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

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Editorial.

ISHMAEL, THE WILD MAN OF THE DESERT.

Ishmael was Abraham's son, born to him of his bondwoman. In this day such a birth would be out of wedlock and therefore sinful, but not so in that day. Polygamous marriages were then according to the unwritten law of the land among nearly all peoples, and under this state of things Ishmael was born. There would have been no trouble about the boy's presence in Abraham's household had it not been for the fact that a few years thereafter Isaac was born of Sarah, the head woman of the family. Up to this time Sarah was satisfied with the condition of things in her tent, but after the birth of Isaac she refused to tolerate Hagar and Ishmael. She drove the woman with her child into the desert, and such was her strength of character that Abraham had to submit in this instance to her imperial will. Ishmael was not responsible for his birth, and in some sense neither was his mother. She was not a member of the household of her own accord—she occupied the place of a servant until her mistress gave her a sort of pre-eminence. She was the victim of circumstances, and so was her son. She was pushed out into the wilderness to make her way the best she could with no one upon whom to lean for support. Ishmael came into the world with a unique temperament. His father was a Hebrew and his mother an Egyptian. He inherited the strong elements of both races. He was a mixture of the two. He had the great individuality of his father and the weird, roving disposition of his mother. He grew up in the wilderness, a sort of wild man. He loved the forest and the chase, and he became a mighty hunter. He had none of the settled habits of home life. He loved the freedom of the hills and the desert. He became the head of a great tribe and his descendants are still the people of the desert. From him sprang great national strains, but even to this day they have been a curse to the highest type of civilization. Whose fault is it? You have to look backward through the intervening centuries to Sarah's tent and dominant will to locate the fault. Had he been kept under his father's roof the results would have been different. But he was cast out with a degree of cruelty and neglect, though against his father's judgment, and grew up without training and guidance. True he never lost sight of the fact that he was Abraham's son, and he was present and took part in after years with Isaac in the burial of their father, but he was an embittered youth and a prejudiced man. His life was estranged from good, and he naturally developed the traits of the desert brigand. His unfortunate circumstances made him what he was. He was naturally capable of something better. But he had no opportunity. There are similar cases to-day. Boys come into this world with the odds against them. There is no one to train them at the proper time. They fall into ways of vice and im-

morality and finally they become criminals. Are they wholly responsible? We doubt it. Either their parents or society, or both, are responsible. And society reaps the harvest. Men have to erect courthouses, support Judges and Sheriffs, build jails and gallows as a means of protecting themselves from the presence of these criminals. Better take them when they are boys, put them in school, bring them under religious influence, teach them habits of industry and give them a chance. This is better morals and better economy than to let them grow up neglected, learn the ways of sins, fall into crime and then have to be dealt with by the criminal courts and the prisons. Give the stray boys a chance and the probability is that some of them will make men instead of criminals. We have the young Ishmaels all about us. What will we do with them? Send them out into the wilderness? Or gather them into our Sunday-schools and try to make men and citizens out of them. If we follow the former method, then we must prepare to multiply our officers and prisons. As a matter of fact we either have to save them or later in life punish them. The good of society demands it. Which will we do?

A DEPLORABLE TRAGEDY.

A deplorable tragedy was enacted one day last week in the town of Mineola. Whisky was at the bottom of it. Some time ago Wood County voted in local option. It went into effect. A party undertook to "boot leg" whisky in the town in violation of the law. A United States Deputy Marshal, who was also a private detective, was engaged to ferret out the offense, which he did, and as a result indictments were found against the guilty party. The officer was on the streets of Mineola and was accosted by the indicted man. An altercation followed in which the man against whom the indictments were found was shot once or twice very severely and fell to the ground. The City Marshal ran in between the two men and stooped down to pick up the one wounded and a stray ball hit him in the head, from which he died in a day or so. At the same time the wounded man gathered up a pistol and fired at the detective, killing him instantly. A good citizen who was standing near by was also struck by a stray bullet and seriously wounded. Thus two prohibitionists were killed and one fearfully wounded, while the man responsible for the trouble escaped with only a serious wound. The whole community is thrown into gloom on account of the affair, and it comes about by the effort of those who set themselves above the law and who do not propose to submit to the law. And this sacrifice of life follows. But every righteous cause must have its martyrs. Somebody, even the innocent, must often suffer for the offenses of the guilty. Bad men do wrong and good ones become the victims. This seems to be the law of life. We have to submit to it, but the truth will grow stronger because of it. God will vindicate the right in his own good time. Let no one become discouraged. We

must go ahead and carry every county possible for local option, and if bloodshed follows it will be upon the heads of those responsible for it. Bad men must not be allowed to browbeat public sentiment. The blood of the martyr will become the seed of prohibition. On with the battle!

LIFE'S LITTLE THINGS.

Life is not made up of the great things. Neither is the world in which we live. It is composed of atoms. These are infinitely small. Yet the great physical universe is composed of them. We are often prone to underestimate the small elements that enter into life, character and experience. We place the emphasis on great matters. In this we err. The small deeds, the small words and the small influences make destiny. Even moral principles have their beginnings. When you analyze great acts you find that small constituents enter into them. A multiplicity of little things makes a great one. Opportunities do not come to us full grown. They are oftenest embryonic. They grow larger as we become stronger and wiser to use them. Fortunes have to grow from small accumulations. Happiness is the result of the attention we give to the passing moments. The little attentions given to the home circle, the kind words spoken in time of depression, the caress bestowed upon a drooping heart, the loving pressure of the hand, the little smile, the little act of kindness—these are the things that make home happy. The result is stupendous, but the elements entering into it are small. How much we miss by neglecting these little matters! Yet life is full of opportunities for the largest investments of our time and attention for brightening and inspiring each other in the struggle and toil of our daily drudgery. To-day we see a poor woman with a sad face and tearful eyes. She is hungry for a little sympathy, and we fail to give it, and she passes on unrelieved, and we see her no more. A poor fellow heavily laden comes into view. He is discouraged and weary, and he longs for a kind handshake or a word of helpfulness. We are too much absorbed with other matters to detect his need, and directly he is wallowed up in the world. We left home this morning and failed to imprint the kiss upon loving lips, and as a result there is an aching void all the day long that even a little thing like a kiss could have filled with joy. These little attentions and courtesies make the bright spots in life. They lighten our burdens, they dispel our clouds, they let in the sunshine. Why not take advantage of them while the days are going by?

NO REAL LIFE WITHOUT SACRIFICE.

Life is valuable only to the extent that it lays itself out for some noble and useful purpose. This is true in the lower orders of existence. The flower is useful in the reproduction of its fragrance and beauty for the pleasure of others. To accomplish this end it grows, matures and then dies; but it

makes the world richer while its life is maturing and dying. So with the tree that yields its fruit. It literally gives itself for man and beast. It never appropriates any of its own produce. The same is true in the lower forms of animal life, but more especially true when you come into the sphere of human life. "No man liveth unto himself and no man dieth unto himself" is a maxim applicable to all useful existence. In proportion to our ability to suffer and to sacrifice is the extent of our importance as a factor in the great plans of providence. This was the underlying principle in the plan of redemption. Christ had large ability to suffer and in his suffering he satisfied a broken law and prepared a plan for man's escape from sin and its consequences. He knew no sin, yet he suffered for our sins. As his followers, we are to accept his law of sacrifice. We are to toil, to undergo self-denial, for his sake, and then lay the results upon his altar. "If any man will come after me, let him deny himself, take up his cross and follow me" is the Savior's injunction. A life of ease is no part of the Christian life. Luxury does not enter into the best side of experience. Ease can not meet the demands and exactions of his high rule of living. We are to give of talent, influence, activity, means, moral investment until the experience pinches and hurts, before we get the greatest good out of the giving. This holds good in all cases of actual service. When we feel the pang of intense thinking and serving we are manifesting the real value of living. This sort of devotion will often lead us to where we will have to say, "Father, if it be possible, let this cup pass, nevertheless not my will, thine be done." At such times we may well be convinced that we are not far from the real example of the Master. In such an hour life takes on its highest value.

When you get the worst of a controversy do not lose your temper and grow disagreeable. Study the question at issue more closely, and it may be that all the truth was not on your side. We do not always like to acknowledge it, but once in awhile defeat is better for us than victory.

Indifference is the enemy of spiritual enterprises. Opposition is not to be dreaded half so much as inertia. When the Church is vigorously opposed without, she arrays herself for the conflict. She gets ready for battle, but when indifference settles down upon her forces she becomes paralyzed. Her energies drag and her vitality runs low. The inspired writer knew exactly the import of his words when said, "Woe unto them that are at ease in Zion." There is nothing to stir them and they sleep on their rights. But when fierce opposition attacks them they arouse themselves and seek for help to overcome it. The great effort of the ministry to-day is to awake the indifferent to a sense of their danger. Under the spell of lifelessness the Church languishes and the adversary triumphs. "Awake thou that sleepest" needs to be the cry of every pulpit in the land.

Historic Conditions Which Made the Methodist Revival a Necessity.

[Address delivered by G. C. Rankin, D. D., at the Waxahachie Bi-Centennial, and published by request.]

The one conspicuous and all dominating character back of the great revival which had its beginning in the first half of the eighteenth century was John Wesley. God raised him up, trained and commissioned him to inaugurate and carry forward that marvelous spiritual movement. The condition of society and the state of the Church demanded it, and in the fullness of the times he appeared upon the scene the greatest and most efficient evangelical preacher since the days of St. Paul. He was not a reformer as we technically understand that term, but he was a regenerator of the masses of the English people. As a close and critical student of the scriptures, he proceeded to rescue the practical doctrines of grace from the neglect and abuse into which they had long fallen and he preached them in demonstration and in power to the common people. His heart yearned after the welfare of perishing men and women and he went outside the walls of Church edifices into the open fields and crowded commons and appealed to the neglected multitudes to seek the Lord Jesus Christ and be saved. Multiplied thousands, like sheep having no shepherd, gladly heard his voice and came under the power of the truth as it is in Jesus. In the course of a few years his preaching stirred the heart of England and out of it grew the great Methodist revival, the causes and conditions of which we are to treat this morning. What are the historic conditions which made that revival a necessity? The answer to this question will form the body of the address of this hour. These conditions will not be hard to discover, for the books and magazine articles of that period are full of them. They may prove a trifle dry and a little prosy as a matter of public discussion, nevertheless they are not altogether void of interest and they ought to be instructive and full of suggestion to a Methodist audience. To get at them we will have to travel backward several centuries prior to Mr. Wesley and then trace them on down to the time when his work began. Had these conditions not existed there never would have been any necessity for Mr. Wesley. But they did exist and their existence was the result of centuries of growth and development.

When Henry VIII ascended the throne of England in 1509, Roman Catholicism had its clutches on the throat of Christendom. The German Reformation, under Martin Luther, was raging, but it had not broken the grasp of Rome. Henry VIII was a bigoted Catholic and he even entered the field of polemics as a defender of the Church. His utterances were fierce and bitter. But in course of time he became displeased with his wife, Catherine of Aragon, and he applied to the Pope to have the marriage annulled. This the Pope declined to do, as he saw no scriptural reason for such a radical measure, and a heated controversy sprang up between them. Such was its violence that the King separated from the Church and he organized a State Church of his own. It was not far removed in its faith and doctrine from the Roman Church. This movement necessitated a change in the government of England. Out of this changed condition of things sprang the Anglican Church. Many of the Roman dogmas and usages were incorporated in this new Church organization. And worse still, many of the moral and social corruptions prevalent in the former became conspicuous in the latter. Therefore the reformations accomplished by the new movement were mostly outward and not inward. It is said of his clergy that they were covetous, given to secular affairs, devoted to pleasure, many of them indulging in licentiousness which they scarcely took the pains to conceal; and the tendency toward immorality pervaded all classes. This is the testimony of the historians of that period. After the death of Henry VIII Edward IV succeeded to the throne. He was a mere boy, but he was genuinely pious and he had the counsel of many of the wisest and best men of his day. Under him the organization of the Church was completed and the Book of Common Prayer was prepared and adopted. He made a number of genuine reforms, but he died before his plans were well matured. Unfortunately for the Protestant world, Mary followed him in the succession. She was a rank Catholic and her reign covers the darkest period in English history. She wedded Philip II of Spain and coupled with her barbarous disposition the cruelties of the inquisition. She burned and beheaded without mercy. But one effect of her reign was to intensify a deep-seated feeling against Rome. After her

came Elizabeth and she was a Protestant. She turned her attention to the re-establishment of the English Church in the seat of Government. She was not lacking in courage and she had many prudent counselors. Under her rule it soon became a dominant force not only in the religious, but also in the political, progress of the day. While spirituality was not conspicuous among the people and clergy of her day, still she left the English Church entrenched in the government of the people. They became devoted to it and were very much in love with its service. The power of Rome became permanently crippled in England. But the morals of the masses were not much improved. Religion was more a form than a reality. And unfortunately, toward the latter part of her reign, a heated controversy broke out between Episcopacy and Puritanism. This formed the nucleus of a religious struggle which has never subsided in England. After Queen Bess, came James I of Scotland. He was a rank Calvinist and it was supposed that he would take the side of the Puritans. But he was a politician and wanted to grasp supreme power, and he knew that the way to it was through the State Church. So he became a mortal enemy to the Presbyterians. His own character was not above reproach and religion with him was a means to an end. But he did give to the world a complete translation of the scriptures. When he died he left the country on the verge of civil revolution. The Puritans had grown in numbers and influence and the struggle between them and the Churchmen became fierce and persistent. Underneath all these civil and religious disturbances there was a lax state of morals among all classes of the people deplorable in the extreme. So when Charles I came to the throne he found the country ripe for revolution. It was not long in developing under his misguided reign. It became quick and awful and the King lost his head. This suspended royalty for a season, and Oliver Cromwell became supreme dictator, and Puritanism was placed in control. But the revolution went on and the country was deluged with blood and strife. Spiritual religion suffered very greatly. When Cromwell died his son Richard came into power. But the Puritanism which had supported his father turned against him and clamored for the return of royalty. This brought Charles II to the throne. Under him the act of uniformity was passed, making it a crime to dissent from the Established Church. A few of the Presbyterian clergy conformed to the act, but more than two thousand revolted and they were expelled. He was hot-headed and his reign was one of continued evil. He gathered round him a foul court and his advisers were coarse and immoral. Following him came James II, and he attempted to restore Romanism; but this effort united in a large measure the Protestant forces and he completely lost favor. He had to flee the country, and William and Mary of Orange were invited to take the throne. They were staunch Presbyterians and the strictest measures were enacted against Catholicism. The established order of things was not disturbed under these wise rulers. Many outward reforms were accomplished and the Anglican Church was restored to popular favor, but even William and Mary had to wink at gross abuses in Church and State. In dealing with public officials they often connived at transactions of a very questionable character. After them came Queen Anne, a popular though frivolous ruler. She was not a spiritually minded woman; on the contrary, she was guilty of many of the excesses of that time. The clergy whom she gathered around her were not noted for piety and deep consecration. Their preaching was perfunctory and they were much more concerned about the larger livings than the salvation of the people. There were among them good men, but they did not control public sentiment. A high order of religion was not popular. Self-indulgence, pleasure seeking and worldly tendencies were the practices that governed the popular mind. In addition to these social and ecclesiastical evils then prevalent, the great body of thinking men and scholars revolted against the Church and turned to Deism. They held to the existence of God, but scoffed at the idea of revealed religion, the Bible and Jesus Christ. The public prints were made to teem with the writings and discourses of this school of skepticism. Many of the leading clergy took up the controversy and the war between the Church and the Deistical school waxed hotter and hotter. Hence to the general indifference on religion and the licentiousness of the lower classes was thus added a positive infidelity. The

Bible was attacked from all sides and its authority called in question. The doctrines of grace were neglected and polemics were fulminated from the pulpits. A real gospel sermon was rarely ever heard. The effect of these pernicious influences upon society were well nigh ruinous. Drinking became more and more prevalent, gambling was almost universal, and social vices permeated society. The masses of the people never entered the Church doors and cared nothing for religion. They lived in a world all to themselves. Thus during these few centuries the strife between Romanism and Protestantism, the unsettled condition of the government, the horrors of civil war, the perfunctory preaching of the clergy, the bitterness among the Protestant sects, the revolt against revealed religion, the absence of real religious instruction, and the general immorality practiced by society delivered the full force of their iniquity upon the first half of the eighteenth century. That period inherited the results of all the misfortunes of Church and State coming down from the three or four preceding centuries. Not only did it gather the volume of its own national ills, but the infidelity and voluptuous practices of the French people, together with the deadening spirit of rationalism rife in Germany, added the weight of their influence to the home supply. Therefore the opening years of the eighteenth century presented a dark and gloomy prospect for spiritual religion in England. The nation was honey-combed with corruption and the Church had practically lost its hold upon the thinking classes and upon the lower stratum of society. These are, in brief, the historic conditions which made the great Methodist revival a necessity. Something had to be done, or Protestant Christianity would cease to exist as an evangelical agency. Then it was in 1703 that John Wesley was born. God had had him in preparation for two or three generations before his birth. Trace his ancestry back and you will find the statement true. Finally a suitable father and mother were found capable of giving such a man to the world. He came just at the right time. Samuel Wesley was a man of fine education, deep piety and persistent earnestness. He was remarkably well versed in the scriptures and he was one of the few spiritual preachers. His mother was one of the most remarkable women in the history of the world. She was beautiful in person, thoroughly religious and well educated. She would have shone as a brilliant star in any of the walks of life. She and her husband lived in the quiet village of Epworth, far removed from the corruption of the court and the degradation of city life. Into their little home John Wesley was born. It was poor and hard pressed, but it was rich in the wealth of devoted manhood and consecrated womanhood. God was enthroned upon its altars. Such a father and such a mother were eminently qualified to be entrusted with the gift of such a child. They received him as from the Lord. Until he was twelve years old, that home was his school house and his mother was his teacher. She laid the foundation deep and upon it she builded wisely. Then it was that through the good offices of the Duke of Buckingham, a scholarship was obtained for him in the famous Charterhouse School in London. There he remained for six years until he had finished the course of study. Then he way to Oxford University was opened up. He went there as a Charterhouse student. He entered Christ's College and for several years he was in that renowned institution of learning, and in due time he came out one of the most scholarly and cultured men of that day. But like all other young men preparing for orders, his religion was largely the result of training, and up to this time he had no conscious knowledge of a deep spiritual experience and life. He was moral, consistent and eminently respectable, but he did not know God in the actual pardon of sin. This deficiency he began to realize, and what he lacked in experience he endeavored to make up in good works. After completing the University course he was elected on his merit to a fellowship in Lincoln College and he entered upon his work with zeal and earnestness. It was while in this work that he formed the Holy Club which was composed of several serious students who were anxious to know more of the spirit of the gospel. He became their leader and expounded to them the Greek Testament. Through his influence they also did mission work in the city jail. After awhile the mission spirit seized him and he went as a missionary to Georgia with Oglethorpe's Colony. While making the voyage he fell in with a company of Moravians who were genuinely religious. He watched them very closely and noted the character of their experience. As a result he became convinced that he was only a Christian in name, that really he knew nothing of a sense of pardon. He

spent two years in Georgia, but his experience there was anything but satisfactory. So he returned to England not knowing what course to adopt. He was like a vessel at sea without compass or rudder. But he at once sought out the Moravian chapels and associated himself with those simple minded folk. He was the scholar of Oxford seeking spiritual knowledge at the feet of the humble and the lowly. One night he attended a service at the Aldergate's Street Chapel and listened to an unlettered layman read and expound Martin Luther's introductory to the Epistle to the Romans and all at once the light streamed into his heart and mind and he afterwards said that he felt his heart strangely warmed, and for the first time had the conscious knowledge of sonship with God. His heart was open to apply the great store of knowledge which he had already acquired. A night or so after that experience he preached in the little chapel on Fetter Lane and the Holy Ghost came upon the company and the whole place was filled with the divine presence. They rejoiced and glorified God throughout the most of the night. This manifestation of the divine favor determined his life work. He resolved to be an evangelist to the starving masses of England. His preparation was complete. It had required long years of training, but at last the man and the conditions stood face to face. He looked out over society, saw the sin and iniquity of the period, realized the failure of the Church to cope with the situation through its well regulated services, and he determined to go forth single handed, seek out the poor and the neglected and the down-trodden and tell them of Jesus and his love. The street corners became his pulpits and the open air his sanctuaries. The multitudes flocked to hear him and he soon found himself the religious storm center of England. The dead Church and her perfunctory clergy became greatly alarmed at his movement and they hurled their anathemas at him from Church houses and cathedrals. Mobs were organized against him and persecutions followed his foot steps. It was thought that he was scandalizing religion and bringing the State Church into disrepute. He had defied custom and become a street preacher. But none of these things moved him, neither did he count his life dear unto himself in his effort to give to the famishing people a pure gospel of hope and salvation. Faithful workers sprang up to co-operate with him and lay preachers threaded the streets of London. In the early morning and late at night their voices were heard calling the multitudes to repentance. Cries and groans on account of sin and shouting and rejoicing because of a happy realization of pardon were resounding throughout the city. After awhile his work began to take on form and he organized schools for the poor; he built rude chapels, gathered his followers into societies, put leaders over them; he made liberal use of the printing press and sowed the metropolis down in good religious literature. His work spread wider and wider until it went all over England, penetrated into Scotland and crossed over into Ireland. Trained men were raised up and joined their forces with him and the general public by and by began to appreciate his spiritual work among the people. The revival continued to swell the volume of its power and influence until it crossed the sea and swept like a tidal wave over the American colonies. Here it soon took on permanent organic form and the Methodist Church was born. The reflex influence resulted in a similar organization in England and when Mr. Wesley died, at the age of eighty-eight years, he had conquered a universal peace. Opposition to his movement had practically subsided, his wonderful work began to meet with public favor and he was by long odds the most conspicuous and popular preacher in Great Britain. His work had well-nigh spread over the civilized world. The English clergymen took lessons from his ministry and learned how to preach the gospel; the Church received new life, a wholesome check was placed upon infidelity, vice and immorality slunk away out of sight; the common people ceased to do evil and in a measure learned to do well; the doctrines of grace were heard from nearly every pulpit, spiritual religion began to take the place of a dead formality, and the mighty forces of evangelical Christianity were so set to work as to save England from the public and private evils which threatened her permanent overthrow. The man thus called and trained of God met the conditions, flung himself into the breach and hurled back the onslaught of the world, the flesh and the devil, and turned the current of religion into a spiritual channel. Since his death, about one hundred and fifteen years ago, the revival which his work introduced has been augmented a thousand fold. It has touched all lands, wrought upon all classes of society, fed all Church

