. E. Holly, sub. J. A. Walkup, subs. C. N. Morton, sub. J. W. Harmon, sub has attention.

Oct. 6.—W. B. McKeown, sub. C. R. Gray, sub. J. L. Massey, sub. J. D. Whitehead, sub. E. L. Shettles, sub. C. B. Garrett, sub. C. G. Shutt, sub. C. W. Perkins, sub. G. W. Harris, sub. S. J. Vaughan, sub. J. W. Story, subs. D. K. Porter, has attention. R. B. Bonner, subs.

Oct. 7.—J. D. Hendrickson, subs. C. S. Cameron, sub. C. C. Davis, sub. J. H. Watts, sub. Jerome Duncan, has attention. W. J. Bludworth, sub. R. L. Ely, change. A. Methvin, has attention. J. J. Canafax, has attention.

A Brooklyn, New York crank, who devotes his time to the prognostication of evil events based upon planetary conditions, predicted several months ago that a large portion of the Southern and Western coasts of the United States would be submerged by the sea on the 15th of September. On the 17th inst he claims to have discovered an error in his calculations which threw the time of the promised catastrophe to "September 20, 1903, at 2:20 o'clock, New York time." As the corrected date has passed and the territory threatened with deluge is still above water, it is in order for him to revise his calculations again and set a new day for the promise flood.

Santa Fe Excursion Rates.

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. 5. Waco—Account Meeting Chapter Eastern Star, convention rates, Oct. 12 and 13, limited Oct. 16. San Angelo—Account Riding and Roping Contest and Fine Stock Show, convention rates, Oct. 13, 14 and 15, limited Oct. 18. Kansas City—Account American Royal Live Stock Show, one fare plus \$2, Oct. 17 to 21, limited Oct. 27, with privilege of extension to Nov. 10. For further information see any agent or write W. S. KEENAN, G. F. A., Galveston.

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him; all ye the seed of Jacob, glorify him; and fear him, all ye the seed of Israel.

24 For he hath not despised nor abhorred the affliction of the afflicted; neither hath he hid his face from him; but when he cried unto him, he heard.

25 My praise shall be of thee in the great congregation: I will pay my vows before them that fear him.

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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.

ALLEN.—Frederick Lowery Allen, son of Beverly and Sallie Allen, was born in the State of Georgia, Feb. 7, 1826, and died at his home in Rockdale, Texas, August 1, 1903. He came of a large family, there being twelve children born to his parents; he was the tenth. His grandfather, Wm. Allen, was in the Revolutionary War, and was badly wounded in the battle of Yorktown, and was left on the field for dead, but the God who watches over us, even in battle and times of great danger, brought him out of his peril, and partial recovery followed; but he never entirely recovered from his desperate wounds, and died in the prime of life, leaving a wife with four sons, who were all born in the same month, and on the same day of the month, four and six years apart. Bro. Allen's parents were not converted until they had rested on them the cares of a family, but at the time of his birth they were devout Christians and zealous members of the Methodist Church, so that he never knew anything but a good Christian home. In a brief sketch of his life, written by himself, in speaking of his boyhood home, he said: "My first recollections of my parents as religious people was in a lovefeast at Shiloh Church, in Fayette County, Georgia. I was then about four years old. The strange feature of that scene left its impress on me, as I could not then understand how religion made them cry and also rejoice at the same time. Thank God I understand it now." It is not strange that, with parents who prayed in the home, who rejoiced in the lovefeast, and who made so much of their religion, the children should feel its power, that he should have been led in early life to give his heart to God. At nine years of age he gave his name for membership in the Methodist Church, but even earlier than this he said he enjoyed religion. When twenty years old he felt his call to the ministry, but like many other, he resisted, and tried hard to escape its behest. Two trips to California were made, with the hope of getting away from duty, but God's spirit followed him, and on both occasions he was stricken down with pneumonia, and led back to God. Then a trip to Texas, only to be driven back to his native State by the war cloud that was rising. In 1861 he entered the Confederate Army as a private in the Third Georgia Regiment. After six months' service, with other neighbor boys, he organized a cavalry company, and was attached to the Third Georgia Cavalry, with Martin J. Crawford, of Columbus, Ga., first Colonel. He was elected Third Lieutenant of this company, and at the close of the war had been promoted to the captaincy of Company F, Third Georgia Cavalry. Of his fight against his call to preach, through all these years of trial, exposure and danger, he says: "No one knows, except the called to this work, how much intense anxiety and mental anguish I suffered." But at last grace conquered, and he made a full and entire surrender to that work in which he lived so long and wrought so well. He was licensed to preach Nov. 11, 1865, and was at once recommended to the Georgia Conference for admission on trial. When admitted he transferred to the Texas Conference, but reached the seat of the conference after it had adjourned, and was employed by Rev. I. G. John, presiding elder of the Austin District, as supply on the Winchester Circuit. From that year, 1866, to the time of his superannuation, in 1901, he was one of the most faithful, active and successful members of the Texas Conference. No charge was considered too unimportant to enlist his most earnest efforts; on the circuit, in the station, on the district, he was the same earnest, faithful, painstaking "minister of the