organizations, changed the methods of all evangelical preaching, and sent forth the power of the gospel to the perishing millions. Like England's drum-beat, the voice of the Methodist ministry is heard round the babbling world. To-day she is one of the greatest Church organizations in Christendom. Her composit memberships number more than seven million souls, her constituency reach to twenty-eight millions, her property values defy human computation, while multiplied millions who found peace at her altars have crossed the river and, shouting with the redeemed of every age and clime, through the streets of gold and over the gilded hilltops of glory. What a wonderful heritage has God given to the world in the personality and work of John Wesley! He belongs to Christendom. We have even lived to see the day when the Anglican Church that once cast his name out as evil, now assumes the task to prove that he never was a Methodist! His name has been given a prominent place on one of the tablets in Westminster Abbey. Thank God, his followers are not selfish and we are willing for all religious denominations to appropriate him. May his followers never lower the tone of the spiritual truths which made him a benefactor of mankind. If the gospel which he preached and whose doctrines he has committed to us stands for anything to-day, it is a vigorous protest against sin, an uncompromising regeneration of heart, the witness of the Spirit, and a life of purity and self-denial before the world. Nothing but a faithful adherence to these old gospel doctrines will continue to make us the power of God unto the salvation of every one that believeth. However much the world may advance in knowledge and civilization, we will never outlive the necessity for this great revival power among mankind. In this revival movement our mission had its birth and this mission will never be fully accomplished until through this same vital force the world is saved from sin and established in righteousness. And if from the small beginning which marked the revival under Mr. Wesley's ministry there have sprung such marvelous results, what is it his organized forces can not accomplish in the centuries to come? With the revival fires still burning upon our altars, it will henceforth be our province still to preach this blessed gospel and help spread scriptural holiness throughout all lands.

METHODIST ORPHANAGE.

Report of the Board of Managers.

The Board of Managers met in annual session at the Orphanage, Waco, Texas, Oct. 1, 1903. Members present: Horace Bishop, presiding; Jno. H. McLean, P. H. Hensch, T. F. Sessions, A. P. Duncan, H. Hempel, and W. H. Vaughan, ex-officio. The Business Manager, Rev. W. H. Vaughan, reported a year of exceptionally good health; no death, and but one case of sickness, and that of a mild type. There are 110 boys and girls in the Home and about equally divided. Twenty-five have been received into the Home during the year, and thirty-five have been placed in private families. The best of religious and educational advantages are afforded, and prompt medical attention and careful nursing in cases of sickness. Rev. W. H. Vaughan is retained as Business Manager, and Rev. Geo. S. Slover takes the place of Rev. S. E. Burkhead as superintendent of the school, and having more immediate care of the internal affairs of the institution. Ten years of strenuous service on the part of Mrs. Vaughan has made it necessary to relieve her of further care, and the managers esteem themselves fortunate in securing the services of Mrs. Slover to fill the place so well and faithfully filled by Mrs. Vaughan. The managers by formal action expressed their high appreciation of the faithful service and untiring devotion of Mrs. Vaughan to the welfare of the children. The Board is again under the necessity of calling the attention of the conferences and pastors to the imperative need of early collections in behalf of the Orphanage, and in this connection would respectfully suggest Christmas of each year as an appropriate time for presenting this worthy cause to the generosity of the people. A failure to take up this collection early in the year entails upon the Business Manager the necessity and embarrassment of borrowing money to meet the current expenses of the institution during the summer and early fall. The gratuitous service of Revs. Ape Mulkey and R. W. Thompson in raising funds for the institution has contributed much to the prosperity of the Home, and commends them to the favorable consideration of a generous and sympathetic public. The property of the Orphanage, consisting of a farm three miles from the city, and two large brick buildings,

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situated on a plat of 28 acres in the suburb of the city, is valued at \$50,000 and the buildings are well insured.

The Business Manager will present through the Advocate a supplemental report at the close of the round of patronizing conferences. The assessments for the ensuing year are as follows:

Northwest Texas Conference.....	\$3,000
North Texas Conference.....	2,250
Texas Conference.....	2,250
West Texas Conference.....	1,250
German Mission Conference.....	250

Invoking your kindly consideration and helpful sympathy, we are,
Fraternally yours,
JNO. H. McLEAN,
In behalf of the Board.

Devotional and Spiritual

A MINIMUM CHRISTIAN.

He is the Christian who is going to heaven at the cheapest rate possible. He intends to get all of the world he can and not meet the worldling's doom. He aims to have as little religion as he possibly can without lacking it altogether. He would keep good friends with the devil, with the intention of meanly cheating him out of his just dues at last. The minimum Christian goes to Church in the morning, and sometimes in the evening also, unless it rains, or is too warm, or too cold, or he is tired and sleepy, or has the headache from eating too much dinner. He listens most respectfully to the preacher, and joins in prayer and praise. He applies the truth very judiciously, sometimes to himself, but much oftener to his neighbors.

So, too, the minimum Christian is very friendly to all good works. He wishes them well, but it is not in his power to do much for them. He regards the Sunday-school as an admirable institution, especially for the neglected and ignorant. He has also a great admiration for the various organizations for Church work and they are just what are needed. But it is not convenient for him to take part in any of them. His business engagements are so pressing during the week that he needs the Sunday as a day of rest. Neither does he think himself qualified, at least so he quite modestly

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 cures, 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 414, Racine, Wis.
Mild cases not chronic are often cured by one or two bottles. At all druggists.

puts it, to act as a teacher in the Sunday-school, or to take any prominent part in any of the meetings or enterprises of the Church. There are so many persons better prepared for these important duties that he must really beg to be excused.

Another characteristic of the minimum Christian is that he is not clear on a number of points. He cannot see any particular harm in this, or that, or the other popular amusement. There is nothing in the Bible against any of them. He does not see but that a man can be a Christian and dance, or go to the theater, or play euchre, or even poker and rake in an occasional jack pot, or visit a race course where the training and development of that noble animal, the horse, are exhibited. He knows several most excellent persons who habitually indulge in these things. Why should not he? Is he any better than they? Well, no. In this, at least, we fully agree with him. He is, indeed, no better than they are. He stands so close to the dividing line between the people of God and the people of the world that it is hard to say on which side of it he is actually to be found.

This is all a most perilous business. In trying to get to heaven with a very little religion, it is possible to miss it altogether. The minimum Christian dishonors God more than even the sinner does, for he knows so much better. He is a hindrance to the progress of the gospel, a drag on the wheels of Christian progress.—Episcopal Recorder.

EXCLUSIVENESS.

When Jesus showed that he had a mind broad enough to understand publicans and a heart large enough to sympathize with them and show them favor, the Pharisees hated him on that account. No matter how good he was, he could not be tolerated unless he should exclude and despise all those whom the Pharisees excluded and despised.

There are professing Christians who have this spirit. There are persons whom they cannot tolerate. When one comes into the community who is broad enough to be the friend of their friends and of their enemies also, they cannot understand him. Unless he will discard those whom they discard, they will discard him. This Pharisaic spirit has broken down Christian fellowship in scores of so-called Christian Churches. There are persons in every community and in every Church who are not congenial. There is something irritating in their manner of life. This antipathy will manifest itself even when we try to hide it. It is the purpose of the Holy Spirit to burn up all such antipathies and prejudices and melt all sorts of people into one brotherhood. The Spirit did this on the day of Pentecost, and he will do it wherever he may have his way. It is an easy thing to love those who love us and live on good terms with those who are kind to us; but to love our enemies and to enter into fellowship with those who irritate our feelings requires grace.

Jeremy Taylor says: "It is no great matter to live lovingly with good-natured, with humble and meek persons; but he that can do so with the froward, with the willful and the ignorant, with the peevish and perverse, he only hath true charity." Lord, evermore give us this charity.—New York Advocate.

TROUBLES THAT NEVER COME.

The story is told of a lady who for a time kept a list of impending troubles. It was a relief to see them down in black and white. Some months later, in looking over the list, she was surprised to find that nine-tenths of these troubles had never materialized. They had an existence only in her imagination. The troubles that never come form

the heaviest part of our daily load. The worry, the fear caused by these apprehended miseries, often work sad havoc with brain and nerves. The actual sorrows, the bereavements, the disappointments, have their comfort and cure. But there is no cure for troubles that never come. They are haunting ghosts, unsubstantial as mist, but very real in their depressing and harmful power over us. There is toil in our daily living; there is weariness; still blessed rest will follow. But the weariness of imagined burdens drags the very heart and hope out of those who indulge in these unhealthful fancies.

Each day comes as a fresh gift from the hand of God. In it are just the experiences his loving wisdom has ordained. Meet with a brave heart all that is in the day's portion, but shrink not from phantom lions or from shadows that seem to blot out the sun.—Selected.

REMORSE AND LOVE.

Leave not to Remorse what should be done by Love. He who has one stood beside the grave, to look back upon the companionship which has been forever closed, feeling how impotent, there, are the wild love and the keen sorrow to give one instant's pleasure to the pulseless heart, or atone in the lowest measure to the departed spirit, for the hour of unkindness will scarcely for the future incur that debt to the heart which can only be discharged to the dust. But the lessons which men receive as individuals, they do not learn as nations. Again and again they have seen their noblest descend into the grave, and have thought it enough to garland the tombstone when they have not crowned the brow, and to pay the honor to the ashes, which they denied to the spirit.

THE CONTENTMENT OF GODLINESS.

True contentment is great gain. This is true for one reason, because it makes us really rich. The fact is that money alone can never make people rich. A man might starve to death, body, mind, and soul, surrounded by money. People are rich or poor, according to what they are, not according to what they have. We are rich when we can say with Lord Collingwood: "Let others plead for pensions; I can be rich without money, by endeavoring to be superior to everything poor." After all then, riches lie largely within ourselves and are not from without; the result of an inward state of mind more than of outward environments.

"True happiness is to no place confined, But still is found in a contented mind."

"Contentment gives a crown, where fortune has denied it."

True contentment is great gain, moreover, because it limits our desires. There is a royal way in which we can all increase our happiness. It is by limiting our desires. "Contentment," quaintly says Thomas Fuller, "consisteth not in adding more fuel, but in taking away some fire; not in multiplying our wealth, but in subtracting men's desires."

A philosopher who was passing through a mart filled with articles of taste and luxury, we are told, made himself perfectly happy with this simple, yet sage remark: "Lord, how many things are in the world of which Diogenes hath no need!"

Then, too, contentment is great gain also because it lifts us above storms. "Did you ever watch a happy bird perched on a branch on a tree?" asked the late Dr. C. S. Robinson. "To you the twig on which he rested seemed exceedingly slen-

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der and unsafe, but there he tossed and floated and swayed in the wind; there he joyously sang and sported; careless whether the spray bent or broke the next moment. For folded at his side he had wings. If he fell, he simply fell on his feathers and rested as he rose. The sky was his home. It was only just for the moment he stopped at the forest. He could make use of any convenient leaf, twig, or trunk in it, but not even the whole world could injure or hinder him.

Piety is the soul's pinions as well as its plumage. It beautifies it at the moment it sustains it. Even in the world, the Christian has "Godliness with contentment," and finds it "great gain." But he is ready to either leave the world or have little of it, at any time at God's will. In God's will is his peace. He is made for God, not for the world. He is superior to all storms and trials because he has wings!—Herald and Presbyter.

THE BEST THINGS.

There are best things to strive for, in which the young should be instructed—things of moral and spiritual import that should be made to glow beautiful and pure in the eyes of youth as the Holy Grail shone in the sight of Galahad. The personal relation of the creature to God and the universe which our fathers prized is still, in a new and better way, the all-important thing. We do not find that much instruction is given in this in our schools and colleges, or even in our Churches. The teaching of dogma has properly fallen into desuetude, but a new emphasis is needed on the relation of the individual to spiritual things. This new emphasis will constitute a new faith.

The best thing is to have an eye single to God's service, to place this absolutely above all other aims, not necessarily to prate of it, to go about preaching and proclaiming it on street corners—a practice which Jesus himself discouraged—but to preach through the life, to have in the secret recesses of the soul a sanctuary and a shrine wherein all things of this world are sanctified to the advancement of the kingdom of the spirit which the Master proclaimed. The best thing that life gives is, therefore, a devout and reverent temper, which sees through all forms and shows and illusions the glow of divinity. Nothing is so easily lost as this power of high spiritual perception. The smirch of worldliness and selfishness is deadly to the delicate flower of the soul, fed by celestial dews and warmed by the sun of heaven.—Selected.

AN ENGINEER'S STORY.

"Yes, indeed, we have some queer little incidents happen to us," said the engineer, as he plied his oil can about and under his machine. "Queer thing happened to me about a year ago. You'd think it queer for a rough man like me to cry for ten minutes, and nobody hurt, either, wouldn't you? Well, I did, and can almost cry every time I think of it. I was running along one afternoon pretty lively, when I approached a village where the track cuts through the streets. I slacked

up a little, but was still making good speed, when suddenly, about twenty rods ahead of me, a little girl, not more than three years old, toddled onto the track. You can't even imagine my feelings. There was no way to save her. It was impossible to stop, or even slack much at that distance, as the train was heavy and the grade was descending. In ten seconds it would have been all over; and after reversing and applying the brake, I shut my eyes. I didn't want to see any more. As we slowed down, my fireman stuck his head out of the cab window to see what I'd stopped for, when he laughed and shouted, 'Jim, look here!' I looked, and there was a big black Newfoundland dog holding the little girl in his mouth, leisurely walking toward the house where she evidently belonged. She was kicking and crying, so I knew she wasn't hurt, and the dog had saved her. My fireman thought it funny, and kept laughing, but I cried like a woman. I just couldn't help it. I had a little girl of my own at home."—Chicago Herald.

The Master will mix the hours as it pleases him, and so you should accept them with a murmurous spirit, if you are expecting him to work out his own purpose in and through you. Bright and dark days will often stand close together, but each shall come to declare his message. In painting china the artist outlines the piece of work in a dull black, and then "fires and burnishes it, and lo! it comes forth in the beautiful color of gold. God has a golden thought and purpose back of each dark experience, and when he has thus tried us, he will bring us forth as gold. Yes, to take life as it comes; not to be so anxious about the form of the day as the life of the spirit it should enshrine—this is the secret of unfolding God's noble thought in terms of generous and Christlike living. The crown of the morrow lies in that approach to the Christ character which a life of faithfulness to-day makes real and abiding.—Rev. I. Mench Chambers.

BUSY DOCTOR

Sometimes Overlooks a Point.

The physician is such a busy man that he sometimes overlooks a valuable point to which his attention may be called by an intelligent patient who is a thinker.

"About a year ago my attention was called to Grape-Nuts by one of my patients," says a physician of Cincinnati.

"At the time my own health was bad and I was pretty well rundown, but I saw in a minute that the theories behind Grape-Nuts were perfect and if the food was all that was claimed for it it was a perfect food, so I commenced to use Grape-Nuts with warm milk twice a day and in a short time began to improve in every way, and I am now much stronger, feel 50 per cent better and weigh more than I ever did in my life.

"I know that all of this good is due to Grape-Nuts and I am firmly convinced that the claims made for the food are true. I have recommended and still recommend the food to a great many of my patients with splendid results and in some cases the improvement of patients on this fine food has been wonderful.

"As a brain and nerve food, in fact as a general food, Grape-Nuts stands alone." Name given by Postum Co., Battle Creek, Mich.

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

Secular News Items.

IN THE STATE.

Two men were killed and two others dangerously wounded at Mineola last week in connection with the violation of the local option law, though the tragedy was a private affair. All but two were shot accidentally.

Prohibition went into effect in Nacogdoches County on schedule time, Tuesday night at 12 o'clock, in spite of Judge Hamblen's injunction.

Busby has not settled with the State, as the Attorney General refused to accept his offer. The embezzlement charges are still pending and are set for trial at the next term of district court in this county.

A gang of tramps attempted to take charge of a Katy passenger train at Mingo, but were frustrated. They fired into the train as it went on its way, but did not injure any passengers.

Yellow fever continues at Laredo, but there has been no great spread of the disease. There is not much hope of stamping it out before frost comes.

Gov. Lanham has ordered a special election in the First Congressional District, to fill the vacancy caused by the resignation of T. H. Ball.

Citizens of Ochiltree County voted in favor of repudiating State taxes on school lands.

The Assessor of Harris County, in which Houston is located, submitted his rolls to the Comptroller at Austin, which showed that the assessable values are \$38,404,000, being next after Dallas County.

In 1822 white people first came to Nacogdoches as residents. Before that there were Spaniards and Indians here who sold intoxicants, but the whites opened the first genuine drink shop at which whiskies and wines were sold in 1822. But now there is not a dram shop in the county. Prohibition went into effect Wednesday night, and not a drunken man has been seen since then.

A child born at Denton Thursday had two well-developed front teeth when born. The teeth had to be removed before the child could nurse.

The following wholesale grocers of San Antonio, who were sued for violating the anti-trust law by alleged boycotting, compromised with the State by paying a total of \$2,800: Hugo Schmelzer Company, M. Castanola & Son, Caffarelli Bros., J. Oppenheimer & Co., Otto Rock, and Goodman & Pfeiffer. George Koerner will fight the case.

Blue Lacy, the 11-year-old boy who fell from a pecan tree near Austin and broke his arm, necessitating amputation, died Wednesday night from lock-jaw.

While Ed Scall was attending a gin at Fulbright, Red River County, Thursday evening, his arm was caught in the saws and was so badly lacerated that it had to be amputated.

A suit for one of the largest amounts ever filed in the courts of Harris County was that of E. H. Adams and wife against W. T. Campbell, J. S. Hogg, E. J. Marshall, R. E. Brooks and James Swayne, defendants, for the sum of \$370,000. Specific performance of contract is asked for in connection with the sale of the acres of "oil land" near Beaumont, which plaintiffs are said to have sold to defendants.

GENERAL ITEMS.

Egyptian state railroads bought last year \$2,757,239 of material, of which England furnished \$2,565,000, Belgium \$488,000, Turkey \$198,000 and the United States \$310,000.

A certain justice of the peace in Maryland evidently imagines that cows can read big print. He recently gave a verdict against a railroad company for killing a cow near a road crossing for the reason that "the defendant had no sign up at the crossing."

The American business man of the present day spends his health to gain wealth and then immediately starts out to spend his wealth in gaining his health. But generally he finds the first feat child's play in comparison with the second, says the Baltimore American.

An ounce of prevention is worth a pound of cure. New York City's only woman ambulance surgeon does more than to treat victims after they are injured. By stopping a runaway horse the other day she no doubt saved a number of women and children from needing her further professional services.

A correspondent of the Scientific American recently passed through a peculiar experience. He tasted a small fraction of a grain of radium. It acted as a powerful stimulant, affecting both the heart and kidneys. It was several hours before his pulse became normal. It affected the mind also, producing hallucinations.

W. Q. Richards of Quanah sold to Luther Clark of that place 39,000 acres of land, part of the 3 D ranch, and

taking in the east end and headquarters of the ranch. The consideration was \$2.50 per acre for the land and \$16 and \$17 per head for the cows.

For the first time since 1891 Dallas County is the leading county in assessment in Texas. The rolls are far enough advanced to show that the total assessable values will reach almost to the \$39,000,000 mark.

Lt.-Gov. Tillman of South Carolina was declared not guilty by the jury who tried him for the killing of Editor Gonzales of the Columbia State a few months ago. The verdict is a surprise to the whole country.

Nature has ordained that insects and worms shall live, but she has provided them with food at the expense of the farmers. It is said that the following eleven pests damage the crops every year to the value of more than \$350,000,000: The chinch bug, grasshopper, Hessian fly, potato bug, San Jose scale, grain weevil, army worm, cabbage worm, boll weevil, boll worm and cotton worm.

Not more than 400 of the "Cedars of Lebanon" are standing to-day. They do not, though their age is measured in years by thousands, rival in dimensions the cedars of the western world, the largest, so slow in their growth, being but twelve feet in diameter. No tree gives so great an expanse of shade as the cedar, and it never dies, except from lightning-stroke or from the woodman's axe.

It is said that a party of New York capitalists have organized an expedition to make a systematic search for the long lost King Solomon's mines, in Abyssinia. The ostensible object of the expedition will be to hunt elephants, but the real object is to discover the mines, and as one of the party is a personal friend of King Menelek, it is believed that they will be permitted to go where white men have never been before, at least, since Solomon's time.

Prince Andre of Greece and Princess Alice of Battenberg were married at Darmstadt Tuesday.

Non-union men are loading cotton at New Orleans, and are said to be more efficient than the screwmen who are on a strike.

Three distinct earthquake shocks were felt at Nevada, Mo., recently. The movement was from west to east. No damage was done.

Ivory Rogers, the boy who confessed to the murder of Mary P. Roksh, a thirteen-year-old girl, near Stillwater, Okla., last week, pleaded guilty and was sentenced to prison for life.

Since September 1, Secretary of the Treasury Shaw has released from the Treasury and made available for general circulation a total of \$18,489,200.

It has been decided that the Atlantic Yacht Club shall be custodian of the \$2,500 cup which Sir Thomas Lipton has offered for an ocean race from Sandy Hook Lightship to the Needles in May next. The club offers three additional prizes.

At a meeting of the Steel Plate Association in New York which includes all the principal steel plate manufacturers, the price schedule has been discussed, and it is understood that the association decided to maintain the list previously in force.

Hamilton Fish, associate United States Treasurer, in charge of the sub-treasury in New York, is ill, and the doctors say he is threatened with appendicitis. Unless his condition grows much worse, however, an operation will not be necessary.

Two hundred non-union men have arrived at New Orleans from St. Louis for the purpose of handling cotton and in other ways assisting shipping. Other men are said to be on their way to the Crescent City with the intention of taking the places of strikers.

Practically every member of both houses of the legislature of New York and not a few state officers are in peril of being ousted from office for violating the anti-pass provision of the state constitution by the possession and use of a Pullman Company's pass. The court of appeals of that State has ruled that accepting such favors comes under the head of the anti-railway pass law.

Congressman Burton, Chairman of the Rivers and Harbors Committee, favors the passage of a river and harbor bill by the next session of Congress. He has just returned from Europe, where he studied the method used in navigating streams in the old country.

Daniel V. Miller, late assistant Attorney General, Postoffice Department, and Jos. Johns, were indicted, charged with conspiracy to commit an offense against the United States. The cases grew out of turf investment concerns on the get-rich-quick basis.

A newspaper published at Port Dalry is authority for the report that the British minister to Japan, Sir Claude McDonald, has undertaken to mediate between Russia and Japan, and, having secured Japan's consent to certain proposals, is now negotiating with Russia. These proposals are that Russia shall restore Manchuria to China, and

that the principal Manchurian towns be opened to foreign trade; that Russia withdraw all the troops from Manchuria, with the exception of the railway guards; that she renounce her forestry concessions on both sides of the Yalu River, as well as the Yonampoh concession, and that the whole country south of the Yalu be admitted as belonging to the sphere of Japan.

The heaviest rainfall of the year is causing enormous damage in the north of England. The roads are impassable. Railroads are being interrupted, bridges are down and the valleys of the Dee and of the Tweed are like inland seas.

Lord Denbigh, of the Honorable Artillery Company of London, is said to be the best and kindest landlord in all Wales, and to have the warm affection of his tenants.

The Pharmaceutical Era is investigating against the multiplication of drug stores, which, it says, forces the proprietors to sell cameras, stationery, cigars, books, soda water and other things entirely foreign to the business, to make a living.

Mrs. Roswell D. Hitchcock, wife of Commander Hitchcock of the Navy, is a firm believer in woman suffrage, and in the business woman. Recently Mrs. Hitchcock delivered an address, in which she urged women to interest themselves in mining enterprises.

The Japanese Minister of War, Lt.-Gen. Terauchi, denies that the army is desirous of war, and says that the cabinet is unanimous in wishing peace with honor.

James H. Canfield, librarian of Columbia University, is delivering a course of seven lectures before the graduating class of West Point, and is probably the first civilian to give a regular instructional course of lectures at the Military Academy.

The Duke of Westminster has acquired 160,000 acres of land in the most fertile section of the Orange River Colony, and has started for South Africa to inspect the property. He proposes colonizing the territory with English farmers.

The Library of Congress has issued a calendar of its John Paul Jones manuscripts, chronologically arranged. The calendar contains 883 entries. The Peter Force collection of manuscripts, from which these books and pamphlets are calendared, was purchased by the Government in 1867.

Suit was recently brought by a "cellarman" against a liquor dealer in Liverpool for enforced intoxication. The plaintiff alleged that he was obliged to draw off whiskey from one cask to another by means of a tube, which he had to suck every now and then to start the flow. At each operation he was compelled to swallow a little of the liquor, and in that way became intoxicated for the first time in fourteen years. The plaintiff was granted a verdict of \$3.75 and costs.

According to a military journal published in Germany, 10,000 young Germans, eligible for military service, who have not reported for duty, and are presumably out of the country, have been sentenced in contumacy. The frequent publication of instances of the brutality of non-commissioned officers towards privates in the army is supposed to be an influential cause of these desertions, which are more than twice the usual number.

The taste of the people of the United States for cacao and chocolate is apparently developing very rapidly. Figures just compiled by the Department of Commerce and Labor, through its bureau of statistics, show that the importation of cacao has grown from 9,000,000 pounds in 1883 to 24,000,000 pounds in 1893 and 63,000,000 pounds in 1903. Cacao, as is well understood, is the product of the cacao tree, which grows wild in tropical America, and is also much cultivated there, and to some extent in Asia and Africa. The fruit of this tree, a pear-shaped pod from five to ten inches in length, con-

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ains numerous large seeds, from which the chocolate of commerce is produced while the shells are also utilized for the decoction known as cacao, or cocoa, used as a substitute for tea or coffee. It is the crude cacao and leaves and shells which form the large and rapidly growing importation above referred to, which has increased from 9,000,000 pounds in 1883 to 63,000,000 pounds in 1903. The value of importations of cacao in this crude form has grown from \$1,000,000 in 1883 to \$4,000,000 in 1893, and nearly \$5,000,000 in 1903. Meantime the importation of manufactured cacao and chocolate has fallen from 1,467,977 pounds in 1897, valued at \$239,819, to 630,824 pounds in 1903, valued at \$144,823. A monument to President McKinley, erected by the town, was unveiled last Saturday at Adams, Mass., in the presence of thousands of persons from various points in the Berkshires. The school children of Adams, members of the Churches, operatives in the mills, and citizens generally, contributed to raise the funds needed for the erection of the statue, which is the work of Augustus Lukeman, of New York. The orator of the day was ex-Secretary of the Navy John D. Long, who declared that no public man had been so universally loved as President McKinley.

JESSE FRENCH PIANO & ORGAN COMPANY. Mfrs. and Dealers. High-class pianos and organs. 280 Elm St., Dallas. Miss Ellen Stone is to return to Armenia to resume her missionary labors.

UNANSWERED LETTERS. Oct. 15—Sami E. Morriss, sub. J. T. Bloodworth, sub. G. W. Kincheloe, subs. 2 cards. Thos. Gregory, subs. J. M. Armstrong, sub. J. W. Bowden, sub. W. F. Hardy, sub. Franklin Moore, sub. T. J. Beckham, sub. E. W. Solomon, sub. W. W. Horner, sub. G. V. Ridley, sub. W. C. Hilburn, sub. J. D. Odum, sub. changed. Stuart Nelson, subs. S. J. Vaughan, sub. A. G. Scruggs, sub. Oct. 16—A. Nolan, sub has attention. H. T. Hart, has attention. W. P. Garvin, sub. G. W. Riley, subs. C. R. Gray, sub. B. W. Allen, sub. Oct. 17—E. G. Roberts, sub. S. P. Nevill, sub. A. W. Hall, subs. L. P. Smith, sub. W. W. Graham, sub. Eugene T. Bates, sub. G. W. Harris, sub. L. A. Clark, sub. Oct. 19—C. L. Cartwright, sub and change. C. C. Davis, subs. T. W. Ellis, sub. C. W. Macune, subs. J. N. Hunter, change. Ross Williams, subs. H. B. Henry, subs. C. S. Cameron, has attention. Ed. J. Morgan, sub. Oct. 20—J. B. Turrentine, sub has attention. W. K. Rueker, subs. 2 cards. T. E. Bowman, subs. Chas. E. Brown, sub. Joe F. Webb, has attention. G. W. Kincheloe, subs. J. H. Chambliss, sub. B. A. Snoddy, sub. C. M. Harless, sub. Oct. 21—W. J. Holder, subs. M. S. Leveridge, subs. J. D. Hendrickson, subs. J. M. Bond, sub. J. J. Canafax, sub. W. H. Harris, sub. R. F. Dunn, subs. V. A. Godbey, sub.

T. W. MANN'S DEAD SHOT cures consumption in 30 days. Cure guaranteed. Send post order to T. V. Mann, San Angelo, Texas.

Octob Not J. R. closed notwith day, at some well, o and Br ing. 7 and 'ca had. I any b Ables fine sh to con port in F. H situati much about deaths bers h one o Bro. J. say. b and th States Murra to sta; people cially, tions 1 We c such scient demic spread more larger vices gregat frost be D hearts of syc er, pr erly presid of th Lared your ones. M. out o lither faithf more Meth friend bound is ste peopl of its the y our e camp this not 1 ance self Colle asses minis of th ing creas Bluff share contr Holt, S. one ever say so God powe ning victi ers' cong merc soul happ man; happ of t tell 1 The high chial acce settl who acti of t opu non was ano at 1 Wa wel equ revl sect full His cal, the tell obd und is 1 spl

Notes From the Field.

Abilene.

J. R. Henson, Oct. 12: We have just closed a fine meeting in Abilene, and, notwithstanding it rained most every day, and other hindrances, we had some sixty conversions. R. J. Birdwell, of Coleman, did the preaching and Brother R. F. Brown did the singing. These brethren make a team, and can have a revival if it can be had. I heartily recommend them to any brother needing such help. The Abilene Church is rounding out in fine shape and we expect to carry up to conference the best all round report in her history.

Laredo.

F. H. C. Elliott, Oct. 10: The fever situation in our city has not changed much for the better. There have been about two hundred cases, and ten deaths, to date. Several of our members have the disease, among them one of our most faithful stewards, Bro. J. O. Buenz, who, we are glad to say, is doing very well. Dr. Taber and the leading experts of the United States, notably Drs. Guiterris and Murray, are doing everything possible to stay the scourge; but many of the people, the Mexican population especially, do not take the proper precautions recommended by the physicians. We can be thankful that we have such an excellent climate and such scientific treatment; for if the epidemic was in the coast country the spread of the disease would be much more rapid and the death rate much larger. We still hold our union services every Sunday, though the congregations are small. Only a hard frost can stay the fever, and it may be December before it comes. Our hearts were gladdened by a telegram of sympathy from Bro. Sterling Fisher, president of Coronal, and a brotherly letter from Bro. Johnson, our presiding elder. We ask the prayers of the readers of the Advocate for Laredo and Methodism here, and for your humble servant and his loved ones.

Bluff Dale.

M. A. Turner, Oct. 14: Am closing out one of the happiest years of my itinerant life. Christ has no more faithful servants; Methodism has no more loyal sons and daughters, and a Methodist preacher never had better friends, than many who live in the bounds of this charge. The Advocate is steadily gaining ground among our people. We have doubled the number of its readers in these parts during the year. My people heartily indorse our editor in his manly and masterly campaign against the liquor traffic in this State; and strong friends would not be wanting should he, in pursuance of his editorial duties, find himself in a crisis that called for help. Collections will be up in full. The assessment for the support of the ministry is the largest in the history of the charge, and will come near being paid. Have had a healthy increase in membership during the year. Bluff Dale, besides over-paying her share of the preacher's salary, has contributed a purse, through Sister Holt, for a conference suit. Thanks!

A Great Revival in Kyle.

S. B. Beall: We have just closed one of the greatest meetings I've ever known. The citizens of Kyle say that the old town was never so shaken by the mighty power of God as in this meeting. The old-time power was manifested from the beginning and we witnessed old-time conviction and conversions at the mourners' bench. Strong men fell in the congregation, weeping and asking for mercy and the change wrought in the soul was shown in the bright and happy faces, loving testimonies and many shouts of joyous souls. These happy converts, realizing the richness of this new-found joy, would gladly tell it to the lost ones in their midst. The Church was lifted to a much higher plane, spiritually and financially. Seventy-two conversions, 58 accessions to the Churches, old feuds settled, family altars erected, men who never prayed in public becoming active, are some of the visible results of this meeting. Strong prejudice and opposition among the different denominations was overcome and there was no way of distinguishing one from another while working with penitents at the altar. Rev. A. B. Lowery, of Waco, did the preaching, and it was well done. Few men, if any, are his equals in the State as a successful revivalist. He is thoroughly consecrated, deeply in earnest, and full of faith and the Holy Ghost. His preaching is scriptural, practical, searching and goes home to the hearts of his hearers with telling effect. We witnessed the most obdurate tangle, weep and repent under the sway of this godly man. He is a safe preacher, humble and sweet-spirited, and God greatly honors his

work. It gives me much pleasure to indorse a man like this, and to recommend him to any one who needs help in the great cause. Our Church would be justly proud to have the field filled with men of like faith and power. I trust that many of the brethren will open the way for this man of God to lead Israel's hosts on to victory. I read a letter, of recent date, from Rev. E. W. Solomon, his pastor, heartily endorsing him. We have had about 150 conversions during the year and 95 accessions; 22 of the 150 joined other Churches. Our finances will be full and over. To God we ascribe all the glory and the praise.

Alanreed Mission.

G. R. Ford, Oct. 12: I have had a real pleasant year. I am closing out my year's work. I have had 79 conversions on my charge this year; 108 accessions to the Church. I have ten appointments. I travel 276 miles a month to go to and from my appointments, and travel just about as far each month visiting my people. I have my conference collections secured. This is a sparsely settled country. I don't have more than twenty-five persons present at some of my appointments. My love and good wishes I leave to my people.

Kingston.

A. W. Gibson, Oct. 20: After five weeks of confinement with the malarial fever, I am convalescing slowly. It has depleted me very much and I am very weak. This misfortune (if it be one) has demoralized my work very much. At the very time I should be getting my collections ordered by the conference I am cut off. I have been an itinerant preacher for twenty-six years; seldom ever fail in bringing up my collections. Bro. C. I. McWhirter, of Greenville, and Bro. Thomas of Celeste, have come to my aid and preached for me. During the year we have had some 120 conversions and reclamations. Bros. W. H. Brown, S. A. Ashburn, Parish, assisted us in our protracted meetings; also, two sermons by Bro. G. H. Adams. Our presiding elder, Rev. O. S. Thomas, preached one week for us on the doctrines of our Church, and it was well done; the results abide. During my illness the Texas and Nashville Advocates were a great comfort to me. When the Texas Advocate came, the first thing I would see was what you were doing and saying. I am glad to know you are wide awake on the prohibition question. Keep the people posted and matters will go right. Our eyes should be open as to whom we send to the Legislature. I am rejoiced to hear of the prosperity of the Church in Texas. We are always glad to hear from "Gilderoy." He still has his fun. He will die a jolly fellow. He was my presiding elder two years, and I never had a better one. God bless him; he has made many a heart glad. My feebleness will cause me to take a retired relation and work in a smaller field. For twenty-six years I have done my best for God and his cause. I have never made a bill with any man. Pray for us.

Alto.

D. D. Banks, Oct. 19: Our conference year is rapidly drawing to a close. The protracted meetings are over. This has been a glorious year on Alto Circuit. Seventy-six have been united to our Church. This is Bro. Pace's third year with us, and we hope the conference will see fit to send him back another year—as that will be the last he can be with us. We believe that no one is more admirably adapted to this work, in its present stage, than he is. We hope and believe he will be able to make a clear financial report at conference. Success to the Advocate and all its readers.

Pinkerton.

Geo. R. Nance, Oct. 18: Big day yesterday! Preached three times, drove about eight miles and return, baptized and received two more members (that makes 101 received this year), formulated plans and took subscriptions to build a church at Pinkerton.

Zion Charge.

H. D. Huddleston: Our fourth Quarterly Conference was held at Zion Church Oct. 10 and 11. Bro. Hooper, the presiding elder, was on hand and preached four excellent sermons. The conference was a delightful and profitable occasion. Took a collection for missions and the Orphanage and raised \$17.50, making \$38.50 on the conference collection for Zion. We have had a pleasant and successful year. Held four meetings, each resulting in the accomplishment of good. At Alexander I was ably assisted by Rev. J. P. Skinner, of Millcan. Rev. E. A. Sample, a student of Southwestern University; Bros. T. J. Darby and D. W. Perkins, local preachers of this charge, rendered us valuable services at Lake Grove. At Bedias Bro. W. W. Edgar, one of our local preachers, did most of the preaching. Bro. Edgar's preaching was plain, scriptural and forceful.

At Zion we had a gracious revival. Rev. J. M. Neal, pastor of Midway Mission, did most of the preaching, and it was done right. John knows where and when to strike. Sinners were convicted under his preaching; came into the altar weeping; called upon God for mercy, and were saved from sin. Have had about 45 conversions and 42 accessions this year. When I consider what the Lord has done for us I am constrained to say as the Psalmist did, "Bless the Lord, O my soul; and all that is within me, bless his holy name."

Lorena.

J. W. Fort, Oct. 19: The fourth Quarterly Conference for this charge was held at Lorena last Saturday. This was one of the best quarterly meetings I ever saw. The preacher's and presiding elder's salaries were paid in full. The general collections will be paid in full. This has been a good year with us. This country has had a good crop and is in good condition. The preachers who have preceded me will bear me out in the statement that a more intelligent, religious, loyal set of Methodists do not exist in the conference. The Waco District is in better condition than I ever knew it, and this is due largely to an aggressive presiding elder, who has the confidence of every preacher in his district. I have never witnessed such progress in my life as there has been in Waco and, in fact, nearly all the charges. "The best of all is, God is with us," and we are happy in his service.

Miami.

M. W. Rogers: We began a union meeting at Miami on the fourth Sunday in September and closed on the second Sunday in October. Bro. R. F. Dunn, of Bosqueville, came to us and preached from Wednesday till the following Thursday week. He captured our people and led them to a higher life and led many souls to Christ. He preaches with the same old-time Holy Ghost power that he was blessed with years ago when first I was with him in revival meetings. After he left, the preaching was done, except Sunday night, by R. F. Jackson, a local preacher. Bro. Jackson once belonged to our conference, but had to locate on account of his health. It is a great pity for the conference to lose the use of this preacher. He is a power in the pulpit when he can preach. Bro. Watley, a Baptist preacher, preached one fine sermon, and the Baptist members worked with us like Christians ought to do. They all say we had the best meeting ever held in the town. Our membership was increased 50 per cent and several went to the others. I must say for Miami, it is the best Church town that I know in the West. It is a pleasure to preach to them, for they appreciate it. We begin at Canadian next Sunday, with Rev. A. P. Lowry to do the preaching.

Kennedale.

H. H. Parks, Oct. 17: I am delighted at the able and fearless manner you oppose the liquor traffic. Our Sunday-school has a splendid program each Temperance Day. I believe that if each Sunday-school in Dallas and Tarrant Counties would render a program on Temperance Day for the next six months we could, in conjunction with all other influences, vote whiskey out of each county by next April. It strikes me that if you would confer with the Dallas and Tarrant County Pro. Committee and lay this Sunday-school Temperance Day feature before them, and if they would address a circular letter to each superintendent of each Sunday-school in both counties, calling their attention to the Temperance Lesson that occurs each quarter, and request each Sunday-school to get up a program. It might be a good idea for these county committees to appoint a committee in different parts of both counties to look after and aid each school in getting up their programs. I have taken this work up voluntarily in this part of Tarrant County. No doubt each organ of the different denominations, as well as other papers friendly to the cause, would publish any matter on this line that might be submitted by these committees. I am convinced that if the temperance people of Texas will use the means at their hands the traffic will have to leave Texas.

Sutherland Springs.