word." In 1868 he was happily married to Miss Celinda A. Whipple, of whom he wrote in his private diary: "A better helpmeet no itinerant preacher ever had." She shared with him the lights and shades of the itinerancy for nearly thirty-five years, and how much she helped him we will never know till we see "face to face." She nursed him during his last illness with untiring devotion, and now waits in hope the summons to join him on the "other shore." Three children blessed this union, all of whom survive him—Beverly, pastor of our Church at Chappell Hill; Wilbur, who lives at Austin, and Mamie, with her mother, who has been a "shut in" for years, and who, by reason of her suffering, will enjoy sweet rest in that country "where the inhabitants will never say, I am sick." Brother Allen's preaching was earnest and effective; he spoke with authority, and seemed never to doubt his call, or the sacredness of the message that he was commissioned to preach. His ministry was not barren nor fruitless, but strong, earnest and successful. The gospel he preached to others was a joy and comfort to his own heart. In a wonderful meeting that he held near Austin, in the year 1877, in which the writer assisted him, one night after a very strong, effective sermon, when the Spirit was present in mighty power, it seemed that he could not contain himself. Strong men were laid low under deep conviction; the glad shouts of new converts were ringing through the groves and over the hills; he stood and exhorted with such power as is seldom seen; the tide of religious fervor rose higher and higher; he seemed inspired and enveloped in the Spirit's power; he turned and walked out of the altar a little way, and under the shining stars turned his face up to heaven, and with hands clasped, kept saying over and over, not in loud shouts, but in tones little louder than a whisper, "Glory, glory to God for His goodness and power." I will never forget that scene. The influence of that meeting is felt unto this day. The years he was presiding elder were years of widespread revival influence. He led in many a meeting that was crowned with wonderful success, and the districts were wrapped in revival flames from one end to the other. He had a warm place in the hearts of his preachers, and many a tired, discouraged, disheartened boy-preacher received such advice and counsel and sympathy from that man of God, that he found the burdens less heavy, and took fresh courage and was saved to the Church and a life of usefulness. Up to the very close of his active ministry, he was faithful and loyal, and when the time came for him to retire and let his younger, stronger brethren push the battle, he did it gracefully and with a Christian spirit. One of the most impressive little pieces I have read in the Advocate for several years was written by Brother Allen after going home from the conference at Huntsville, in 1901, where he was placed on the superannuated list; it was headed, "I'd Do It Again." In it he spoke of the years he had spent in the ministry, the toils and privations, the hard places and the easy ones, the lack of sympathy, the times of discouragement and misjudgment, what he had given up, and what he had suffered for his Lord and Master, and closed by saying, "If I had my life to live over, I'd do it again." Blessed, heroic spirit, known only to those who serve the Lord and love their fellow men. His last illness was long and painful, but endured with the same Christian spirit that had marked his life of service. All that love and skill could do was done for him; his physician, Dr. Sessions, could not have been more attentive to his own father; but the time of departure had come, and he went up to join that "great company who have come up through great tribulation." He has left to the Church an example of devotion that cannot be questioned, and to his family an untarnished name. "May the God of all grace" comfort the sorrowing loved ones, and bring them home at last.

JOHN R. McCLESKEY, L. P.
Lingleville, Texas.

STERNE.—Mrs. Sarah M. Sterne, beloved wife of Bro. C. A. Sterne, was born of Christian parents in Alabama in 1828. She was converted and joined the M. E. Church when 19 years old, and for 65 years has been a devout Methodist. She moved to Texas with her parents in 1847, and was married to Bro. C. A. Sterne Sept. 4, 1853, and as the sun was setting on the 50th anniversary of their marriage she sank into a slumber from which she never awoke. Sister Sterne was a remarkable woman in many ways. Affliction had kept her from the house of God for a long time, but her faith was undimmed. This is the testimony of her husband: "Her rule was never to pass a day without reading her Bible, and for 50 years during her married life she never failed in this duty, unless prevented by unavoidable circumstances." Every home which they built had a room for prayer and meditation. She was the mother of nine daughters and one son (all living and members of some Church). She leaves behind her besides her husband and these children forty grandchildren and four great-grandchildren. Her last conscious act was to call her husband to her bedside and have him read from God's Word. It is not strange that this large family should have stood about her deathbed and called her blessed.

RAINS.—Sister Erin Rains (nee Vest) was born in Morgan County, Alabama; came with her parents to Texas in 1893; professed religion in 1902, and joined the Cumberland Presbyterian Church; was married to Bro. W. P. Rains in March of this year, and departed this life Aug. 30, 1903. She was sick just three days. Death was so unexpected to her loving husband and parents, but she is basking in the sunlight of God's eternal love, for just before she went away she called them to her bedside and told them that there was nothing in her way, and wanted them to meet her in heaven. The struggle is ended. The angels have borne her spirit aloft to the bosom of the Father.