E. H. Holbrook, Oct. 15: Beeville District had rain all winter, spring and summer, until August, then three or four weeks of nice weather; then cotton commenced making rapidly—fine prospects for a good yield; but in one month the prospect vanished by the complete destruction of the crop by the boll weevil, from Elmendorf, on the Aransas Pass Railroad, thirty-five miles to the east end, then, following immediately, sickness all over the entire charge, the doctor riding day and night; in some families, every member down at once, not able to wait upon each other. Some families suffered for medical attention and nursing. In one neighborhood, the doctor died, ninety-

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 milch cows. Southern California is only 200 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.

odd years old; rode day and night until the end came; noble man; his memory ought to be kept sacred in the hearts of the people—Dr. Thompson. I lay this humble tribute to a man ministering to his neighbors even beyond his own strength. We have had serious sickness in our own family. I missed but one appointment from personal sickness; no preaching at one appointment because of sickness of the people. I am sixty-six years old, have passed through many scenes of distress and the Civil War, but never saw and heard what I have witnessed this year—people, especially renters, giving up their crops, merchants taking everything they can get. If any one doubts these statements, just let them go among the people and I think they will say I have not exaggerated the facts as they exist here. I have received fifty dollars of the one hundred appropriated. If the Treasurer can pay the other fifty, I certainly need it, and have worked hard to get the work up.

Wills Point.

S. W. Lowe, Oct. 19: My revival meetings are over, except one, for Wills Point Circuit. My meeting at Alsa was a revival indeed; from 45 to 50 conversions and 35 additions to our Church. Rev. J. B. Turrentine assisted me and did most excellent preaching. My meeting at Wesley Chapel was also a success; 25 to 30 conversions and reclamations, with 9 additions to our Church. Revs. J. B. Turrentine, Edgar, Large and Long assisted in this meeting. The Church was greatly revived and much lasting good done in the name of the Master; also our meeting at Myrtle Springs was a success—15 conversions and reclamations and 7 additions to the Church. Rev. Long assisted and did good work. We expect to carry our collections in full to conference.

Liberty Hill.

Z. V. Liles, Oct. 16: The fourth Quarterly Conference of Liberty Hill and Leander charge was held at Leander, Oct. 10. This was, in some respects, the very finest Quarterly Conference I have ever attended. A very full attendance of official members present, and all manifested great interest in the proceedings. All reports were encouraging and gratifying. During the quarter two gracious revivals have been held, resulting in thirty-four conversions and twenty-one accessions to the Church by profession of faith and baptism. The Sunday-schools made very fine records and two Epworth Leagues were reorganized. The conference assessments over \$100 in excess of any previous year, all paid, or secured. The salaries of presiding elder and preacher in charge will be

No money is to be paid until the water-rights are subscribed for in full. The subscribers will then deposit 25 cents per acre with a leading New York Trust Company, to be held in trust until the Company's bonds have been sold. If the bonds are not sold in full by January 1, 1904, the water-right subscribers will be entitled to the return of their deposit. Only 25 cents per acre is to be paid on the water-rights until the works shall have been completed ready for the service of water. The land will be secured direct from the government at \$25 per acre. It is not now subject to purchase, but, under the law, will be thrown open by the time it is needed to carry out our plans. An average year's crop from the cultivation of the soil will pay the total cost of both water-right and land. It is the common opinion of those who have seen this land that it will have an intrinsic value of \$100 per acre as soon as irrigated, and that within a few years, it will sell for that price.

CLIMATE. A more beautiful climate can not be found. The air is very dry and pure. The winter climate is conceded to be one of the finest in the world. The summers are warm, but the summer season is the healthiest part of the year. The record shows the death rate among children to be lower in the Salt River Valley than in any other part of the United States.

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,

paid in full by the 3d of November. The preacher in charge next year will have one of the very best and most convenient parsonages in the entire district. This will be due to the fact that Liberty Hill alone has guaranteed \$250 cash by November 4th. Our presiding elder, Rev. W. H. H. Biggs, says our work bids fair to become one of the very best appointments in the Llano District. He expressed great pleasure at the progress of the charge during the year. After a year's association with the people of the charge, I am prepared to pronounce them loyal, lovable people, and we all want the Annual Conference to make the best possible arrangement for this delightful half station next year. Whoever the appointee may be, he will find his "lot in pleasant places." I can not mention particulars here of one of the most appreciative kindnesses a Quarterly Conference has ever shown me; but the action of my official board last Saturday afternoon will be cherished as a pleasant memory in my heart through life.

Cross Plains.

J. W. Bowden: This charge embraces a part of Callahan, Coleman and Brown Counties. Taken as a whole, this is a good country, and inhabited by a clever people. We have six appointments. I have held protracted meetings at each of them, with visible results—about 190 conversions. A few of these we count had been professors of religion before, but had become very wicked, so that the last state was worse than the first. We had a revival in the Church and converts and new additions to every class. About 70 members have been received and 30 dismissed. Salary behind; but we believe the stewards are working to bring everything up by the 1st of November. We expect to report full on conference collections. One very remarkable incident occurred with one of my meetings I wish to relate. The meeting was in Brown County, and was being held during the heated campaign against the saloon. Three days before the voting took place, a minister of the Christian Church (Progressive) was sent by the committee on prohibition to make a speech. Some who were connected with the meeting said it would never do to have the speech. I told them that I was not afraid of anything that God was with, and that I was sure he was opposed to the saloon. I told my brother (Campbellite), as I called him, to leave everything in shape for calling mourners. He said he would do it, and so he did, and when I gave the invitation, he said he counted, and twenty-six gave their hands for prayers. Prohibition was victorious, and a

Continued on Page 3.

The Home Circle

Bessie with her kitten
Sitting on her knee.
Pussy, dear, now won't you
Try to talk to me?
Yes, you pretty darling,
I am sure you could
Say a little something
If you only would.
Now, I'll ask a question.
Answer, pussy—do!
Whom do you love the very best?
And pussy said, "M-you."
—St. Nicholas.

THE LADY SUSAN.

The Lady Susan lay on a cellar door. There was a smile on her face, but she was lonely, nevertheless. No voice had called her name the whole long morning, and, except a venture some white chicken that pecked at the buttons on her shoes, she had no company. She was quite neglected, and the reason was not far to seek.

The little girl in whose arms she had been petted and scolded and cuddled through so many happy hours had a new doll—a doll with a china head and black china shoes and a soft place in her body that squeaked when you pressed it. The Lady Susan had only a cloth head with blue buttons for eyes and cloth feet—though she wore real shoes—and could make no noise at all except a thump when she was dropped on the floor. So for many days she had been left on the cellar door, quite forgotten. If her disposition had been less sweet and her features painted on with poorer paint, she would have lost her smile entirely. As it was, she still looked cheerful and that was why something happened as it did.

When the chicken, succeeding at last in swallowing one of the loose buttons, had gone away, wondering why things that looked good didn't always taste good, the Lady Susan heard a welcome sound.

The little girl, whose name was Pauline, was coming. She had the other doll on her arm and was talking to it. "Yes," she said, "I am going to take you a long journey, way past the barn and the pasture to a big wood. You needn't be afraid. I know the way and I'll take care of you."

By this time she had quite round the house, and, when she saw the Lady Susan stretched out on the cellar door, she looked quickly in another direction.

"Let's pretend we don't see her," she whispered, and hurried past.

But she only went a little way and then turned back.

"I think I'll just say good-bye to her," she stood still and called out loud: "Lady Susan, mother's got company, and I'm going to take the Princess on a journey. She's a stranger, and, besides—well—besides I want to. Maybe, if you're good, next time I'll take you."

The Lady Susan smiled on, and Pauline, watching her, felt uneasy.

"Dear me," she said to the Princess, "I s'pose she thinks she ought to go, and I don't want to take her a bit. She's dreadfully heavy! What would you do?"

But the Princess seemed to have no opinion in the matter. She looked quite indifferent.

"Well," concluded Pauline, slowly, "I can take her; but it's a great bother, and I shouldn't think she'd want to come where she isn't wanted."

She put the Princess more carefully on one arm and impatiently tucked the Lady Susan under the other, and started again down the path.

It took a long time to reach the big wood; for the way lay through a garden where currants were all ready to pick, and by an old orchard where apples were ripening, and past a cornfield where a funny scarecrow danced on a pole.

The Princess was always carried carefully; but sometimes the Lady Susan was held by one arm, sometimes by one foot, and often had her head bumped on the hubbly ground; and when they had crawled under the pasture-bars it was to the Princess that everything was pointed out.

The red pigeon plums were made into a necklace for her to wear, the crinkly gray moss was piled up for her to sit on, and it was she who was held over the brook to look at herself.

After awhile Pauline began to feel hungry, and decided it was time to go home; but when she tried to think which way was home, she couldn't tell. There was no path, and the woods looked the same all around her.

Her forehead began to wrinkle and her mouth began to quiver.

"Princess," she said, "I can't think just this minute how to go home."

The Princess looked past Pauline as if it was no affair of hers and she didn't care.

"But, Princess, I believe I'm going to be afraid."

Still the Princess looked untouched. Pauline was ready to cry, and in her

distress she turned to the other doll. "Lady Susan, I'm most sure we're lost."

And now the Lady Susan had her chance. The smile on her face was so cheerful and the blue-button eyes looked so comforting that Pauline hugged the big body to her and decided not to cry yet.

"You aren't afraid, are you, Lady Susan?" she asked, sitting down on a fallen tree. "I won't be either. The Princess is a stranger, and don't know these woods, but you and I aren't a bit afraid. We won't go any farther, for we might get more lost. We'll just sit here, and somebody will come and find us surely."

It seemed hours and hours before any one came; but always, when Pauline began to feel like crying, she looked at the Lady Susan, and the tears didn't come.

At last there was the sound of voices, and in another minute Pauline's father and mother and the hired man and the company came hurrying into the wood. They hugged her and kissed her and scolded her all in a breath, and then her father lifted her up in his arms.

"I'll carry you, and your mother can carry the dolls."

But Pauline hugged Lady Susan tighter.

"I want to carry you myself," she said, remembering how she had bumped and neglected her old playmate on the way to the woods. "I want to."

So they went home, through the fields, a happy procession; and the Lady Susan, forgetting the long hours on the cellar door, was as happy as any one.—H. G. Duryee, in Christian Register.

A WORD TO THE WISE.

It is worth while to think, sometimes, that in making a child happy you are not only working for the present moment, but are helping to store up pleasant memories which shall brighten the days of care and darkness which the future will surely bring.

Let your children have pets, if they are willing to take good care of them, not grudgingly, nor of necessity, but with that sympathetic kindness which shows true mother-love.

If you happen to be one of those unfortunate people who dislike animals, it will require self-denial and patience upon your part, but it will be worth while to make the effort. Remember, you are cultivating the finest qualities in your children. Your boys and girls will grow more gentle and thoughtful and unselfish, and their love for their pets will strengthen the ties which bind them to their home and to each other.

Never mind if the dog does leave muddy footprints on the sofa and the kitten pulls off the pillow-shams and the rabbit nips the buds from your flower-bed; the remembrance of an indulgent home, brightened by the love of these dumb friends, will be worth more to your children in after years than all your orderly house and flourishing garden.

Your birds will be flown before long and you will not mind, then, if the empty nest has lost some of its first freshness.—Home Topics.

THE LITTLE DEER AT THE FOUNTAIN.

Every night, when the moon was round and shining brightly in the sky, little Margaret and her mother would walk on the lawn to breathe the pure, sweet air before going to sleep. Hand in hand they would walk up and down the lawn and around past the fountain. A little stone deer stood at the fountain. Margaret was very fond of the little deer; she wished very much that it was a real live deer, like the deer in the park. "Mamma," said Margaret, "why don't we have a live deer instead of a stone deer? A live deer could drink the water at the fountain, and I think it would be much prettier than a plain, white stone deer."

But mamma thought the stone deer was nicer, because it could not run about and trample the grass.

One night, when the moonlight was flooding the lawn and making the water glisten and sparkle, little Margaret ran out on the lawn alone, to talk to the little deer.

"I wish you were a live deer," Margaret was saying, as she stood by the little stone deer. "You would be my pet, and you could run and play with me."

"You are very much mistaken if you think I can't run and play," said the little deer, and oh! he began to run and prance about the lawn.

Margaret was delighted. "Oh, can you deerie, can you really?" she cried, running after him as he pranced about.

"Papa has often told me that I could run as fast as a deer—let's try; let's run a race across the lawn."

And the little deer ran, and Margaret ran; and Margaret ran as fast as the deer.

"I can't! I can't!" cried Margaret, clapping her hands. "I can run as fast as a deer!"

"I can leap, too!" said the little stone deer.

"I can skip," said Margaret.

So away they went, skippy-leap, all around the lawn. Little Margaret laughed with glee, and tossed her arms in the moonlight. She was so happy to have the little deer play with her.

"Now we are tired," said little Margaret. "Let's sit down by the fountain and rest."

"I'm not tired," said the little stone deer. "You may ride on my back, if you like."

"Oh! may I?" cried Margaret.

And the little stone deer knelt down and Margaret jumped up on his back, and away they went like the wind. Little Margaret clung with all her might to the deer's neck. She had never taken such a fast ride before in her life. "I wish you wouldn't go quite so fast, if you please," she said at last.

"That is the way I used to run when the hunters chased me," said the little stone deer.

"Oh, little deer," said Margaret, "did the hunters ever chase you?"

"Of course they chased me," said the deer. "That is the way they caught me to bring me here to stand at your fountain."

"Tell me about it," said little Margaret, letting go and rolling down to the soft grass.

"Well, you know I was brought up in the forest," began the deer.

"Margaret! Margaret! what are you doing asleep here on the damp grass?" said her mother, stooping so as to lift little Margaret. "Come in, and be put to bed."

"I haven't been asleep," said Margaret, rubbing her eyes. "I've been playing with the little stone deer. He ran and played with me, and I rode on his back; and he was going to tell me about the time when he lived in the forest."

"Well, he can tell you about it tomorrow," laughed Margaret's mother. "It's bed time now."

The little deer never told Margaret. Never again did he run and play and talk with little Margaret, though often she came out in the moonlight and coaxed him. But Margaret never forgot. Often from the most delightful story she would lift her eyes, and dream again of her play in the moonlight with the little stone deer that came to life and ran races and talked with her at the fountain.—Ellen D. Masters, in Little Folks.

SAYING TOO LITTLE.

It is, probably, a world-wide opinion that the danger of saying too much is far greater than that of saying too little. It may be true—and yet in my experience there have been occasions, more than a few, when I have mourned the mistake of having said not enough.

The great mischief arising from this is the danger of a misunderstanding; and I have come to think that nearly all of the ill-feeling engendered among mortals arises from that cause from a baby's quarrel to international war.

When the train manager said to his tried and trusted engineer, "There's a hundred in it for you if you put that train over the switch less than an hour late," there was just the faintest hint of resentment in the tone of the good engineer's reply—"I intend to try and do my best." But instantly his face resumed its satisfied expression when the observing official promptly set it right by adding, "I knew you would, Tom, but a little stake adds interest to the race." The last sentence was that which gave the polish and the value to the former, and made light and strong the heart of the faithful engineer for his important effort.

This one instance may bring to mind the fact that in everyday affairs, with our family, our friend, or neighbor, there are a thousand instances where it is necessary to watch the effect of one's remarks; to see if they convey the exact meaning which we wish, and if not, "fix" the matter, rather than leave a wrong impression to do mischief in the mind of the receiver.

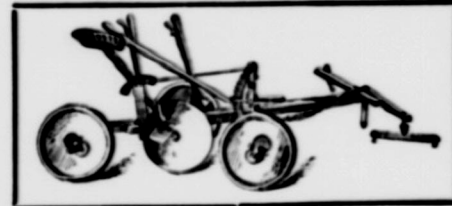
Words are plenty in which to clothe every shade of meaning of our thoughts. Let us use them appropriately. There is danger in saying too little as well as too much.—The Christian Work and Evangelist.

A CAT ANGLER.

Cats can be trained as easily as dogs and form the same habit of following one about. My big black Tom has gone everywhere with me since his kitten days; long tramp in the woods, coaching tours, picnics,—no journey proves too hard for him. Once when we were starting on a fishing trip I locked him up quite securely as I thought, supposing, of course, that he would not enjoy the uncertain motion of the boat or the inevitable wetness

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of the surroundings. But at the last moment he came bounding down the wharf and serenely established himself on the cushions in the stern, evidently prepared to take fisherman's luck with the rest of us. He showed no sign of fear as long as we were around. He enjoyed the minnows that fell to his share, and since then the collection of rods and tackle is a sign for him to trot off happily to where the boats are moored.

He has now become quite an experienced sport, watching the water keenly for the ripples that tell of a "bite," and cocking his shiny black head excitedly on this side and that as the line grows taut and the rod curves in the struggle. His joy knows no bounds when the victim is landed at last, and he runs from one to another, purring and rubbing his back against any projecting hand or foot, apparently in an ecstasy of congratulation. Some one frivolously suggested that my black bevel revivified the soul of a complete angler, and since then he has been "Ike" to his numerous friends and acquaintances.—New York Tribune.

STEVE AND BRUNO.

"Oh, my stars, Bruno, doesn't the water look cool?" said Steve.

Steve threw himself on the bank of the mill-pond, and fanned his small, red face with his hat. "Wouldn't it be splendid to get into it, an' get cooled off?"

The dog and the boy looked at the water longingly. Bruno had been punished twice within a month for going into the water and getting his shaggy coat wet and matted together, and a vision of a forenoon in the dark harness closet perhaps crossed his mind as he sat looking at the cool mill-pond this hot July morning. If it did, then temptation proved too strong for his doggyship, for in another minute he was splashing in the water at a great rate.

Then temptation began to get Steve in its grip. The little boy knew perfectly well that he would not be allowed to go in swimming alone. "But papa and mamma never really said no to," reasoned the little boy with himself. Besides, it wasn't deep in where Bruno was. He'd seen cows wade out farther than that!

What a very guilty feeling inside he began to slip his jacket off, and in a minute the boy and dog were both shouting (of course dogs can shout) and splashing together.

Going home, both Bruno and Steve were very sober and very still. Both appeared to be occupied with thought pertinent to the occasion. Almost home, Steve turned into the orchard, and lay down under a tree. Of course, he was not waiting for his hair to get dry! Of course not; it was nice and cool under the pippin tree, and—well, he guessed he would not go up to the house just yet. But Bruno went soberly on up to the house, then out to the stable where his master was. The dog walked in, shook the water out of his wet coat, and shamefacedly walked into the harness closet.

The story was told at the dinner table in the presence of a boy whose hair was dry, and neatly brushed. Somehow, the apple dumplings did not taste so good after that, and the boy actually refused strawberries and cream!

An hour later Steve was talking it over with Bruno. "I'm awfully ashamed of myself, old fellow," the little boy said, "but I've told 'em all about it now, 'n' the next time I'll—but no"—the little boy stopped short—"there isn't going to be any next time!"—Constance Hamilton.

A BUSY DAY.

Oh, where has baby been to-day,
And what has baby seen to-day?
She saw the Moo-cow, and she heard
The pretty little Dickey-bird;
She heard the Cock-a-doodle-doo;
She heard the Pussy-cat say, "Mew!"
"She heard the Donkey say, Hee-haw!"
So much and more she heard and saw.
She heard also the Gee-goe neigh.
O baby, what a busy day!

—Translated from the Danish by R. Lee Gallienne.

If you want to have good habits when you are old, you want to form them while you are young, and let them be growing stronger all the while you live.



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WORTH TRYING.

One exercise, repeated fifty or a hundred times a day, requiring no more than ten minutes altogether, is of the greatest advantage, and can be done out-of-doors as well as in, at almost any season of the year. It consists in inhaling through the nostrils a deep breath, retaining it a few seconds, and then, with the lips adjusted as if one intended to whistle, expelling it slowly through the contracted orifice. There is no physiological objection to exhaling through the mouth; there are no muscles whereby the course of the breath can be restrained through the nostrils, but the lips contain sufficient muscular strength for this purpose. If students would rise from their desks, women from their sewing or reading, two or three times a day, and take from fifteen to thirty such breaths, the result would surprise them.

A smartly dressed young woman was rambling along a road, when she met a small urchin lugging a bird's nest with eggs in it. She brought him up sharply with: "You are a wicked boy. How could you rob that nest? No doubt the poor mother is now grieving for the loss of her eggs."

"Oh, no, she can't care. I'm sure she can't," said the boy, edging away; "cause she's on your hat."

If we forget our offenses, God is not likely to forgive them.

A man has no more religion in him than comes out of him.—Ram's Horn.

DOCTOR KNEW.

Had Tried it Himself.

The doctor who has tried Postum Food Coffee knows that it is an easy, certain, and pleasant way out of the coffee habit and all of the ails following and he prescribes it for his patients as did a physician of Prosper-town, N. J., one of his patients says: "During the summer just past I suffered terribly with a heavy feeling at the pit of my stomach and dizzy feelings in my head and then a blindness would come over my eyes so I would have to sit down. I would get so nervous I could hardly control my feelings."

"Finally I spoke to our family physician about it and he asked if I drank much coffee and mother told him that I did. He told me to immediately stop drinking coffee and drink Postum Food Coffee in its place as he and his family had used Postum and found it a powerful re-builder and delicious food drink."

"I hesitated for a time, disliking the idea of having to give up my coffee but finally I got a package and found it to be all the Dr. said. Since drinking the Postum in place of coffee my dizziness, blindness and nervousness are all gone, my bowels are regular and I am again well and strong. That is a short statement of what Postum has done for me." Name given by Postum Co., Battle Creek, Mich.

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

LOCAL OPTION IN THE STATE OF TEXAS.

The issue has been on in a practical way since 1887. The facts and methods of that campaign, as in other States, were not without lasting results. The overwhelming defeat of '87 has brought the victories of the opening years of the Twentieth Century. These victories are coming in such quick succession that the foes of good neighborhood will live to see the end of their folly, and the consummation of the great purpose of prohibitionists, the absolute destruction of the liquor traffic in the greatest State of the greatest Government that this world ever saw.

The lovers of home, honor, and sobriety began to think. Their cause was trailing in the dust. It was unjustly lined up with the opposite party, at least tacitly; for it was pronounced undemocratic. Hundreds and thousands of good democrats and Southern sympathizers waked up to the fact that they were misled by the whiskey leaders of that party. We have only to refer to the platform of the Republican party, in its session at Fort Worth to see that the scales have fallen from the eyes of Democracy; that Democrats and Republicans alike can support our non-partisan cause without any breach of party fealty whatever.

This battle is being fought, and will continue to be fought, on the simple, unhampered proposition of whiskey or no whiskey. It will always win on that plan; it will never win on any other. The development of that fact has put our friends, the enemy, to the wildest confusion. They have done little else than blunder from that day to this. There is no alternative but for the men whose money is invested to come to the front and uncover. They realize this fact, and are now in the field marshaling their forces for the final fray that must inevitably speak their doom.

In the conduct of the campaign on their only plan they have proven themselves to be veritable dunderheads. Handling a big liquor trust is quite a different thing from fighting a battle for the control of the moral sentiment of a great State.

Let us put their literature under the searchlight of modern governmental science. In the State they have one leading organ: The Texas Liquor Dealer. Let it be said for the truth of history that its editor is a man with a gift worthy of a nobler cause. "Nobler," did I say? Could any cause be more ignoble than the one he so earnestly advocates? This Journal, in its ninth volume and published at San Antonio, may be taken for the best exponent of their cause. And yet this genius of the whiskey ring "sees men as trees walking." He reminds me of a man flying through the village streets with his hat in his hand, his hair in the wind, his heart in his throat, shouting at the top of his shattered voice, "Fire! Fire!! Fire!!!"

Whoever knew the whiskey devil to "go right along about his business," whining worse than a flop-eared hound with his rear end appendage eliminated? Not many! I copy, verbatim, one of his most masterly State papers: "The State Treasury is being robbed by prohibition. How long will sensible people stand this foolishness?" Marvelous editorial instinct. In one issue he tells of two preachers who have done wrong, and one hundred and twenty-two men running places where the greatest wrong on earth is being done every day and night, and in his own city at that. It is reasonable to suppose that at least two men to each place are employed in this diabolical work.

This leads me to say: the preachers have been unfettered. In the time mentioned at the beginning of this communication, they were beaten back by low, dirty politicians, and charged with taking their mothers' skirts into the slum and filth of politics. That day is past, and many of those sprightly Alexanders will be slow to shiver lances with these self-same preachers in the future. Let it go to record that the Methodist preachers of Texas (other denominations as well), have made a fight, and won a battle worthy of the ancient Spartan band. Second to none stands that war horse of more than one contest for truth and righteousness—the Rev. George C. Rankin, D. D., editor of the Texas Christian Advocate. From the pulpit, the platform, and the columns of his paper have gone forth his bristling and unanswerable arguments till they are felt from one side of the State to the other. Our preachers have followed his example. They have been assaulted, well-nigh murdered, left for dead in cars and on public thoroughfares; they have been abused, slandered, threatened, and in almost every conceivable way have they been admonished to let up; but I have never heard of one who, having put his hand to the plow, has turned back for a moment. Some have elected to keep out of the fray, but their numbers are few, and their position unenvied.

No blunder of the whiskey men will compare with the outrageous abuse of the injunction. That law is a wholesome one in its original purpose. The perversions of it smell to heaven. The judicial crime of the State has been stained so deep that a half century will be required to wipe it away. As a rule these injunctions have been thrust in upon distant counties by anti-prohibition Judges. Want of common judicial courtesy has been manifest, and outrage of the great majorities, though composed of the very best men in the State, has marked the conduct of these men who have had no regard whatever for the will of the people. The grounds of complaint have descended to the most puerile that could be imagined. One instance occurs to me now. The complainants charge that they were defeated by religious interference; the women and preachers, and even children going to the poles and pleading with the voters to vote for local option.

Loud professions of intention to obey the law go to make up the sum of their unwitting floundering. The men who have had no regard whatever for law till they began to feel the halter draw, are not the men to obey the law one moment longer than it is to their interest to do so. Akin to this folly is that of clubbing together to run a "cold storage," a place where men can by some art of hocus pocus get their drinks. This, it is avowed, to show to the country that "prohibition does not prohibit." Poor fellows, after all they are to be pitied. I have stood by the bedside of their suffering and dependent ones and ministered to them when their own fathers and protectors were outlawed, and denied the privilege that I enjoyed. Even while I write men who once held their heads up in society are fugitives from a violated law.

I write from a local option city of about six thousand souls at least. We have had local option for about one year. It does prohibit. Property is not damaged. There are no houses to rent, save one or two just changing occupants for a few days. Business was never better with the same agricultural conditions. The filth and off-scouring of the whiskey days has for the most part floated away with the swirl tub sewerage. This is true of black and white. Even the character of the resident colored population has greatly improved since whisky went to its long home. Banks and business houses on every hand testify to the improved business conditions. Sometimes we receive certificates to the ruin of our town signed by the Mayor of our city. He has on every occasion, though an anti, authorized a denial of its authorship. I suppose, however, that it answers the purpose for which it was written. On with the revolution!

T. J. DUNCAN. Ennis, Texas.

It is well when piety controls money in the Church, but the case is a sad one when money controls piety.

FIRESIDE SERMON. By George G. Smith.

An Early Trickster and His Successors.

Text: The Story of Jacob, xxv and xxvii of Genesis.

If the author of the first book in the Bible had been disposed to picture some men of this twentieth century, he could not have chosen a better subject than young Jacob, the son of Isaac. He was certainly remarkable for his rascality. He had a very genius for trickery. The first picture we have of him is that of un-mixed meanness. His twin brother, born only a few moments before him, warm-hearted, impulsive, daring, had gone into the field hunting. His chase had been unsuccessful; perhaps he had lost his way in the wide sweeping forests in which he sought for game, and at last, almost exhausted from fatigue and hunger, he had come suddenly upon his brother Jacob. Jacob had just prepared a savory, though frugal, meal. The weary, straying brother was dying for food, and Jacob refused to supply him until he had driven a sharp bargain and bought his birthright. Again, an opportunity for a more shameful act presented itself, and at the suggestion of his mother, and by her connivance, with falsehood foul, and ingenious trickery, he stole his father's blessing from his brother. He fled to a distant land, and was there employed by his uncle. With the same shrewdness and unscrupulousness, he robbed him, also, until he was a rich man, and when, at last, there was a conflict imminent, he gathered up his possessions and fled.

This is the simple story, divested of all that is obscure and puzzling.

The spirit which marked him was to take advantage of every opportunity to secure benefits to himself. It is the spirit of these times to take every opportunity to enrich themselves by taking advantage of the extremities to which their brethren are reduced, to shamefully rob them—for robbery it is—and often-times are greatly enriched by these acts of detestable villainy. They allow nothing to stand in the way of reaching their ends. Their sharp practice may escape detection and the penalty of the law, but it has been none the less criminal. Straight-forward, generous dealing is at discount. In every city we have gambling-rooms, bucket shops, political rings. Men do not scruple to do anything that promises success; it matters not who is hurt. Take up our daily papers and look into their advertising columns and see the same grasping, selfish, trickery spirit of the young Hebrew manifest everywhere.

If the story of how the railroads in the South were wrested from the people who made them, if ever told, what a picture of scoundrelism, reaching all classes, will be uncovered! If the villainies of Wall Street were confined to the exchanges there, it might be better, but they affect all classes, young clerks and hoary-headed capitalists, and Jews and Gentiles are watching the bulletin boards, to see whether they will win or lose. The same spirit which led Jacob to disguise himself has led to the forming of corners, the watering of stocks and the wrecking of railroads. No man in business knows whom to trust. The article which appears as an editorial in his trusted paper was written by an interested party, and paid for, and is intended to deceive. The reports of crops are doctored for certain ends. Men boom up cotton and then drag it down, and ruin is wrought everywhere by the trickery and chicanery, and

generally the successful trickster escapes punishment for his crimes. In politics, as in business, the same spirit is manifest. A few men get together, form a clique, decide on displacing an official only obnoxious because he is in office, and with marvelous skill they succeed in their schemes, and in doing it, often-times every sacred tie of friendship broken. There is nothing to which the political self-seeker will not sink to if it promises success. Measures are judged not by their merit, but by their effect upon the party and the party's triumph. What one young trickster did four thousand years ago is the every-day work of the men who are seeking office now. Falsehood and fraud are everywhere.

I wish I could say the Church is free from this selfish, intriguing, unscrupulous spirit. The true Church is but as soon as a Church has prizes that can be estimated in money, there is certain to creep in those whose chief aim, and only aim, is to enrich themselves. They form combines; they use dark arts; they move quietly and skillfully toward the end of getting the birthright and the blessing. No Churches, Catholic or Protestant, escape. A college, poor and struggling, may be safe, but endow it, pay large salaries to its professors, and men who have no sympathy with the doctrines of the Church which founded it will try to get possession of its chairs. A poor paper may struggle on, and an editor who fills the tripod will try to hold up the cause for whose advocacy it was established, make it a fine paying piece of property, and let it pay a large salary to its manager, and men who would never have cared anything about the Church will become greatly concerned about the press and ingeniously secure control of it. This may not have come to pass with us yet, but it will come, or human nature will be entirely changed.

There is no telling to what an extent of despicable meanness the desire for self-aggrandisement may not carry one. Jacob's conduct toward his brother was beautiful in comparison to that of many a man of this century. The hearts broken, the poor robbed by one grab deal in Wall Street, or in oil stocks, are often-times more than result from a battle; but the tricksters shall not always triumph. There will come a day of settlement. Vengeance may be slow, but it is very sure. The poor old mendicant who went down to Egypt to be cared for by his son was this same Jacob, who, with two bands, crossed the border. The slaves making the bricks without straw were his children. Rome robbed the world, but the Vandals swept down upon Rome. Napoleon ravaged all Europe, but died on a "lone, barren isle in the sea." Men may reach high place by trickery, but God is not dead, and doom comes at last. I confess my heart sinks within me when I think of the day of the settling of accounts at the assize of God. The same spirit which Jacob had of grasp and greed, is the spirit which our Lord so bitterly condemned: "Take heed," he said, "and beware of covetousness, and it has in it seeds of its own destruction."

Apparent success is not success. Abraham was a success. Jacob was a failure. Asbury was a success; Napoleon was a failure. These men who have reached high place by trickery will at last sink lower than the lowest. The grand, unselfish, noble-spirited man, whose motive is only to bless his fellow-man—the man like Samuel or David—is, after all, the successful man. The trickster, at last, meets his reward in failure.

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and imagine his surprise when he read in one of the city papers a correct list of the appointments some hours before he announced them. They were very tame when he read them in open conference.

Bishop Hoss gave great satisfaction to the Holston brethren in his presidency. That is his old conference, and the members received him with open arms. Bishop Smith had a great time at the Tennessee Conference.

Bishop Galloway attended the sessions of the Holston and the Tennessee Conferences last week and made great speeches in the interest of the forward missionary movement. At the former place he took a collection amounting to \$2500 and the latter \$2100.

PERSONAL.

The numerous friends of Sister Mitchell will be pained to hear of her recent serious illness. She is the widow of the late Dr. F. T. Mitchell, who was a member of the Northwest Texas Conference. She has been confined to her room since February. Her health was good until this year, and she bears up wonderfully and is patient and hopeful amid her suffering. She is now living in Tyler, with her daughter, Mrs. Mildred Price. Her condition at present is very precarious. Sister Mitchell has quite a number of friends in Tyler to sympathize with her. She has quite a sunny disposition, which is very helpful to her in her present circumstances. To know her is to love her. The community is fortunate in having her in their midst. She and her daughter, Sister Price, are very helpful and courageous Christian workers. We earnestly request the prayers of the entire Church for her speedy recovery. The members of the Northwest Texas Conference, as well as the rest of her friends in Texas, will feel deeply interested in her present condition. It has been my pleasure as well as honor to have been her pastor during the past year, and I sincerely ask the prayers of all the pastors in her behalf.

L. A. HUMPHREYS,
Pastor of St. Paul's Methodist Church,
Tyler, Texas.

NORTH TEXAS CONFERENCE BROTHERHOOD.

To the North Texas Conference Brotherhood—An Appeal and Suggestion:

In behalf of the two superannuates for whom assessments have been made this year, and in behalf of the widows and orphans of our honored dead, I appeal to the Brotherhood. The six assessments of this year have made the burden heavy upon us, but we cannot afford to ignore the obligations. We are now within a month of conference, and yet only a few have responded to these assessments. Let every one who is in arrears remit at once, so that I may yet place the money in the hands of the claimants before conference.

I suggest the merging of the Brotherhood into "The Methodist Benevolent and Fraternal Association," of which Dr. DuBose is President, and Rev. J. H. Shumaker, Secretary. A copy of the Constitution and By-Laws of this association can be obtained by writing the Secretary at Nashville, Tenn. It is worthy the careful study of any one. I commend Class II as solving the problem of a practical Brotherhood that will not become burdensome, and yet will yield a dividend sufficient to make the Brotherhood practical insurance as well. This system will be presented to our Brotherhood at our next annual meeting. Prepare yourselves to vote intelligently.
J. A. WYATT, Treasurer.

TO THE PREACHERS OF THE FORT WORTH DISTRICT.

Our district parsonage is nearing completion and would have been done now but for delay in getting some of the material. We will lack some money to improve the place. The house costs \$1800. This is for the house alone. It does not include plumbing, nor barn, nor fence. So we need all the money subscribed. The uncollected subscription is in small amounts and no doubt can be collected without difficulty. We hope, therefore, you will collect and send to Bro. W. G. Newby, Fort Worth, the subscription and as much more as you can at once. In behalf of the district and all future presiding elders, I extend to you thanks for the kindly interest you have shown in the matter. You are every one worthy to occupy it sooner or later. Every charge in the district has contributed something except one. I trust all of you will have a glorious winding up and get the best appointments for next year.

JAMES CAMPBELL, P. E.

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

NOTES FROM THE FIELD.

Continued from Page 5.

goodly number were converted and joined the Church during the meeting. God bless my brother Campbeite (or Christian preacher, if he prefers the term.) for his prohibition speech and two good sermons. Bros. Thorn, Austin, Golson and my son, local preachers, and Bro. Herington, Presbyterian (O. S.), Watson and Vincent (Baptist), did good service, for which we are thankful. We are at peace among ourselves; no confusion over doctrine, as is the case with some. Thank God for our Book of Discipline and Articles of Faith, clear and pointed, which lay the foundation so firmly and minutely on God's word that we are enabled to steer clear of the breakers that some other Churches seem to have so much trouble over, and appear to be almost stranded at times, while their life seems to depend upon the debating theory. God save us from the throes of Church wrangling, or debating, which almost invariably engenders strife. Now, I want to say a few words for the dear old Advocate, not that it needs any commendation to give it prominence or set forth its value. Its timely and well-directed blows at the great evil of the saloon business, and its general make-up, brings us a nice little cyclopedia every week. I regret that I have only secured fourteen new subscribers and two renewals, only thirty copies taken, all told, whereas there should be at least sixty. God bless the Advocate force, and all who read it.

Quitman.

Ed J. Morgan, Oct. 16: We have closed our round of protracted meetings for this charge. The good Lord has wonderfully blessed our efforts this year. We have held eight meetings and as a result of the meetings we have a net gain in membership of about 75. Bros. Moxley, J. J. and J. R. Jones, J. A. Wheeler, rendered good help. Some one of them was with me most all the time. Bro. Moxley's family not being well this summer kept him away from the meetings some. Bro. Moxley and Bro. Jones did most of my baptizing, which brings me under many obligations to them. Bro. Wheeler is a young man and a young preacher, but one of great promise. Bro. Gus Garrison, of Marshall, was with me at Hainesville and done most all the preaching. The Lord blessed his preaching and gave us a good meeting. Bro. C. M. Livingston with us at Salem and preached some strong sermons. Bro. L. A. Humphreys, of Tyler, was with me here (Quitman). He did all the preaching after he came. Bro. Humphreys is a very promising young man. He was among his old friends over here, and they marked his improvements with pride. All things considered, our Church is doing good work. We have a noble people to serve. We have enjoyed many kindnesses at the hands of the good people of this charge. Many little tokens of appreciation find their way to the parsonage, all of which we do not forget, but treasure them up in our hearts and pray for the Lord to bless the good people of this charge. The preacher that gets this work will find many good and appreciative people to serve. Our fourth Quarterly Conference convenes November 7-8. We are looking on to that time expecting a great spiritual blessing. It is a blessing to hear our presiding elder, James W. Downs, preach. His sermons are full of divine power. One is made to say, "Surely he has been with Jesus." Bro. Downs looks after all the interests of the Church, and does the work in a way that all appreciate. I love that sentence, "On with the battle!" The Advocate is read and appreciated. I hear a great many kind things about the Advocate on the work.

Childress Station.

J. B. Curry, Oct. 17: On the evening of the 2d inst. we began our "Mulkey meeting" in Childress. We had built a large tabernacle, with a seating capacity of one thousand. This was Bro. Abe Mulkey's second meeting here, hence he was met by a large crowd the first night. The singing was very fine, led by home talent—Prof. G. H. Crews, with a trained choir of fifty voices. Bro. Mulkey preached with great power. Men and women were convicted. The whole town seemed to be interested in the meeting. All the business houses closed, save two. There were many obstacles in the way, but God gave us a great victory. The visible results are: 80 or 90 conversions and reclamations, 43 applicants for membership to the Methodist Church and 40 to the various other Churches. Out of the number who joined the Methodist Church twenty-one were adults, the remaining twenty-two were children from 8 to 15 years of age. An offering was taken by Judge Howard for Bro. Mulkey's services. He was presented with a nice purse. Childress will always love Bro. Mulkey for what he has done for her people. Our

fourth Quarterly Conference convened during the meeting. Our presiding elder was with us and conducted the business of the conference with his usual ease and dignity, to the delight of all present and to the profit of the Church. We expect to make a full report at conference. Childress is to establish a record this year.

Hallville Circuit.

G. W. Riley, Oct. 17: We have had a pleasant year of hard work on this charge and have held successful meetings at most of the six appointments. Sixty members have been added to the Church by ritual and 11 by certificate. One new Church has been organized in a place previously unoccupied, and a neat church house will be built during the next two months. Our League has held regular devotional services weekly without the presence of the pastor (at an hour on Sundays when we had preaching elsewhere). The League work is led by Bro. T. S. Roots, a young man of great devotion to the Church and her work. The Junior League, under Mrs. Riley's management, has been quite a success, with about 60 members, and a fine average attendance, and the children have taken great delight in Bible study. Our general collections are well in hand, and I am confident will be paid in full, notwithstanding the large increase in assessments over former years. Our salary assessments are badly behind, but the stewards are doing fine work on the home-stretch, and may make the landing yet. Our W. H. M. Society has put in one new bedroom set of neat furniture for the parsonage. And, withal, we have run the Advocate circulation up from about 25 to 80 subscribers this year, much of which was accomplished by the aid of Rev. W. A. Bowen. Our presiding elder has met all his appointments, and has done telling, helpful work on this charge. He moves this fall by limitation. May success and blessings crown his work in whatever field his lot may fall.

New Boston.

Stuart Nelson, Oct. 15: The M. E. Church, South, in New Boston is, as usual, in the lead of all the Churches of its size and wealth in the Pittsburg District, and, as far as I know, in the whole Texas Conference. The stewards now have in hand every dollar of their part of the assessment for the support of their preachers. I have no doubt of collecting all the conference claims against this place and De Kalb. All of which makes me "feel good" and thankful, while the reception of a \$40 tailor-made suit of clothes superinduces a personal jubilation. In addition to the suit, I am the grateful possessor of a donated derby hat and a fine pair of shoes. These much needed and highly appreciated presents came as a free-will offering from the Methodists and my personal friends. Sister G. E. Perot, one of our many elect ladies, engineered the loving scheme from start to finish. The W. H. M. S. was an able and willing assistant, while the brothers-in-law of Methodism contributed freely. To one and all I tender my most loving thanks, and hope that other charges will treat their pastors in the same helpful and appreciative manner.

Vernon Station.

J. H. Stewart, Oct. 17: We have just closed a fine meeting at Vernon. Bro. Geo. S. Wyatt was with us for two weeks and won all hearts. He preaches a full gospel. His faithful work for us will tell for all time. The Church was greatly revived and there were about 20 conversions and reclamations. Our Church at Vernon is in more hopeful condition now than at any time during my pastorate here. We will be ready for conference with full reports. Vernon Station is all right and has some of the best people I have ever served. Bro. Miller, our presiding elder, is off on the last round. He is showing himself a man of affairs. The district will bring overflowing reports on the collections, and by the wise and efficient help of the presiding elder will pay most of the salaries in full. The district has gone forward this year and is now ready for an aggressive movement another year.