J. K. BREEDLOVE.

BELL.—Myrtle Bell, oldest child of Brother and Sister Jim Bell, living four miles east of Crowell, passed away and went to heaven on last Wednesday, Sept. 8. Myrtle was born March 14, 1894, and was in her 10th year. Among her last words were that she loved everybody. She doubtless is at rest, and Brother and Sister Bell and children will know where to find her after awhile. Brother and Sister Bell are good, loyal friends to the pastor and to the Church. What a consolation to know their Myrtle is at rest. When our children grow up it seems that in many instances the chances are largely against them getting to heaven. When the little ones leave us 'tis sad enough, but we can be consoled with the thought that they are safe. How careful we should be to consecrate them to the Lord and give them the benefit of the best godly training we can possibly give them. May God's blessings rest on the afflicted family and relatives. **J. T. BLOODWORTH.**

THORNTON.—Mrs. Sallie A. Thornton (nee Hicks) was born in Erath County, Texas, December 26, 1877; was married to Ed Thornton September, 1899, and died September 7, 1903. She became a Christian while quite young and joined the Presbyterian Church. After her marriage she united with the M. E. Church, South, under the pastorate of Rev. R. F. Dunn. She lived a consistent Christian, was a devoted wife and mother, and a friend to all. She was proud of her little boy, Lawrence, and took great pleasure in teaching him his Sunday-school lessons and going to prayer-meeting and Church with him. He is a very bright little fellow of three summers. Will all who read these lines pray the Lord's blessing upon this little motherless boy? May this be an object lesson to others to train their children for God and heaven, remembering that life at best is short and our opportunities will soon be gone. Sallie has gone to her reward, while the fragrance of her life remains and beckons many to a better world above. She leaves a husband, two children, sisters, brothers, parents and a host of friends to mourn her departure. She was a sister of Rev. J. T. Hicks, of the Northwest Texas Conference. The funeral services were conducted by Rev. Buchanan, pastor of C. P. Church at Stephenville, Texas. In the presence of a great throng of people we laid her remains to rest in the Shelby Cemetery.

JOHN R. McCLESKEY, L. P.
Lingleville, Texas.

STERNE.—Mrs. Sarah M. Sterne, beloved wife of Bro. C. A. Sterne, was born of Christian parents in Alabama in 1828. She was converted and joined the M. E. Church when 19 years old, and for 65 years has been a devout Methodist. She moved to Texas with her parents in 1847, and was married to Bro. C. A. Sterne Sept. 4, 1853, and as the sun was setting on the 50th anniversary of their marriage she sank into a slumber from which she never awoke. Sister Sterne was a remarkable woman in many ways. Affliction had kept her from the house of God for a long time, but her faith was undimmed. This is the testimony of her husband: "Her rule was never to pass a day without reading her Bible, and for 50 years during her married life she never failed in this duty, unless prevented by unavoidable circumstances." Every home which they built had a room for prayer and meditation. She was the mother of nine daughters and one son (all living and members of some Church). She leaves behind her besides her husband and these children forty grandchildren and four great-grandchildren. Her last conscious act was to call her husband to her bedside and have him read from God's Word. It is not strange that this large family should have stood about her deathbed and called her blessed.

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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.

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The KATY FLYER

SAMUEL J. RUCKER, SR.

We are greatly bereaved to-day, for the news has reached us in our distant home on the shores of the Pacific that our old friend, S. J. Rucker, Sr., of Hillside, McLennan County, Texas, is dead. For twenty-five years, and in different relations, I knew Brother Rucker, and in all these years, and in every circumstance which came with the years, exhibiting his character, my love for him grew. As a citizen he could be relied upon, as a man he was tender, true, unselfish. As a Christian, words fail to measure my estimate of him. With a conscience alert and ever guided by a judgment discriminating in the highest degree, these reinforced and wrought into character by a will always set by divine grace upon the side of right, no wonder his spiritual growth was rapid and sure until the end of his life. I can best illustrate these qualities by an incident which will be remembered by many of the readers of this sketch. At a service years ago in the church at Lorena, where Brother Rucker held his membership, the pastor had preached a soul-searching sermon on a need-all-for-Christ in every Christian life. No word had been spoken concerning any needless self-indulgence, but great stress had been placed upon a right use of all material things of which our Lord had put us in charge. The sermon ended, Brother Rucker arose and, advancing to the chancel rail, said with trembling voice and eyes full of tears: "I come forward to say that I cannot continue to use the Lord's money in the purchase of tobacco, as I have been doing for a great many years. I now, and for the remainder of my life, lay my tobacco money on the altar of Christ."