Silverton.

Walter Griffith, Oct. 14: We have been silent this year, but have been at work. The Lord has been with us and we have much to praise him for. We are now busy winding up getting ready for conference. When we came here last November, we found a Church debt of \$275, of two years' standing. We went to work at once to try to pay it off. We had paid all but \$90, and was beginning to think we would have to go to conference and leave this amount unpaid, but Bro. Sherman came and spent last Saturday and Sunday with us, held our fourth Quarterly Conference, preached us four good sermons, took a collection, raised the \$90, dedicated our Church and went away, leaving this preacher and people happy and much encouraged. Our meetings

resulted in about thirty conversions, twenty-five accessions and the Church greatly revived. Our stewards made a good report at fourth Quarterly Conference. Salary somewhat behind, but the brethren are rustling and are hopeful of paying out. Collections ordered by the Annual Conference will be paid in full.

Bosqueville.

R. F. Dunn, Oct. 14: Our fourth Quarterly Conference has passed into history. The people of this charge showed their appreciation of the Church by attendance upon the services on Monday morning and afternoon. A fine dinner was spread for all in attendance and the services Sunday and Monday were interesting and helpful. This was the first visit of Bro. Bolton, our presiding elder, to Bosqueville for this year, and his presence and preaching were appreciated by the people. Our Stewards reported \$342.55 for support of the ministry, which was a fine report for this charge, and was greater than all three of the former reports of the year. All the collections ordered by the Annual Conference will be paid in full, and we rejoice and praise God for his great kindness to us.

Ector.

W. J. Bludworth, Oct. 15: We are running smoothly on the Ector charge, though the exit to the Nation has been and is still weakening the charge. The few left are holding well. Collections all secured; salary one-half behind, but the stewards are men who both know and love the doctrines of the Church. (That means, to pay out.) The spiritual interest is fairly good. Leagues and Woman's Home Mission Society, with Sunday-schools, are doing their work. Good attendance on public worship.

Farmer.

B. R. Wagner, Oct. 15: I begin my last round Sunday. We have had a very good year on Farmer Charge this year; better than last year. Have had about fifty conversions and reclamations. Held six meetings; only had help in two. Have lost a number of members; they are still going to the land of the West. I organized a Sunday-school a few Sundays ago, with thirty members. It promises to be a good school. On the whole, I hope to have a fairly good report at conference.

A LAWYER'S OPINION.

The Advocate is the best publication, to my notion, in the State or Church. I would cut off my daily paper before I would the Advocate.

G. A. WALTERS.

San Saba, Texas.

PERSONAL.

Should any person want to communicate with me in regard to the operation performed on my throat, my address will be Star, Mills County, Texas.
G. W. TEMPLIN.

The Small of the Back

That is where some people feel weak all the time.

They are likely to be despondent and it is not unusual to find them borrowing trouble as if they hadn't enough already.

The fact is their kidneys are weak, either naturally or because of sickness, exposure, worry or other influences.

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will you be—the bee or the grasshopper of the old tale? Why not begin now to lay something aside like the busy bee and begin by the buying of an Enterprise carriage? They make "laying aside" possible—saving in cost because they wear longer, at the same time possessing a style and finish few can approach.

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L. BLAYLOCK, Dallas, Texas.

The Sunday-School Department

Fourth Quarter, Lesson 5, November 1.

DAVID AND ABSALOM.
2 Sam. 15:1-12.

Golden Text: "Honor thy father and thy mother; that thy days may be long upon the land which the Lord thy God giveth thee."—Ex. 20:12.

Time: According to the Oxford Bible Chronology, 1024 B. C.

Place: Jerusalem.

Bishop Hoss in his Notes on the International Lesson:

I. The Beginning of the Rebellion. (Verses 1-6.)

Verses 1. When Absalom found himself once more in Jerusalem, and free to come and go at his own pleasure, he immediately began to lay his plans for gaining the throne. Nor was he content with the mere prospect of succeeding to that dignity on the death of his father. His ambition could brook no delay, but demanded instant gratification. He conceived the idea of rebellion, and laid his schemes in the most astute fashion. First of all, he began to affect a royal state, putting on the trappings of place and power as if he were already King. As Adonijah did when he was brooding a similar scheme in the days of Solomon (1 Kings 1:5), so "he prepared him chariots and horses, and fifty men to run before him," as a sort of body-guard. He knew what the result of such measures was likely to be. The ignorant populace is fond of a sensation, and is always more or less impressed by the glitter of a merely outward display. Whatever appeals to its eyes and ears is likely to be received with favor. The prancing steeds with their gay caparisons, the troop of outrunners in glittering uniform, the handsome face and figure of the prince, would create a sensation wherever he went. Men would say emphatically: "There is the proper state and bearing of a King. Had we such a monarch as that, surrounding nations would everywhere acknowledge our superiority, and feel that we were entitled to the first place among the kingdoms of the East."

Verses 2-4. He was altogether too shrewd to rest content with the mere trick of a brilliant equipage. That was simply a first step, to be followed by more direct efforts in the same direction. Having formed a definite purpose, he left nothing undone that would help to its successful execution. The record shows that he was full of resources. In our own day and country he would have figured as an adroit and most unscrupulous politician. He used all the methods of which he could think for ingratiating himself in the popular favor. A more democratic prince never lived, nor a more active one. Whatever his former habits may have been, he now became one of the earliest risers in Jerusalem. At the very break of day, or soon thereafter, he was accustomed to take his stand in the gateway of the city, where, according to Oriental usage, judgment is administered, and wheeled and cajoled every man that came thither with a lawsuit. Litigants are proverbially anxious people, restless under delay, and ready to listen to anybody that seems to sympathize with them. With the utmost worldly wisdom, Absalom had a good word to speak to all such. In the most condescending manner imaginable, he approached each one of them, and graciously inquired: "Of what city art thou?" The astonished answer in every case was, "Thy servant is of one of the tribes of Israel," the particular tribe being of course mentioned. How adroit was the conversation that followed! After some words had passed, the uniform assurance was given: "See, thy matters are good and right; but there is no man deputed of the King to hear thee." It is likely that at that particular period David was suffering from some sort of ailment, or on account of his deep sorrow for his great sin had withdrawn himself as much as possible from the public eye. Why he had not appointed some one to take his place as a Judge, we are not informed; but his failure to do so gave Absalom the coveted opportunity to express his personal concern for the welfare of the people: "O that I were made Judge in the land, that every man which hath any suit or cause might come unto me, and I would do him justice!" There was no open complaint against the King, no declaration of his incompetency or dishonesty, but only covert suggestion and mean insinuation.

Verses 5, 6. What craftiness! When they offered him homage he seemed unwilling to accept this token of superiority. He would have it understood that he looked upon every Israelite, even the commonest and poorest, as being his brother, entitled to be treated as an equal. Was there ever such gracious condescension? If we did not know how selfish and hollow it

all was, we should be moved to admiration by it, even at this distant day. But as we see the base motive behind it, we are forced to recognize it as nothing more than that shallow and artful demagogism which unprincipled adventurers have practiced in all ages. It makes us think of our American stump orators, who profess to have so supreme a concern for the people, when their real and only desire is to get a fat office. The "Expositor's Bible" says: "But hollow though it was, the policy succeeded—he became exceedingly popular; he secured the affections of the people. It is a remarkable expression that is used to denote this result: 'He stole the hearts of the men of Israel.' It was not an honest transaction. It was swindling in high life. He was appropriating valuable property on false pretenses. To constitute a man a thief or a swindler it is not necessary that he forge a rich man's name, or that he put his hand into the pocket of his neighbor. To gain a heart by hypocritical means, to secure the confidence of another by lying promises, is equally low and wicked; nay, in God's sight is a greater crime. It may be that man's law has difficulty in reaching it, and in many cases cannot reach it at all. But it cannot be supposed that those who are guilty of it will in the end escape God's righteous judgment. And if the punishments of the future life are fitted to indicate the due character of the sins for which they are sent, we can think of nothing more appropriate than that those who have stolen hearts in this way, high in this world's rank though they have often been, should be made to rank with the thieves and thimble-riggers and other knaves who are the habitues of our prisons and are scorned universally as the meanest of mankind. With all his fine face and figure and manner, his chariot and horses, his outrunners and other attendants, Absalom was after all but a black-hearted thief."

II. The Overt Action. (Verses 7-12.)
Verses 7-9. According to our Authorized Version, this crafty manipulation of the popular heart went on for "forty years;" but as David reigned in Jerusalem for only a little over thirty-two years, these figures are manifestly wrong. Several ancient versions read "four years," which is likely correct. How the error crept into the text, we have no means of determining. The four years may date either from Absalom's return from Geshur, or from the time of his reconciliation with the King, or from the beginning of his criminal conspiracies. When he supposed that everything was ripe for action, he added foul hypocrisy to his other crimes, and under pretense of religious zeal begged his father's permission to go to Hebron for the purpose of discharging there a vow which he had assumed during the period of his residence at Geshur in Syria. Such an appeal could not fail of its end. With all his frailties, David was by nature a man of intensely religious temperament; and he was, no doubt, pleased at what he construed to be a sign of devout feeling in his hitherto wayward and reckless son. Therefore he said to him without the slightest apparent misgiving: "Go in peace." The place of rendezvous was well chosen. "It was the old capital of David's kingdom, and Absalom's birthplace. It was also a natural center, had probably many inhabitants discontented at the transfer of the government to Jerusalem, and contained many of the friends of Absalom's youth. As the place of his birth, it afforded a plausible pretext for holding there the great sacrificial feast which he pretended to have vowed to hold to the glory of God." (The Speaker's Commentary.)

Verses 10-12. "Three other steps were taken by Absalom before bringing the revolt to a crisis. First, he sent spies or secret emissaries to all the tribes, calling them, on hearing the sound of a trumpet, to acknowledge him as King at Hebron. Evidently he had all the talent for administration that was so conspicuous in his nation and in his house, if only it had been put to a better use. Secondly, he took with him to Hebron a band of two hundred men, of whom it was said, 'they went in their simplicity, and they knew not anything,' so admirably was the secret kept. Thirdly, Absalom sent for Ahithophel the Gilonite, David's Counselor, from his city, having reason to believe that Ahithophel was on his side, and knowing that his Counsel would be valuable to him in the present emergency. And every arrangement seemed to succeed admirably. The tide ran strongly in his favor: 'The conspiracy was strong; for the people increased continually with Absalom.' Everything seemed to fall out precisely as he wished; it looked as if the revolt would not only succeed, but that it would succeed without serious opposition. Absalom must have been full of expectation that in a few days or weeks he would be reigning unopposed at Jerusalem." It must, of course, be understood that the persons to whom the spies were sent throughout the tribes were the

adherents of Absalom. While they had not been let into the details of the proposed insurrection, they were already aware that it was contemplated, and awaited only the signal to join in it. The same may be said in a general way of the two hundred men who accompanied Absalom from Jerusalem. Ahithophel, a resident of the village of Giloh, in Southern Judah, was perhaps a kinsman of Bath-sheba, and may have been estranged from David on her account. But this is uncertain. He was a deep, dark, designing man, as will appear in the further course of the history.

The Epworth League Department

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

State Epworth League Cabinet.

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

EPWORTH LEAGUE ANNOUNCEMENT.

The Cabinet of the Texas Conference Epworth League met in business session at Shearn Church Chapel in Houston, Texas, on the 22nd of August, 1903.

The President presided and opened the meeting at 11 a. m., with an impressive prayer. There were present, Mr. Daniel Walker, President (Timpson); Mr. E. C. Lamb (Houston), 1st Vice-President; Miss Mollie Daviss (Houston), 2nd Vice-President, and Mrs. W. D. Thomssen (Galveston), Secretary and 3rd Vice President being unable to attend.

Each one present gave a brief report. Mr. Lamb, owing to press of business, tendered his resignation, which after considerable discussion was reluctantly accepted. The President will appoint some one to fill the vacancy as soon as possible.

Mr. Walker suggested the three Vice Presidents get up a paper to be read at the Annual Conference, as he will request the Bishop to allow the Cabinet one evening at the Annual Conference. The papers will bear on the subject of getting the pastors to take more interest in the League work. This closed the business of the morning session, and the meeting adjourned to meet at 2 p. m.

The afternoon session was taken up with the preparation of the program for the next conference, which meets at Timpson on Tuesday, June 21, 1904.

Following is an outline of the program:

Tuesday, June 21, at 8 p. m., sermon by a Bishop, preceded by a short song service, led by a delegate; Wednesday, June 22, at 6:30 a. m., prayer service, 8:45 song service, 9:00 business session; 2:30 p. m. song service, 2:45 1st Vice-President, 8:00 2nd Vice-President; Thursday, June 23, 6:30 a. m., prayer service, 8:45 song service, 9:00 3rd Vice-President and election of officers; 2:30 p. m. song service, 2:45 Junior Superintendent, 8:00 the conference will close with a grand rally.

MRS. W. D. THOMSSON,
Sec. Tex. Con. Epworth League.

THE CAMP-MEETING ON JENKS BRANCH.

Children often ask me what an old-time camp-meeting was like. I must go back 30 years to answer. I will take a glorious morning in August, after the wheat is threshed, the fodder stacked, the sheep sheared, the spring calves all branded, and the cowboys have all returned from their long, weary drives up the trail. The grass was good to "stake on" and the mules could be hobbled out and not run off. The farmers and merchants, lawyers and doctors, preachers and teachers, from Georgetown, Bagdad, Burnet, Liberty Hill, and Round Rock, and the ranchmen from Williamson, Burnet, and Travis Counties had all taken a vacation, and many of them had camped at the old Jenks Branch campground. "The groves were God's first temples," and this was an ideal place for this simple worship of God—a sequestered spot in the solitudes of a wilderness. Not a human habitation in sight, nor fence, nor sign of man's design except the camp. But the camp itself was a bustling little city of tents. To the west stood the hills and cedar brakes that grew rougher and rougher until they terminated in the mountains along the Colorado River. To the east was a prairie covered with the richest pasturage, with here and there a thicket of young live oaks offering shade and shelter to hundreds

of browsing cattle. On either side, north and south of the camp, was a rocky ridge fringed with Spanish oaks with now and then a mountain cedar, or an algeria bush full of golden berries. Through the midst of the camp flowed Jenks Branch—a dry barranca until it reached a large pecan tree, at which point there issued from the bank a bold stream of clear, sparkling water. On the right bank of this stream stood the "arbor" made of boughs cut from the Spanish oak forest. A narrow strip of woods along the branch, filled with tents, wagons and carriages, completed the picture. A group of barefooted boys waded in the branch as it flowed away on its course to the San Gabriel Creek.

How those boys have scattered! One is a banker in Fort Worth, another is an eminent jurist in Austin, another is a leading lawyer in Houston. Two are preachers somewhere in North Texas. One, a teacher, is in heaven. I know, for he wrote me he was going there shortly before he was killed in a terrible accident. We were barefooted boys playing in the brook when the horn blew for services. We ran to the arbor. What an audience! The country was sparsely settled, but three big counties could get up a big audience and leave some at home. I shall never forget the faces I saw there. "There were giants in those days." Not giants in stature, nor in fortune, nor all giants of intellect, perhaps, but giants in character.

As I look back over that audience, I see the Brysons, Snyders, Faubions, Bartons, Millers, Carothers, Hodges, Grants, Roddys, Walkers, Mathis, Parks, et al—men whose every heart was a Gibraltar of strength against every temptation to wrong his fellow man.

But there were others there. There was the professional horse hunter, who listed estrays in a book and hunted the animals for reward. He went from campground to campground to ask every man there if he had "seen anything of a bay mare with a blaze face, saddle-marked, one white forefoot, branded X on her left shoulder, with a bell on, followed by a mule colt."

There was also the professional liar who had seen any animal you could describe, including a white mule with a black side. There was, too, the professional horse thief from near the head of Devil's Hollow, who knew a great deal more about the location of lost animals than he would ever tell. There were squads of Snyder's cowboys, fresh from the trails, who would contract to drive any sized herd of any sort of animals from anywhere to anywhere on earth, and to ride any quadruped that "wore hair," for thirty dollars per month and "chuck."

There was also the big Texas Ranger, home on furlough, just from the Indian range, where he fought in a battle with the Comanches a few weeks before, and slew the Chief with his own hands. The head-stall of his horse was decorated with pieces of Indian scalp, the coarse, long, glossy black hair from the ghastly trophy hanging over and hiding the throat-latch. His bridle reins were made of straps of human hide flayed from the back of the vanquished savage, and a twisted thong of the same material was buttoned around his horse's neck to be used as a hobble. He tied his horse with pride in a conspicuous place, and twisting his long black moustache as he darted some glances from his eagle eyes at a group of pretty Georgetown girls, he strode under the arbor and sat down on a rude bench.

There was one man there with a thin, swarthy visage who sat apart from the throng. He was a murderer and everybody knew it. Long incarceration in the Georgetown jail had not bleached the shadows from his

rather handsome face. He had been tried, convicted, granted a new trial, admitted to bail, and was out on bond. The women of this strangely mixed audience were as different in appearance as the men. They were of all types—from the wife of the rich cattle baron, with her silk gown and \$40.00 millinery, to the stout, sunburned mountain woman, clad in plain cotton plaids, fashioned after her grandmother's wedding dress and sunbonnet to match; but with a face beaming with a look of sympathy, purity, and dignity, that made every gentleman treat her as a queen.

The preacher rose and said, "Stand and sing without lining, 'A Charge to Keep I Have.'" Brother Goodson Bryson "pitched the tune." Then a

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CONSUMPTION

few others joined him, then the song spread like contagion through that vast audience.

The men, the women, and the children sang. Now the cowboys joined in, and the big ranger fell in line, with a voice that seemed to send the melody above the pecan trees. On the second stanza the song broke out in camps, the women cooking sang over their camp fires, the lemonade man broke out down by the spring, until at last the whole valley seemed filled with the song that rose higher and higher, and rolled away in ever widening sound-waves toward heaven. A deep pause followed. Then the preacher said, "Let us pray." Oh, what a prayer! It seemed to lay bare every secret in every heart, and at every pause there was a deep chorus of "amens."

Then Josiah Whipple, that matchless orator, preached upon restitution, reconciliation and the judgment. As he handled "restitution" in his inimitable style, the tall horse-thief seemed alarmed. His secret was out! He had had many narrow escapes. Two horses had been shot from under him as he escaped from avenging mobs. Five times he had been tried in three counties for theft. He had been too shrewd for conviction; but now, here was an old preacher that knew all and was telling everybody what he had done! Would he call names? Where was his attorney? He must get up some new defense, or he was lost.

He looked about and saw the faces of the men he had robbed. They saw his embarrassment. They seemed to read his confession in his face. He would run away, but he dared not, for the eyes of the preacher were riveted upon him.

When the preacher spoke of "reconciliation" the murderer started. "If any man hath aught against thee," thundered the preacher. The murderer saw a frightful apparition of his dying victim. He had faced an angry mob at Round Rock with indifference. He had listened to a verdict of "guilty as charged" at Georgetown, and heard a sentence of death without apparent emotion; but here was a scene he could not face. Men were running to and fro under the arbor and falling upon one another's necks begging for forgiveness. The preacher had paused and was weeping. Before the murderer's eyes a different scene was transpiring. He saw his victim asleep on a pallet by his wagon. He saw by the flickering light of the camp-fire the rugged rocks rising above the gurgling waters of Cluck's spring. Now he sees his victim again raised up on his elbow with the bright arterial blood spurting in quick pulsations from a ghastly wound, and he hears his cry, "O for God's sake don't stab me again!" Once more the picture slides and he sees the limp corpse after the last cruel thrust with his pocket knife is sent home to the victim's heart. The glassy eyes seem to stare at him.

"First go to him," comes down again from the preacher in thunder tones. But the corpse, ever before his eyes, seems to say, "It's too late now. We can't be reconciled. When you gave me that last stab you said 'dead men tell no tales.' It comes home to you now. Dead men can be parties to no reconciliation."

Unable, perhaps, to longer face the scene, the murderer arose, walked away, mounted his horse and rode off, never again to return to Jenks Branch Camp-ground.

The subject of reconciliation did not startle the big ranger. He, too, had slain his victim, but it was a Comanche he killed in mortal combat. The Indian had murdered white women, and had taken their children into a cruel captivity. He had slain in self-defense a savage foe, and he felt a little remorse as if he had killed a Mexican lion or a rattlesnake. He felt less pride in his ghastly trophies, perhaps, but if he had mutilated the dead, the State sanctioned it. Did not the Governor pay him a bounty for Indian scalps the same as for the scalps of lobos and coyotes? Still, the ranger felt conviction. His conceptions of right and wrong were not as clear as those of the preacher. But he had been on a spree at Ft. Concho, and he had gambled with Mexicans at Laredo, and then he was not sure he was justifiable in shooting at a cowboy once at Ft. Sill.

Now the preacher spoke of the judgment until the gentle slopes on either side of the camp-ground seemed overhanging rocks about to fall on and overwhelm the audience. The giant ranger trembled with emotion. He felt a hot tear upon his cheek. Would the Georgetown girls see it and laugh at him? No; they were weeping. When the preacher closed, led by Goodson Bryson the audience arose and sang, "I Will Arise and Go to Jesus," while the preacher called for penitents to come and kneel at the "mourners' bench." The tall horse fancier from Devil's Hollow was the first to fall on his knees in the straw and sob aloud. Other penitents followed, until the altar was soon filled

up with people under deep conviction. The big ranger arose and gave the preacher his hand, then returned to his seat. At the close of the song, the preacher said, "Brother Snyder, lead us in prayer." Tom Snyder was a large cattle drover. Hundreds of young men were employed annually by him and his brothers to drive vast herds of cattle from Texas ranches to Wyoming and Montana Territories.

The Snyder brothers were all men of deep piety, and they cared for the spiritual as well as the temporal needs of their men.

So, when Mr. Snyder saw a number of his cowboys at the altar, he was almost too full for utterance. When his fervent prayer was finished, there were several professions of conversion, and among them, that of a cowboy, whose mother was a widow. She was so rejoiced she could not keep from shouting, and she did not try. Nobody else tried to control her; they just let her shout; it seemed to do her good.

The next day the professional liar said to a crowd at Burnet, "Whipple had three hundred conversions at Jenks Branch."

The old horse-hunter said at Bagdad the same day that he only counted thirty, but among them was the long horse-thief from Devil's Hollow, and that he hoped now his business of finding lost animals would be much easier. It was late Sunday night when a farmer returned home from the camp-ground. When he unharnessed his team, and was putting it up, he heard a familiar whinny. It was "Old Boston," his best wagon horse that had been stolen a few days before, now with his head over the rock fence begging for corn. Restitution had been made.
B. J. FLETCHER.

MARRIAGES.

Rowell-Henderson.—At the home of Mr. and Mrs. H. A. Shurman, in Paint Rock, Texas, Mr. Raymond Rowell, of Waco, Texas, and Miss Byrde Henderson, of Vico, Texas, Sept. 15, 1903; Rev. M. T. Auen, officiating.

Hickey-Bowman.—At the home of Rev. R. W. Bowman, in Harbin, Tex., Oct. 8, 1903. Mr. W. R. Hickey and Miss Alvtis Bowman; Rev. H. M. Courtney, officiating.

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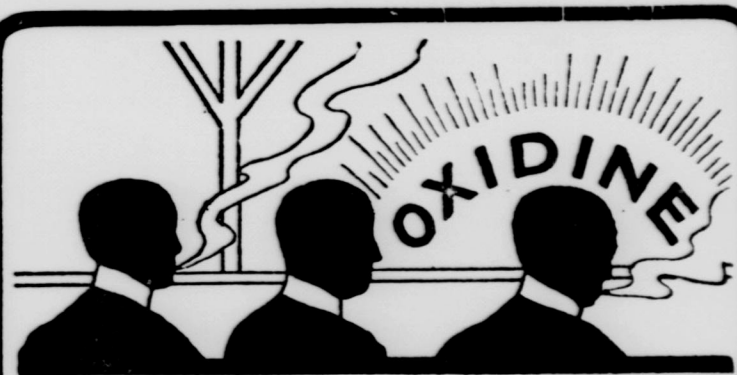
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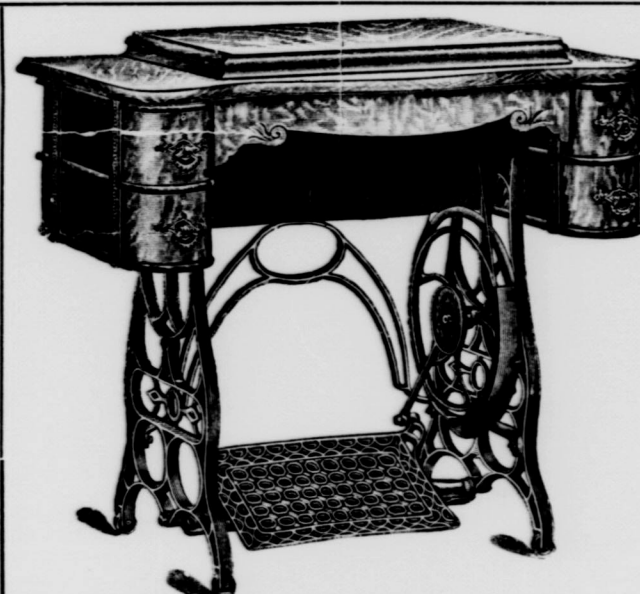
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EUGENE DEBS IN SAN ANTONIO.

The sea of industrial life has been lashed well-nigh to fury in our historic city in the last few days. As a student of economic questions I have rejoiced in the opportunity of seeing men swayed first by popular speakers then by love for home and children, and finally make the plunge for a stern fight against the powerful Traction Company. The real situation is not always to be gathered from newspaper reports. It is a curious coincidence that Eugene Debs, the far-famed Socialist, should step upon the scene just at this juncture. He came to San Antonio as the first feature of the Annual Lyceum Course, and made a masterful argument on the rights and wrongs of labor. His address, of course, attracted a very large crowd in spite of the difficulties that many encountered in getting to the center of the city—scarcely any cars running at night.

No man that deals with the phenomena of society, that studies all that concerns men living together and having certain necessary and desirable relations to one another, can afford to miss the chance to hear this thoughtful student and advocate of Socialism. It will clear many of the cobwebs away from our present thinking; on this somewhat unpopular subject. What Mr. Debs is opposing is not so much capital as the private capitalist that is deaf to the actual condition of the employe. He is very far from demanding a community of goods. He wants to nationalize capital and to abolish capitalists as a distinct class by making everybody, as a member of the community, a capitalist. He does not hesitate to advocate the government ownership of the telegraph systems of the country so that telegraph messages may be sent across the continent for a dime with as great facility as a letter is now sent for two pennies. In the development of his theme, "Industrial Evolution," his tributes to labor and the part it has played in the world's economy were earnest and eloquent and touched a popular chord in the heart of his hearers who gave their approval by frequent and unstinted applause.

In the discussion of labor-saving machinery Mr. Debs claims that the laborer has not received his just share of the profits accruing therefrom. "The history of humanity," says he, "is too much of a history of clashes between classes. The man who owns the tools does not use them, and the man that uses them does not own them. One demands profits; the other wages, and nowadays the greater the profits the lower the wages."

Then followed the genesis of the tramp, and why it is that he continues to multiply. He showed that while fifty years ago there were no tramps among us, now there are 1,500,000 knights of the road and 600,000 fallen women. These things, together with prisons full to overflowing and crowded lunatic asylums, he cited as a fearful indictment of the industrial system now in power.

Mr. Debs is a man of good physique, being more than six feet in height and of well-knit frame. With good voice and evident elocutionary training, he made himself distinctly understood and impressed every one by his deep earnestness and evident sincerity. He is no fire-eater. One is surprised at the polish and ease of delivery with which he moves on to a most telling climax. The facts and figures at his fingers' end show that the speaker has made a life long study of the subject in hand. There is no shouting, no stamping, and yet the alert movements and appropriate gesticulation have a most telling effect. His incisive quotations from Riley, Burns and Joaquin Miller show that his reading has not been in the past so much as in the present, and that he is a student of men in their actual environment more than of books that once were.

Sympathy with the men thrown out of employment by the strike—especially in view of the want and suffering entailed upon their families—has been universal. Only those who have explored the habitations of the poor in

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great cities can conceive of the misery and cruelty, the tragic issues and too often deformed products of family life where the finer nature is corrupted by external circumstances. If we be men everything that touches mankind concerns us. And yet our feelings ought not to run away with our judgment or hide from our eyes the very glaring errors into which the rank Socialist falls. To join every faction of malcontents will not bring amelioration to the masses.

Without doubt there are two weak places in the logic of the Socialist. He starts with the premise "that all wealth is produced by labor, and consequently, in equity, all wealth belongs to labor;" then, defining labor as the wage-worker, he concludes that all wealth belongs to the wage classes, and that all other classes are but so much parasitic growth. He at last infers that profits are all robbery committed against labor.

The fundamental error is contained in the thought that all wealth is produced by labor. There was a time when this was a fact and then there was very little wealth produced. Man in his savage state produced whatever was made purely by hand-labor, and then it was true that labor produced it all. Of course in such a state of society labor got it all, and this was right. There was no capitalist that owned a machine that competed with a hundred men's muscle. There was no capitalist to take away the products of the hand-labor. "And it is further true that not only did labor produce it all and get it all, but it produced less and got less than in any time of the world's history." When labor got all the wealth it has ever had. Now that combination and great capital produce home comforts in abundance, wealth is increased. We live better than our fathers, and we ought to. The wage-earner of to-day has many times more facilities for making life worth living than did King Alfred of England.

While these men contribute many just criticisms upon actual social conditions and practical suggestions of reform, along with the whole they advance serious errors. Bear in mind, if you please, another thing, and that is, that brain power is one form of capital that will always exist and will always rule. The community that has in its midst a King will be sure to crown him. Take the instance before us—Eugene Debs. He has power, he is a thinker, he is a leader in labor unions; both the laborer and the idler are forced to acknowledge his superiority. His directing power means extra brain power and energy. These in turn command increased salary; and salary increased and accumulated, so long as men inherit Adam's sin will be invested all too frequently more in the interest of the capitalist than to the interest of the man that has a mind capable of co-operating only in the production of wealth.

And so I went down from the building and could not help thinking: The one and only remedy for this unrest in commercial circles is the preaching of the Gospel of Christ. Those who not only say, "Lord! Lord!" but do the will of him that is in heaven, whether they be wage-earners or capitalists, have the key to the situation. The humble, faithful, diligent preacher of the Word is still in demand to be the buffer between the high and the low, the oppressor and the oppressed. Let his trumpet give no uncertain sound. Let him cry as did Peter: "Supply in knowledge self-control; and in your self-control patience; and in your patience godliness; and in your godliness brotherly kindness; and in your brotherly kindness love."

Another conclusion of equal import is that we men that attend Church must grow manward as well as Godward. Those that frequent the pulpit and the pew must be alert and vigilant citizens as well. We have no right in view of Scripture teachings on these subjects to draw about us the cloak of exclusiveness and indulge in mere sulky fault-finding that leads to nothing. It is a Christian man's duty first to learn, second to talk when he is sure of his ground, and last to work for his country. As Henderson, of the University of Chicago, has well said, "Jesus did not pray that his disciples should be taken out of the world, but that they might be delivered from the evil; that they might maintain their integrity in the caucus, the committee, the club, the mass-meeting, the lobby."

J. R. MOOD.

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POETRY CAN IN NO CASE BE INSERTED.

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ROSS.—Mrs. Rosa V. Ross (nee McKinney) was born Dec. 17, 1864, in Adair County, Kentucky; was married to J. C. Ross Nov. 18, 1883; moved to McLennan County, Texas, in 1890, and died Sept. 25, 1903. Death is always sad, sometimes doubly so; but the death of a Christian has its bright side, sometimes very bright. This great sadness and joy met in the death of Sister Ross. To her father, brothers and sisters she had been a model daughter and sister. They had loved her devotedly and had found her a tower of strength; but now she was gone ever more from earth. For twenty years she had lived with her husband in a childless home, and a model wife she had been; but now the light of his home, the sole companion of his life was taken away. With these relatives a host of friends—for Sister Ross's friends were legion—mingled their tears in genuine sympathy and personal sorrow. Seldom have I seen such grief. But there was the bright side. At 17 Sister Ross was converted and joined the United Brethren, five years later joining the Methodist Church. She was a model Christian and Church member. Her life was full of "good works and alms deeds which she did." She was an invaluable worker in the Sunday-school, in revivals and elsewhere. Every one had confidence in her religion. So at her grave, with tears filling their eyes and grief their heart, relatives and friends knew that death was gain to her. She had exchanged earth for heaven. May all who partook of the grief that day one day partake of the joys with her on high. Her pastor,

THOMAS.—Orie Benjamin Thomas, son of Rev. Ira A. Thomas, of the North Texas Conference, died at his home in Bonham, Texas, Oct. 5, 1903, after a painful illness of three weeks. He was born in Iowa, Nov. 5, 1870. At the age of 13 he professed religion and became a zealous member of the Methodist Church. He was happily united in marriage with Miss Amanda Neil, of Commerce, Texas, Oct. 16, 1893, his father officiating at the marriage. Four children were born to them—two sons and two daughters—the older daughter, after protracted sickness, died May 27, about four months prior to the death of her father. Reared in the lap of the gospel, he was a man of circumspect deportment, correct business principles, and amiable disposition. He was a loving, devoted father and husband. Appropriate services were held at the Methodist Church, conducted by the writer, and the body was then conveyed by the Masons to the Willow Wild Cemetery, and laid to rest under the imposing ceremony of that ancient order, of which he was an acceptable member. May the blessings of God be upon the bereaved wife, the helpless children and upon the sorrowing parents, brothers and sisters.

JOHN H. McLEAN.

BRYANT.—Martha Bryant was born March 6, 1831; married to Wm. Bryant January 23, 1851, and died at her home in Roysse, Texas, very suddenly, May 20, 1903. She survived her companion about eight years. She was converted and joined the Church at the age of 14 years, and ever afterwards lived an exemplary Christian life. She reared a large family of children, all of whom reflect honor on their parents by their upright Christian lives. We knew grandma Bryant. She was prepared to meet her God. She was to see our sick baby about three hours before she passed beyond. Feeble in body she was, but her faith was strong. She had lived long and wrought well. Her work was done. Loved ones, grieve not because she has gone to her reward.

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NICKOLSON.—James A. son of James M. and Lila Nickolson, was born in Chappell Hill, Washington County, Texas, January 4, 1877, and died September 25, 1903, in Navasota, Texas. He grew to manhood in Chappell Hill. At the early age of 8 years, following the bent of his godly training, he joined the M. E. Church, South, of which he was a consistent and active member till his death. He was loyal to his Church, never outgrew it, nor did he permit his Church to grow away from him. He knew and loved her doctrines and held her rules in profoundest regard. In May, 1900, he graduated with honors in pharmacy at Tulane University in New Orleans, La. Returning home he soon secured a position as pharmacist in J. R. Howell's drug store in Navasota, Texas, where he faithfully served both his employer and the public until September 17, 1903, when he was overtaken by illness from which he never recovered. He was sick nine days and suffered greatly till released by death at 9:45 September 25. "Jim," as he was familiarly known, was a young man of rare qualities. His chief characteristics were purity, fidelity and zeal. No word which could not with propriety have been uttered in the presence of that mother whom he loved better than his own life ever escaped his lips. He was faithful in all things. Whether the duty or task was great or small, it received his faithful attention till completed. He had a high sense of honor, and his doing right was never conditioned on some one else doing so and so. A conviction of right was sufficient warrant for parting company with any one who insisted on going another way. He was zealous in every undertaking. His, however, was not a convulsive or blustering zeal, but that sturdy sort that inspired confidence and insured ultimate success. Temporary failure never daunted him. He practiced perseverance. He was tenderly affectionate toward loved ones and true to friends. There was no gush in his nature, but the smooth, constant devotion to principle that begot a feeling of safety to those who had interests in his hands. To the profligate he gave no help; to the struggling he ever proffered a quiet, helping hand. Beside his dying bed stood two little fatherless boys whom he had in many ways assisted as they struggled "to help mother make a living." They wept bitterly and sobbingly said, "Our best friend is gone." They remain in their devotion a monument to his memory more enduring than marble and more precious than rubies. While this death cast a gloom over the entire community, there was supreme satisfaction experienced as the most skeptical said, "If anybody was ever ready for death it was Jim." He was "an Israelite, indeed, in whom there was no guile." This is not an overdrawn picture. Words cannot paint this life. Its beauty is beyond the power of language. That night after he had breathed his last many a soul that had thrown off the earnest, impulsive appeal of the ministry and had given no heed to the word of the Lord, in solitude laid its life alongside "Jim's" and confessed its lack, deplored its shortness and prayed God's mercy. "Blessed are the dead which die in the Lord * * that they may rest from their labors; and their works do follow them." Brother Nickolson was a steward in the Methodist Church in Navasota, having been elected at the second Quarterly Conference in 1903. He was also a member of both the Masonic and Knights of Pythias fraternities. The funeral services of our Church were held by his pastor, after which the body was given to the K. of P. Lodge, who escorted it to the depot, where it was received by a committee of Masons who accompanied it to Chappell Hill, the home of his childhood, where it was laid to rest by the craft at Chappell Hill. "Asleep in Jesus, blessed sleep from which none ever wakes to weep." He leaves a widowed mother, a sister and two brothers and a host of friends to mourn his early departure. To them we commend the promises of God as a sure consolation. "By and by we will go and meet him on the other shore."

W. F. DAVIS.

ESTES.—John G. Estes was born near Dallas, Paulding County, Georgia, April 5, 1872; joined the "Flint Hill" Methodist Church at 13 years of age. Several years afterward he was truly and happily converted under the preaching of Rev. S. B. Ledbetter, and lived a Christian until his death. He was a good, obedient boy; giving promise in early life of the true man he afterwards made. He came to Texas in 1891 and lived with an older brother for one year in Waco. Returning to Georgia he spent the next year in the Douglasville School, after which he came back to Texas, where he remained until his death. On the 20th of December, 1900, he was happily married to Miss Minnie Stone, of Delta, Texas, the writer officiating. Bro. Estes was a big-hearted, whole-souled man. He stood by the Church when friends were few and spared not himself nor his money to establish it firmly and make it a power for good. The Church never had a burden but he had his shoulder under it, carrying his part and more at times. He was in sympathy with the ministry and would do them little kindnesses which cheered them on the way, of which the world knew nothing. In his home was seen the unfolding of those nobler qualities which make true manhood. He was ever attentive and kind to his wife and little one, unselfish in his devotion to them. It was a home where love reigned indeed. In June of the present year the death angel came and took the little one away, after which he gave himself anew to God and labored more earnestly that he might have an abundant entrance into the celestial city. How soon came the reunion with loved ones in heaven! He leaves a wife, eleven brothers and sisters (being the first brother link of twelve children) and an aged and heart-broken mother to mourn his departure. A good and useful man has fallen and gone to his reward. He is not lost to his loved ones and friends, but separated for a time. The writer has lost a warm, personal friend, whose place will be hard to fill in his heart. May the memory of his righteous life linger with us and incite us to nobler endeavors and purer, holier lives. His former pastor,

JAS. M. WYNNE.

BROWN.—Dr. J. W. Brown, of Bailey, Texas, died, aged 55 years. He was one of the best informed physicians in North Texas and held in the very highest esteem by all. He was a member of the Methodist Church and none were truer to the ministry or more devoted to the interests of Methodism than he. Big hearted, public spirited, unselfish, yet withal humble, the Church and town have lost one whom they will sorely miss.

ATTICUS WEBB.

SMITH.—Mrs. Ida Smith (nee King), daughter of John M. and S. T. King, was born August 6, 1865, in Obion County, Tennessee; was converted when 8 years old, and joined the M. E. Church, South, at Old Zion Church, in Obion County; was married to W. W. Smith in Lake County, Tennessee, on May 6, 1883. Ida lived a consecrated Christian life from the day of her conversion to the day of her death, which occurred September 5, 1903, near Dublin, Texas, in Erath County. Ida was confined to her bed for about twenty months before she died, during which time she suffered much, but bore it with the utmost patience and Christian fortitude, often expressing a desire to depart and be with Christ. Her body was laid to rest in old Dublin Cemetery Septem-

ber 6; funeral services were conducted by Rev. E. A. Bailey, presiding elder of the Dublin District. She leaves an affectionate husband and one child (a bright little boy about 5 years old) and a loving mother, with a host of relatives and friends to mourn her loss. But we weep not as those who have no hope, for we know where to find her. May we all so live so as to meet her in heaven, where there will be no more good-byes.

J. T. SMITH.
Duffau, Texas.

MARTIN.—Mrs. Joannah Elizabeth Martin, wife of Rev. C. A. Martin, pastor of Forest Home Mission, Sulphur Springs District, North Texas Conference, was born near Atlanta, Ga., November 26, 1871; moved with her father when quite a child to Mississippi, and at the age of 15 moved to Texas; was married to Bro. Martin May 22, 1886; died in the parsonage at Bonanza, Texas, August 27, 1903. Sister Martin has for the past several years been in feeble health and often we thought the end near, but a strong will and the grace of God sustained her. She professed religion when a child and as a child, young woman, wife and mother she lived a consistent Christian life. When the clouds were dark and lowering and even when the tempest raged, her strong faith in God and sense of his presence sustained her and she became to her husband and children both an anchor and guiding star; around her sick bed they could gather and realize "God is here." Then hope, inspired by her faith, would see light in the future. Twice in two months has death come into the home of our dear Bro. Martin. First the sweet daughter Bessie, just budding into young womanhood, and now wife and mother is gone. Let prayers be offered for our brother and his four little orphan children. May God's grace sustain them and may they live so as to meet mamma and sister in the sweet bye and bye.