John records that on one occasion many of the Jews believed on the Son of God. Christ said to these: "If ye continue in my word, then are ye my disciples indeed; and ye shall know the truth, and the truth shall make you free." Brother Rucker was an "indeed" disciple (write it "in deed"), and I verily believe the freest one I ever knew. The moment he felt the burden of any bondage of Satan, he ran to Christ and had the shackles stricken off. This freedom made him a great factor on occasions of revival, and in the social meetings of his Church. He was always ready to testify, to lead in prayer, or exhort to repentance and a better life. His greatest excellence, though, shone out in the class meeting, where it was a special delight to him to talk to the saints concerning God's dealings with his soul and theirs.

Then how his life continually exhaled the precious perfume of Christian character and ever carried tons of weight on God's side of every question? When shall I behold his like again. How I regret that an untoward event prevented my meeting him for the last time this side of Eden, a year ago, during a brief visit to the neighborhood of his home. I rejoice greatly to have words from the pen of one who witnessed the radiance of the glory of his going. Bro. S. W. Turner, presiding elder of the Gatesville District, writes to Rev. Samuel J. Rucker: "It was truly a benediction to me to have been with your father during his illness, heard his testimony as to the goodness of God through so many years; to witness his trustful spirit, his joy in his Lord, and his childlike submission to the will of the Divine Father, and to know from his experience that God can make a dying bed feel soft as downy pillows are."

Brother Rucker was born July 29, 1824. He was married Sept. 30, 1846, to Mary E. Mitchell. She lived only seven years. He was married, Feb. 15, 1855, to Addie Mitchell, cousin to his former wife. To this union eleven children were born, eight of whom, six sons and two daughters, are living. Two of his sons, Samuel J., Jr., and Walter K., are members of the Northwest Texas Conference. The other six children are all Christians and members of the Methodist Church. Sister Rucker, all the children, and many friends, were at his bedside when he died. His departure was such as I would have expected it to be, a fit closing of the earthly career of such a man, full of peace and joy in the Holy Ghost. Not a single cloud came across the skies of his last days. All was as bright as the premises of God. His ascension was from the preacher home of one of his boys in McGregor, Texas, at 4:30 o'clock a. m., September 10, 1903. **SAM'L P. WRIGHT,** Carpinteria, Santa Barbara Co., Cal.

AKERS.—Jackson Akers, son of James and Laura Akers, was born November 22, 1895, and died September 5, 1903. Little Jackson was a precious little boy. He loved to read his Bible and hear his dear old grand-papa tell Bible stories. He loved his pastor very much—his little heart seemed to overflow to know the preacher had come. Dear loved ones, weep not, little Jackson has gone to a better world than this. We cannot call him back; but, thank God, we can go to him. **H. B. LANEY.**

LEE.—Reed Ellis, son of W. E. and Lona Lee, was born in Red River County, Texas, September 12, 1901, and died June 12, 1903. The home was made lonely by his going away, but a new attraction to father and mother was added to heaven. **J. A. WYATT.**

BARKER.—Mrs. Cora A. Barker was born Sept. 27, 1869, in the State of Indiana. She professed religion in her 16th year, and joined the Methodist Church in Blanco County, Texas. One year after her marriage she joined the Baptist Church with her husband. She was a good woman, patient in her suffering. How she loved her children. There could be found no more devoted wife or affectionate mother. God has taken her away from the sufferings "incident to our frail life." She will never sorrow more. May the angels watch over the precious loved ones left behind. **W. D. WENDEL, Pastor.**

ARDIS.—The home of Bro. James Ardis and Sister Ella C. Ardis was darkened by the shadow of the death angel's wing on Aug. 18, 1903. Little Lena May heard the call to come up to our Father's house above, and was gone almost before her loved ones could realize that she was fatally ill. She would have been 6 years old on the 27th of August. She spent her happiest birthday in heaven. She was raised in a Christian home, loved very dearly the Sunday-school, and her happiest moments seemed to be when she was singing the songs that she had learned there. Heaven seems nearer with every loved one who passes over. **H. C. WILLIS, P. C.**

JACKSON.—Margie Ann, daughter of J. A. and M. J. Jackson, was born March 27, 1891; died September 11, 1903, after a painful illness of six days. Margie was a pure, good girl, always kind and obedient. She was converted and joined the M. E. Church, South, only a few weeks before her death. She leaves father and mother, several brothers and sisters, besides a host of friends, to mourn their loss. Three brothers and two sisters have preceded her to the better world. Bereaved ones, weep not, only be true to God and the cause of right, and you will meet Margie again. **FRANK HUGHEN,** Thelma, Texas.

COZELL.—Mrs. Julia A. Cozell, widow of the late C. C. Cozell, was born Dec. 6, 1841, and joined the M. E. Church, South, at the age of 15, in which she lived a consistent member till the day of her death, which occurred June 15, 1903, at her home in Arleson, Texas. To say that she was for 47 years a faithful and patient worker in the Master's vineyard is to make a statement fully appreciated only by those who knew her long and intimately. In the midst of excitement and provoking perplexities she was able to control both tongue and temper, being a great help to others under such circumstances. Her last sickness was long and painful, yet Divine grace was able to sustain and keep her in perfect peace. Several weeks before her final departure it was supposed that the end had come. With perfect composure she called her loved ones around and gave them a long and touching talk as to their future, especially requesting that all should look well to their spiritual interests and make their calling and election sure, thereby to meet her in heaven, where parting shall be known no more. She left two sons and one daughter, who miss her so sadly, yet they know full well where to find their saluted mother. **W. W. GRAHAM.**

GRAY.—The subject of this sketch, Walter M. Gray, was born near Bertram, at South Gabriel, Burnet County, Tex., Jan. 26, 1884; departed this life August 25, 1903. He was a real good, moral boy, very generous and kind to all. I believe he had as few enemies, if any, as any boy in all the land. Several years ago he happened to a very sad accident, by the discharge of a gun, which took effect in his right arm, tearing it to pieces. This seemed to draw the cords of family love closer to him. Walter always bore his suffering with great patience. Two weeks before his death, typhoid fever claimed him for its victim. Everything was done that a loving father, mother, brother and sister, the doctors and a host of relatives and friends could do, but to no purpose. God the Father had called for him, and he must go. He was the oldest son of L. P. and M. N. Gray. Just how their affections were set on him no one can tell. Walter professed religion the last day he lived; we preached to him, prayed and begged, and at about 3 or 4 o'clock he found peace in Jesus. Then his words were, "Mother, meet me in heaven. Father, sister and brother, meet me in heaven." As he placed the last kiss on their lips, he said, "I am all right, all right," and about the time the sun went down Walter went home to God. Farewell, dear child and loving brother, until we meet at the river. His pastor, **G. W. HARRIS.**

DOWDY.—Mrs. Pooily N. Dowdy (nee Williams) died at her home near English, Red River County, Texas, September 17, 1903. She was born in Union District, South Carolina, October 1, 1840. About 1845 the family moved to Giles County, Tennessee, and in 1859 to Red River County, Texas. Here, in 1860 or 1861, she professed religion and joined the M. E. Church, South, in which she lived a faithful and devoted member till her death. She was married to W. H. Dowdy May 1, 1871. To them was born one child, who still lives to mourn her mother's absence. The family of God is poorer here for her absence, but richer in heaven. **J. A. WYATT.**

FISHER.—Bro. Geo. Fisher was born in Saline County, Missouri, Feb. 5, 1853, and died at his home near Guion, Texas, Sept. 4, 1903. In 1872 and 1873 he was in Central College at Fayette, Mo. On Feb. 5, 1874, he was married to Miss Sallie Wilson. He came to Texas 12 years ago and settled near Guion, in Taylor County, Texas, where he lived at the time of his death. Bro. Fisher was converted and joined the M. E. Church, South, when he was in his 13th year. He has served the Church as steward from 17 years old until his death, and has been Sunday-school Superintendent nearly as long as he has steward. Bro. Fisher's death was very unexpected. He had worked all day and was in as good health as could be. He held prayer with his family and retired without any evidence of pain. At 2 o'clock he was heard to struggle, and in a moment was dead. He leaves a wife, seven children, an aged mother, and all that knew him to mourn their loss. A true man to the Church I never saw than Geo. Fisher. **E. L. SISK, P. C.**

BAILEY.—Bro. J. W. Bailey was born in Campbell County, Georgia, September 22, 1836, embraced religion and joined the M. E. Church, South, in his youthful days or early manhood, and was until his death a thorough and devoted Methodist—lived and died in the faith. He moved to Texas with his father in 1858, and settled near Pittsburg, and has lived here all his life. He was united in marriage to Miss Fannie Boyle, September 16, 1867. Into them were born two daughters, whom he educated at the North Texas Female College. He was elected steward shortly after his marriage, and remained steward most of the time until his death. He was the preacher's best friend, his house was the preacher's home, his door was always open to God's servants, and he was always ready with his means to assist them when in need. I was his pastor for nine years; I never went to him for a favor but he granted it. It seemed to be a pleasure to him to support the preacher and the institutions of the Church. He was truly a Southern man—fought through the Civil War in the Confederate Army, and came out with honor. Bro. Bailey was a good man. He departed this life September 15, 1903, at his home in Camp County, three and a half miles southwest of Pittsburg, at 3 o'clock Tuesday morning, after an illness of about two months. He bore his sickness with Christian fortitude. He leaves a wife and two daughters, and many friends to mourn the loss of a good husband and father. Thus passed away one of the Church's best men. Bro. J. W. Downes, our presiding elder, and W. W. McAnally, his pastor, assisted the writer in the funeral and burial service at Reeves Chapel Church, Wednesday, Sept. 23. A good man has gone, but, thank God, we know where to find him. May God bless the bereaved ones and may they meet him in heaven. **S. W. JONES.**

DYSPEPSIA

Geo. S. Scally, of 75 Nassau St., New York, says: "For years I have been troubled with rheumatism and dyspepsia, and I came to the conclusion to try your pills. I immediately found great relief from their use; I feel like a new man since I commenced taking them, and would not now be without them. The drowsy, sleepy feeling I used to have has entirely disappeared. The dyspepsia has left me and my rheumatism is gone entirely. I am satisfied if anyone so afflicted will give Radway's Pills a trial they will surely cure them, for I believe it all comes from the system being out of order—the liver not doing its work."

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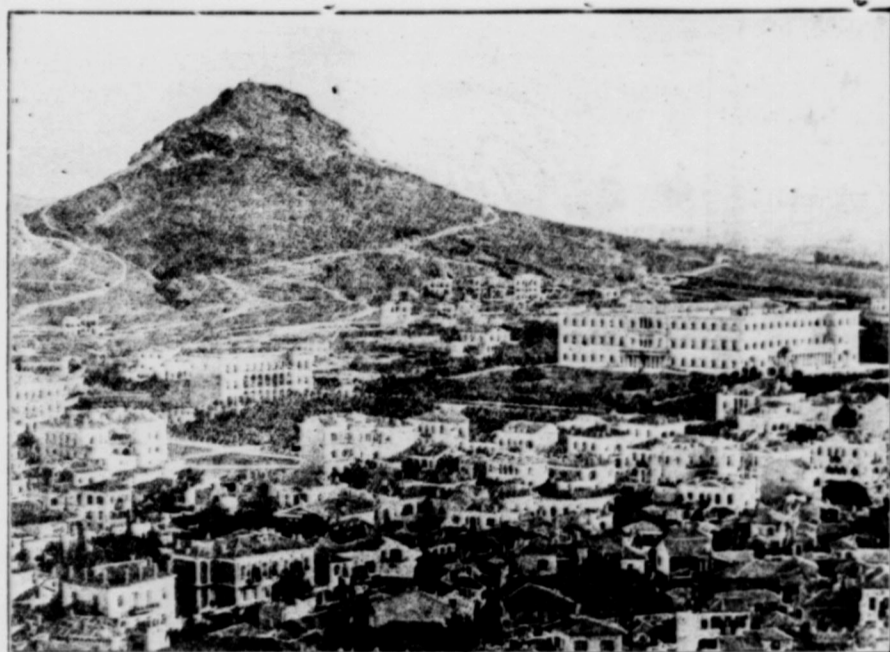
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Pilgrimage to the Orient

The PUBLISHER of The



ATHENS, GREECE.

PROMPTED by a desire to give the readers of the Advocate the exceptional advantage of having classic and Bible Lands brought before them week by week as the Editor, Dr. G. C. Rankin, shall describe them in his editorial correspondence, after having visited each place in person, and also to make it possible for the Advocate supporters and friends to make a trip to those holy and historic places so intimately connected with history and the Christian religion, the Publisher has arranged this Pilgrimage.

In addition to the above, the Publisher has engaged Rev. Geo. S. Sexton to go with the party as his official representative, to see that every thing necessary for the comfort and pleasure of the party is supplied. He has traveled through every country embraced in the Pilgrimage and is acquainted with the customs of the people and the peculiar needs of a traveler. The itinerary has been prepared under his supervision, and he will see to it that it is carried out to the minutest detail. The idea has been to plan a high-class trip, without undue extravagance, with all necessary expenses included—first-class saloon ocean, satisfactory railroad service in Europe, full board, three meals a day throughout—French breakfast, meat luncheon and table d'hote dinner daily, except that during the Palestine tour in camp and the horseback riding, meat breakfasts will be served. The membership in the party will be strictly limited—the idea being to limit the party to those for whom time has been allowed to make the careful advance plans.

The Texas Christian Advocate proposes to rival and surpass any plans which may have been made in the past for tours to the Lands of Holy Writ. Under the circumstances, the Texas Christian Advocate invites all interested to signify their intention of accompanying this party by early convenient mail, with a preliminary deposit of \$5 per person, and names and sex, in order that advance arrangements may be made as far as consistent. It is obvious that the sooner we know who is to go with us, the more thorough we can work. The idea is to complete all the necessary advance preliminaries for the route and make advance reservations for all interested, before the general tourist traffic is developed. In this manner the Texas Christian Advocate's Party to Bible Lands will have the maximum of comfort at the minimum of expense. The Tour will be personally conducted by R. H. Crunden & Co., who have 28 years' experience in world-wide travels. The Party will sail from New York about February 27, 1904.

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Up to and including September 15th, a preliminary registration fee of \$5 will be sufficient to secure membership in the Texas Christian Advocate Party; but from and after that date, members will kindly remit the additional \$20 to make a full deposit of \$25 per person necessary to finally secure the accommodation. Any proposed member of the party who might afterwards find it impossible to complete the arrangement, owing to illness or accident, on giving notice in writing up to four weeks before sailing, according to program, may have the amount refunded, less \$5, which will be unavoidably expended in making advance arrangements. The balance of the cost of Tour will be due twenty-one days before sailing.

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Or inquiries may be addressed to R. H. CRUNDEN & CO., 167 Broadway, New York, the Business Managers of the Tour

AN INTERESTING LETTER.

I thank God for the Texas Christian Advocate, which is a source of great pleasure to me in the decline of life, amid the trials and conflicts of the same. About a month ago I left home, near Cisco, some twenty miles distant, and came to Rising Star, with my only child, Mrs. W. T. S. Leveridge. Whilst watching around the sick bed my mind reverts to the time when I watched over my sainted husband, who had long preached the gospel of Christ to a sinful world, and as death drew near I realized that all earthly help was of no avail. Yet God was with me in the most trying time of life, and as I looked up into his smiling face, He gave sustaining grace. Ah, tell me not that there are no ministering angels to those who trust in God; for as I wept they sang in my room, saying Alleluia to God and the Lamb forever and forever. And as I'm watching over another loved one in Rising Star, I hear church bells tolling for people to assemble at church. How my heart bounds with joy. Yet I can't go. I must stay with daughter and her little children. That is my mission now; but still I hear the bells ringing. I listen again and again, and in my reveries I seem to catch a sound from heaven's high and lofty dome, peeling forth in sweetest music, inviting the lame, the sick, the blind, the rich, the poor, of all the nations and tribes of the earth, to go up unto the great city of God to give praises and adorations to the only true and living God. Millions have already gone, others are going. Shall I go? Sixty-seven years have well-nigh ended my pilgrimage here below. I'm nearing the shores of time; the sails are hoisted; the port is in view; I'm almost ready to launch out into eternity and try the realities

of another world, and as I go hear chantings of music over yonder in the beautiful city of God. I see angels looking down in tender mercy, saying, come up higher and rest from the toils and cares of life, in mansions of exquisite bliss and glory. Is it strange that I should want to go where there is no night; where God shall wipe all tears from mine eyes; where I shall sing redeeming grace with the whole retinue of heaven forever and eternally? And whilst contemplating my journey, my heart grows warm, and my soul becomes thirsty for the pure water of life. I want to plunge in and drink and live forever.

MRS. L. A. GRANT.
Rising Star, Texas.

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GERMAN MISSION CONFERENCE.
This year's session of the German Mission Annual Conference will convene at Grassyville, Bastrop County, Texas. We extend a hearty invitation to our brethren of the English-speaking conference. The conference, as you are aware, will convene Oct. 29. We are ready to convey visitors from Paige, on the H. & T. C. Ry., and Giddings, on the H. & T. C. and S. A. & A. P. Ry's, and Serbin, on the S. A. & A. P. Ry., in the afternoon of Oct. 28. All the brethren who intend to come will please notify me, and state at which of these stations we shall expect them. Do so in ample time, that I may be able to provide conveyance for you.
E. A. KONKEN.

I have been using the Advocate sewing machine six years, and it is as good as new.

MRS. MARY LEIGH.
Cooper, Texas.

TREASURER'S REPORT, SEPT. 15 TO 30, 1903.

Beaumont District—J. C. Kee, Leggett Mission, domestic missions, \$7.20.
San Augustine District—W. W. Nunn, Garrison Circuit, foreign missions, \$20; domestic missions, \$10.
Calvert District—W. E. Washburn, Durango Circuit, domestic missions, \$25. H. H. Davis, Franklin Circuit, domestic missions, \$14.
Huntsville District—C. U. McLarty, Madisonville Station, Bishop's Fund, 50 cents; foreign missions, \$9.05; domestic missions \$9.05. C. H. Adams, Waller Circuit, foreign missions, \$16. Jno. M. Neal, Midway Mission, domestic missions, \$10.
Tyler District—Leon Henderson, Cedar Street Church, Bishop's Fund, \$5; Education, \$8; Orphanage, \$4; Paine and Lane, \$2.
Pittsburg District—J. S. Mathis, Daingerfield Circuit, Orphanage, \$10. J. M. Mills, Dalby Springs Circuit, Church Extension, \$10. D. F. C. Timmons (by D. H. Abernathy), Pittsburg Station, Orphanage, \$41.15.
Total, \$200.95.
L. L. JESTER, Treas. Texas Conf. Tyler, Texas.

The Rev. Wade Hamilton, of Ventura, California, is quoted as saying in his pulpit that William McKinley was "removed" (Guiteau's word) because of his attitude toward the army canteen and in direct answer to the prayers of the Women's Christian Temperance Union.

President Roosevelt's appointment of a former Mormon Bishop to an important Government office in Idaho, at the request of one of the state's United States Senators has aroused much feeling among the Gentiles.

MARRIAGES.

Hooper-Coggin.—At the home of J. B. Turner, in Brownwood, Texas, Sept. 23, 1903, Mr. J. W. Hooper and Miss Lettie Coggin, Rev. W. H. Matthews officiating.

Bowman-Beam.—At the residence of the bride's father, near Indian Creek, Church, Oct. 4, 1903, Mr. Carroll Bowman and Miss Sue Beam, Rev. Geo. W. Kincheloe officiating.

Pearson-Tidwell.—Near Whitney, Texas, Sept. 30, 1903, Mr. Barney Pearson and Miss Eva Tidwell, Rev. J. H. Braswell officiating.

Hollingsworth-Sprinkle.—Near New York, Texas, Sept. 30, 1903, Mr. Claude Hollingsworth and Miss Annie Sprinkle, Rev. Dr. Hall officiating.

Shand-Applewhite.—At the residence of the bride's parents, Dr. and Mrs. S. W. Applewhite, Uvalde, Texas, Sept. 20, 1903, Mr. Alister Shand, of Houston, Texas, and Miss Bessie Applewhite, of Uvalde, Rev. H. T. Cunningham officiating.

Whittaker-Davis.—On Sept. 20, 1903, Mr. J. M. Whittaker and Miss Dena Davis, Rev. Thos. Reece officiating.

Helpinstill-Payne.—At the residence of the bride's father, Mr. J. A. Payne, Dreke, Texas, Sept. 3, 1903, Rev. John Helpinstill and Miss Nannie Payne, Rev. J. W. Goodwin officiating.

Norris-Todd.—At the residence of J. T. Norris, Sept. 10, 1903, Mr. H. E. Norris and Miss Annie Todd, Rev. Thos. McKnight officiating.

Davis-Barr.—On the Logansport Road, Sept. 13, 1903, Mr. S. W. Davis and Miss Lizzie Barr, Rev. Thos. McKnight officiating.

Willbanks-Clark.—At the residence of bride's father, R. J. Clark, in the southern part of Lavaca County, Texas, Sept. 6, 1903, Mr. E. M. Willbanks, of Morales, Jackson County, and Miss Annie V. Clark, of Lavaca County, Texas, Rev. A. G. Nolen officiating.

Oliver-King.—At Rev. Thos. McKnight's store, Sept. 16, 1903, Mr. A. M. Oliver and Miss Lida King, Rev. Thos. McKnight officiating.

McWilliams-Oliver.—At Rev. Thos. McKnight's store, Aug. 21, 1903, Mr. R. A. McWilliams and Miss Effie Oliver, Rev. Thos. McKnight officiating.

Smith-Strawn.—At the residence of Mr. Oscar Gibbs, Aug. 30, 1903, Mr. J. A. Smith and Mrs. M. E. Strawn, Rev. Thos. McKnight officiating.

Rountree-Smith.—At the residence of the groom, Sept. 13, 1903, Mr. W. F. Rountree and Miss Mary Smith, Rev. Thos. McKnight officiating.

Miss Anna Morgan, daughter of J. P. Morgan, whose prowess in the hunting field has been much written about, allows her fondness for wild animals to color her taste in dress. She has just given an order to a New York furrier for a coat of tiger skin. The astonished tradesman protested that while rugs of the striped skin were undoubtedly beautiful, no garment of the fur had ever been made or worn in New York. The young woman replied that this was a matter of no consequence to her, and next winter she will astound her friends with the novel costume.

FOR SALE.

The Late Rev. J. M. Langston's Library.

- McClintock & Strong, Cyclopedia of Theological and Ecclesiastical Literature (cloth, 12 vols., 1200 pages each).....\$20 00
 - Expositors' Bible (5 vols.) per vol..... 50
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 - Ecce Deus..... 50
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 - Historical Lights (1000 pages)..... 75
 - The Old and New Man (West)..... 50
 - The New Testament in Greek (W. & H. new)..... 1 25
 - Immersion Against the Bible (Lee)..... 25
 - Miracles Question of Fact (Dodd)..... 40
 - The Witnesses to Christ (Wilson)..... 40
 - Spiritual Development of St. Paul (Matheson)..... 50
 - Baptism (Diller)..... 25
 - Andrew's Latin Lessons..... 15
 - Life of Geo. Washington (Sparks)..... 25
 - The Kingdom of God (Southernland)..... 50
 - The Conflict of Centuries (Miller)..... 50
 - Studies in the 49 Days (Lipscomb)..... 50
 - Loomis' Treatise of Astronomy..... 15
 - Mave's Topical Bible (cloth, new)..... 2 00
 - Tigert's Systematic Theology (2 vol.)..... 2 00
 - Imperial Dictionary..... 75
- The above books are left with me to sell. If you want any one or more of them write me at Clarksville, Texas. If sent by mail, add ten per cent.
L. S. BARTON.

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The Advocate is a fine paper and should be in the homes of all Methodists, so that they may keep posted in the work of the Methodist Church.

O. A. MILLS, County Judge,

Batesville, Texas.