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LEVERIDGE.—Sister Eudora Leveridge (nee Grant) was born Aug. 13, 1873; professed religion and joined the M. E. Church, South, when about 9 years old; was married to W. T. Leveridge Dec. 25, 1892, and died in Rising Star, Texas, Oct. 8, 1903. The foregoing is a brief history of a daughter of one of our itinerant Methodist preachers, Bro. James Grant. Having been raised under the influence of a religious home, it is no wonder she early gave her heart to God. She was a devoted Christian and her virtues shone forth in all the relations of life. She was a dutiful daughter, a loving wife, a fond mother, a devoted Christian, and as such her influence was always for good. When she learned that she must die she had her friends gather around her and engage in prayer. She expressed herself as being ready to go, and her last moments were peaceful. Her mind seemed to go before to the better land and catch some of the glories of the heavenly home. She leaves a mother, husband and four little girls to mourn their loss. Her father had preceded her by several years to the better land. She leaves the savor of a good name. May her death be sanctified to the good of her loved ones and may they form an unbroken family in heaven.

I. L. MILLS,
J. H. CHAMBLISS.

WOFFORD.—Mary Lancaster, daughter of Major Alvin and Clairemont Lancaster, was born in Spartanburg, S. C., August 11, 1853; was married to Benjamin Wofford, of the same county, in 1871; died at her home in Shackelford County, Texas, August 30, 1903. To Brother and Sister Wofford were born ten children, eight of them living. Sister Wofford was converted and joined the M. E. Church, South, while young and lived an earnest, sincere, Christian life until the summons called her home. It would be hard to speak extravagantly of her Christian life. Naturally quiet and unassuming, she was never loud in her profession, but her religion transpired her own life and the lives of her family. She was a great sufferer the last two years of her life, but bore it all with fortitude and even cheerfulness. Not long before her death the Comforter came to her with such overpowering sweetness she shouted aloud the only time during her life. The devotion of her husband and children was beautiful to see. She had been an ideal wife and mother, always commanding the loyal love of all her family. This love took on a deeper tenderness as the end approached. She lived to see nearly every one of her children converted and active members of the Church. She will be missed, perhaps, most of all by her husband, whose heart for more than thirty years has safely trusted in her; by her children, who almost idolized her; by her neighbors, who all loved her; by her Church, to which she gave unstinted love and service. She rests from her labors, but her works do follow her.

BEN HARDY.

AWALT.—Roy Awalt, the 12-year-old son of Mr. and Mrs. F. M. Awalt, came to an untimely and horrible death Oct. 17, 1903, in a wheat bin in the top of an elevator. He entered the bin, which contained a carload of wheat, that was being emptied into a car, and the powerful suction and enormous pressure carried him swiftly to his death. On Sept. 27, 1903, the last day of the Mulkey meeting here, he professed religion and joined the Methodist Church. His father and mother, brothers and sisters are stricken with grief. May God's grace sustain them, and may they all be prepared to meet little Roy in the world to come.

J. L. HOLLERS.

FINCHER.—Virgil Othello, only child of Claud and Martha Fincher, was born July 24, 1903, and died Aug. 8, 1903. This little babe just stayed long enough to teach the young father and mother the great love of parents; merely budded on earth and will bloom forever in heaven. Why God deals with us thus we do not now understand, yet a little while and we shall see our loved ones again, and we will know each other there. Only be faithful, dear friends, and soon the Master will say, "Come up higher; here is little Virgil free from all pain; enter thou into the joys of thy Lord."

LIZZIE W. McMAHON.

CREEL.—Little Mamie Paul Creel was born October 16, 1899; died October 6, 1903. Little Mamie was a sweet, beautiful and lovely child, the only flower that ever bloomed in the home of her parents. They loved her, of course; they miss her beyond power of expression; they are sad beyond human aid. May the God of all wisdom and love comfort them in these dark and lonely hours and by and give them a happy reunion in the home where no flower fades and where no hearts are made sad.

D. H. ASTON, P. C.

McMAHAN.—Mrs. Susan J. McMahan (nee Ferrell) was born Sept. 9, 1848, in Cannon County, Tennessee; was married to D. McMahan March 20, 1879; moved to Texas in 1890 and settled near McGregor, McLennan County, Texas. She died Oct. 4, 1903, and was buried Sunday afternoon, after services by the writer. She was a good woman. She was converted and joined the Church at 14 years of age. Forty-one years she spent serving God; but she never grew tired of the way. She saw the approach of death and calmly gave directions as to what should follow. Her loved ones know where to find her. She suffered much and lived a retired life, but now her sufferings are over, the clouds are all passed, the storms of life are over, and she is at rest. May her surviving husband, children, relatives and friends meet her in the sweet by and by.

SAML J. RUCKER, P. C.

RAINWATER.—Virgil Cicero Rainwater was born February 7, 1845, in Cherokee County, Ga., and died at Tyler, Texas, May 24, 1903, aged 58 years, three months and 17 days; was married to Miss Mary F. Brown at Alpharetta, Ga., January 14, 1866. This union was blessed with three children; Ella, the eldest, died at the tender age of 8; Hubert M. lives in Galveston, and Jennie, wife of Wm. H. Harris, lives at Tyler, Texas. Bro. Rainwater was a good man and true, a loving husband and affectionate father, a true friend, a useful citizen, and above all, a genuine Christian, a member of the M. E. Church, South, from boyhood. He was devoted, loyal and liberal to the Church of his choice. For four years he braved the hardships and dangers of war in the Army of Virginia, and was as ready to do his duty as a soldier as any who followed Lee or Jackson. The angel of death found him ready for the summons, and without a tremor he joyfully left earth for a home in heaven. May God's best blessings rest upon his sorrowing widow and children.

R. N. BROWN.

HALBERT.—The subject of this sketch, Brother James Halbert, was born in Laurens District, South Carolina, July 9, 1829; moved with his parents to Steelville, Mo., in 1844; from there he moved to Sabine County, Texas, in 1849, where he professed faith in Christ and joined the M. E. Church, South, at Old McMahan's Chapel, in 1852; thus he became a member of the first Methodist Church organized in Texas. In 1855 he was married to Miss Phebe Irvine, daughter of one of the first Methodist preachers licensed in the State. This good man, great in many respects, fell asleep in Jesus July 8, 1903, at his home in Geneva, Texas, and was buried by the Masons on his 83d birthday. Brother Halbert was a useful citizen, a good husband, a kind father and a devout Christian; he loved the Church of his choice and was a strong and willing supporter of its institutions both by his service and his means. His home for fifty years was the tired preacher's inn. His labor of love on earth is done; he has gone to his blessed reward. He leaves to mourn their loss some children and an aged wife, who will soon join him in the better world. Peace to his ashes. Amen.

C. A. TOWER.

TOWER.—George W. W., infant of Rev. C. A. and Helen Tower, was born March 14, 1903, in the district parsonage at Timpson, Texas, and was called home September 12, 1903. One more place is vacant in our home; the voice so sweet is stilled. He was a welcome visitor of only a few short months. How hard it was to part with our sweet little brother; but blessed to know there is a joy for every sorrow and a balm for every pain. For in His blessed word we are promised to meet our loved again. So weep not, dear papa and mamma; he has gone to prepare us a home on high. There we will meet our loved and longed for, never more to say goodbye.

HIS SISTER,
SAML J. RUCKER.

LEMONS.—Juanita Catherine, daughter of Rev. W. J. and Mrs. A. C. Lemons, was born in Georgetown, Texas, January 2, 1901, and died in Bangs, Texas, October 1, 1903. Little Juanita's stay in this world was brief, but she was here long enough to secure a warm place in many hearts. She had bound with her own baby hands the hearts of her parents and brothers and sisters to her with the strongest cords of love. She is gone and much light and joy went with her. We cannot call her back, but we can go to her. The separation is sad indeed. The meeting shall be full of joy and gladness. Sorrow endureth for a night, but joy cometh in the morning. May the Savior of our children comfort this father and mother, brothers and sisters and bring them together again "some sweet day."

W. H. MATTHEWS.

MATTHEWS.—Willie A. Matthews was born August 27, 1888; died September 26, 1903. He joined the Methodist Church August 20, 1902, and lived and died a consistent Christian. This young man came of a good family and would doubtless have made a strong Christian worker, but God knew best. With sad hearts we turned away from the new-made grave and said, "It is God's will." He leaves a father, mother, brothers and sisters to mourn his loss. Some had already gone on. As they follow one by one we remember that some day all will meet on the shores of God. The parents now feel that their home will never be so bright again. But thanks be to God through Jesus Christ, who gives us hope of a resurrection, the day is coming when the lifeless form of this our brother, deceased, shall hear the voice of the Son of God, and shall come forth to the resurrection of life eternal. May those whom he left in sadness meet him in glory.

WALTER DOUGLASS.

WOOD.—Little Gracie Lou, infant daughter of Bro. W. B. and Sister J. E. Wood, was born January 3, 1903, and died September 20, 1903; aged 8 months and 17 days. Little Gracie was just given to the parents and loved ones long enough to be greatly missed and to leave an imperishable memory and fond recollection upon their hearts. We wait and watch for the time to come when we shall see her and other loved ones and greet them on the eternal shores. While the hearts of loved ones have been made sad for a while, we shall be exceedingly glad in the sweet by and by. He that hath said, "Suffer the little children to come unto me, and forbid them not, for of such is the kingdom of God," hath seen best to take this sweet little flower and transplant it in a richer, brighter clime. We say thy loving will be done.

T. H. DAVIS, L. D.

What Sulphur Does

For the Human Body in Health and Disease.

The mention of sulphur will recall to many of us the early days when our mothers and grandmothers gave us our daily dose of sulphur and molasses every spring and fall. It was the universal spring and fall "blood purifier," tonic and cure-all, and mind you, this old-fashioned remedy was not without merit.

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

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

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

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

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

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

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

At any rate people who are tired of pills, cathartics and so-called blood "purifiers," will find in Stuart's Calcium Wafers a far safer, more palatable and effective preparation.

NO PAY TILL CURED
Thousands cured of Piles, Fistula and other rectal diseases. Mild treatment, quick and sure. No carbolic injections. 100-page pamphlet on rectal diseases and 4 testimonials sent free. Est. 30 years.

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DRS. DIOKEY & DIOKEY, DALLAS, TEXAS.

H. & T. C. R. R.

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THROUGH SLEEPER between Houston, Chicago, Kansas City and St. Louis, between Dallas and St. Louis, and between Houston, Dallas, Ft. Worth, Waco and Austin.

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QUICK TIME. EXCELLENT SERVICE.

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is NOT on a boom, but is enjoying the most rapid growth of any section of Texas.

WHY?

Because only recently have the public at large realized the opportunities which this northwest section of Texas offers. The large ranches are being divided into

SMALL STOCK FARMS

Wheat, Corn, Cotton, Melons and all kinds of feed stuffs are being raised in abundance, surpassing the expectations of the most sanguine.

A country abounding in such resources (tried and proven), together with the

LOW PRICE

of lands, can not help enjoying a most rapid growth, and that is what is happening in the Pan-Handle.

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has on sale daily a low rate home-seekers ticket, which allows you stop-overs at nearly all points; thus giving you chance to investigate the various sections of the Pan-Handle.

Write A. A. GLISSON, General Passenger Agent, Fort Worth, Texas. For pamphlets and full information.

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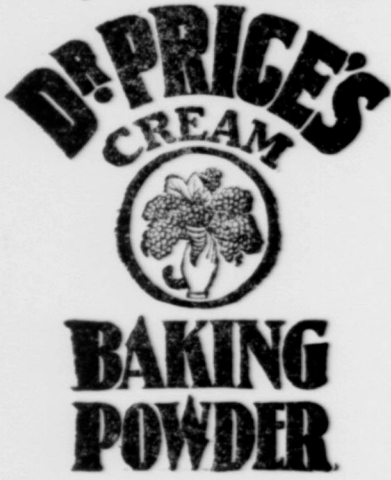
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Improves the flavor and adds to the healthfulness of the food.

PRICE BAKING POWDER CO. CHICAGO

TEXAS CHRONICLES.

By Gulliver. CHAPTER II.

Now it came to pass in the days when Grover ruled (James Stephen being Governor of the Province of Texas, and Alpheus, whose surname was Wilson, being High Priest that year), that many elders and devout men in Israel (and women not a few), seeing the increase of wickedness in the land, because of strong drink, besought the Grand Council of the province to permit the people to cast lots to determine whether or no the sellers of strong drink should continue to traffic in the land. And it came to pass that the Grand Council of the Province hearkened to the voice of those elders and set a day when the matter should be determined.

Now there was dwelling in a distant province—even in the province of Missouri—a stranger and foreigner in Israel whose name was Anheuser (which in the American tongue is called Anweezer), a mighty man, to mingle strong drink, and who had grown rich by means of his traffic in the province of Texas. This man, therefore, seeing his craft was in danger (even as the makers of shrines for Diana in the days of old), set about to defeat those who wished to drive out the sellers of strong drink (who were called prohibitionists), and fell upon the following plan to accomplish that end:

Now there was a man in the province of Texas whose name was George, and who was a friend of those who buy and sell strong drink (which in the American tongue is also called red liquor), and behold he was a bold man and a cunning. Moreover, he hated the men of Israel and sought upon all occasions to do them evil. To this man, therefore, and to other principal men of like kidney, Anweezer wrote a letter. The writing was in the German tongue, and it was interpreted in the German, Bohemian, Mexican, Dago and Etheopian tongues. This is a copy of the letter that was written: Anweezer to George: Peace, and at such a time, it hath come to our ears that certain long-haired preachers and short-haired women in the Province of Texas have moved much people against those who traffic in strong drink and have sought and obtained the privilege of casting lots with the object of driving them out of the business forever. Now this will not do; and great haste and diligence are necessary to effectually prevent it. Call, therefore, about you all those who have houses to rent for the business and those publicans and sinners who have a mind to politics and organize for vigorous defense.

Of course it will not do to undertake the defense of red liquor upon its merits (for it has none), but the masses must be made to believe that in voting for strong drink they are defending a principle of right. Behold Texas is a Democratic province. Proclaim, therefore, that prohibition is not Democratic, and that all who oppose it are friends—true friends—of the people. Place a blue ribbon on thy breast and on the breasts of thy companions, and call ye yourselves "True Blue Democrats." Behold it is a big trick! Work it for all it is worth. I have sent the same instructions to other provinces where like dangers are threatened—only I have had Republican put in the place of Democrat in those provinces which are of the former political faith.

Now in all fall not—why should damage come to the fortunes of the mighty Anweezer! Look sharply after the country parsons. Scourge them back! Threaten to cut off their rations! Behold the belly is a big thing among us; why should it not be among them? Turn "Texas Loose" is a fine phrase. It sounds well; and there are some it will catch and hold. Be thou diligent in all this and I will

hang a golden chain about thy neck and thou shalt be second only to the great Anweezer himself in the realm of red liquor. Only in the throne will I be greater than thou. Farewell.

HOWARD-BALLARD DEBATE.

Having had the privilege of attending the debate held at Huckaby, Texas, by R. H. Howard, Campbellite, and C. L. Ballard, Methodist, and having had the pleasure of acting as Moderator for Bro. Ballard during the debate, which began Sept. 12 and closed Sept. 20, I suppose a few words from me concerning the discussion will be of interest to many.

Immense crowds were at the debate from the first session to the last.

It was evident from the beginning that Howard realized he could not meet Bro. Ballard's arguments, so he began dodging the question from his first speech and continued to do so through the entire discussion.

At times during the discussion Howard used language that was very unbecoming any one to use in the pulpit. When he could not dodge a passage of scripture, nor twist it to fit his own doctrine, he would not notice it at all. Bro. Ballard gave him numbers of passages of scripture that he never referred to at all. Howard did not make a speech from his first to the last in which he did not misrepresent Bro. Ballard.

Bro. Ballard was clear, logical and scriptural in his discussion from his first speech to his last one. He proved himself to be a master historian, a thorough Bible student and a strong expounder of Methodist doctrine. He exposed the heresy of Campbellism and showed the fallacy of their doctrine in such strong terms that the truth of what he said went to the hearts of the people and Methodism was made stronger and Campbellism received a blow that it will take her years to overcome, if she ever does.

At the close of the last session of the debate, on Sunday evening, a number of bouquets were presented Bro. Ballard, after which he was driven from the Campbellite Church, in which the debate was held, to the school-house, in a carriage well decorated with blue ribbon, where fourteen children were dedicated to Christ in baptism.

This was indeed a red-letter day for Methodism in Huckaby. It was the grandest triumph for Methodism that I have ever witnessed.

If any one needs the Methodist doctrine defended, send for C. L. Ballard. Methodism is safe in his hands.

A. C. JOHNSON, Moderator.

TREASURER'S REPORT FROM OCT. 1 TO 15, 1903.

Houston District—W. H. Brooks, Cedar Bayou Circuit, foreign missions, \$38; domestic missions, \$35; G. W. Davis, Alvin Station, Bishop's Fund, \$10; conference claimants, \$30; foreign missions, \$24; domestic missions, \$12; Church Extension, \$12; Paine and Lane, \$2; E. L. Ingram, Angleton, conference claimants, \$15; domestic missions, \$5; Church Extension, \$3; Education, \$2.

Beaumont District—V. A. Godbey, First Church, Bishop's Fund, \$24.40; Church Extension, \$9.45; Education, \$62.15; Paine and Lane, \$8.10; Jno. E. Green, North End Church, conference claimants, \$12; foreign missions, \$24.75; domestic missions, \$24.55; Orphanage, \$5; H. R. Taylor, Silsbee Mission, foreign missions, \$8.65; domestic missions, \$8.65; Orphanage, \$3.60; L. Christian, Jasper Mission, domestic missions, \$15; J. T. Kirkpatrick, Burkeville, foreign missions, \$5.

Brenham District—H. R. Kimbler, Caldwell Station, Bishop's Fund, \$16; foreign missions, \$20; Paine and Lane, \$6; H. G. Williams, Lyons Circuit, Bishop's Fund, \$6; conference claimants, \$7; foreign missions, \$3.50; domestic missions, \$1.50; Church Extension, \$10; J. Burke, Meyersville Circuit, foreign missions, \$10; domestic missions, \$10; M. L. Lindsay, Fulshear Circuit, domestic missions, \$18; C. E. Simpson, Davilla Circuit, foreign missions, \$20; domestic missions, \$20.

San Augustine District—F. O. Favre, Children, domestic missions, \$20; J. W. Goodwin, Shelbyville Circuit, Orphanage, \$10.

Calvert District—T. S. Williford, Hearne and Wheelock, foreign missions, \$55; H. H. Davis, Franklin Circuit, domestic missions, \$5; Orphanage, \$1; G. H. Phair, Pettway Circuit, domestic missions, \$5; Orphanage, \$5; W. D. Gaskins, Centerville Circuit, foreign missions, \$10; domestic missions, \$15; J. F. Garrett, Marquez Mission, foreign missions, \$10; domestic missions, \$25; W. E. Washburn, Durango Circuit, foreign missions, \$18.

Huntsville District—H. T. Hart, Prairie Plains Circuit, foreign missions, \$11; domestic missions, \$11; H. D. Huddleston, Zion Circuit, Bishop's Fund, \$3.50; conference claimants, \$10; foreign missions, \$11; domestic missions, \$15; Orphanage, \$8; Paine and Lane, \$2; E. L. Shettles, Bryan Station, foreign missions, \$50; J. P. Skinner, Millican Circuit, domestic missions, \$18.50; Children's Day, \$4.40; W. W. Horner, Anderson Circuit, conference claimants, \$20; domestic missions, \$5.

foreign missions, \$30; domestic missions, \$30; Paine and Lane, \$3; J. C. Carr, Beckville Circuit, Orphanage, \$11. Pittsburg District—D. F. C. Timmons, Pittsburg Station, foreign missions, \$75.50; L. H. McGee, Gilmer Circuit, Bishop's Fund, \$12; Church Extension, \$30; Education, \$25; T. B. Vinson, Winfield Circuit, Bishop's Fund, \$15; domestic missions, \$27; Education, \$20; Orphanage, \$10; W. H. Vance, Naples Circuit, foreign missions, \$40; domestic missions, \$11.25; S. N. Allen, Linden Circuit, conference claimants, \$9; B. C. Ansley, Queen City Circuit, Bishop's Fund, \$5; conference claimants, \$30; domestic missions, \$20; foreign missions, \$10; Church Extension, \$5; Education, \$5; C. W. Hughes, Rose Hill Mission, foreign missions, \$20.30; domestic missions, \$2.50. Total, \$1922.65. L. L. JESTER, Treas. Texas Conf.

ANNUAL CONFERENCE NOTICES.

The West Texas Conference Brotherhood will hold their annual meeting in conference room at Austin, Nov. 3, at 7:30 p. m. W. H. H. BIGGS.

Applicants for admission on trial in the West Texas Conference will please meet Committee at conference room Nov. 3, 9 a. m. W. H. H. BIGGS.

The Committee and class of the first year in the West Texas Conference will meet in Tenth Street Church, Austin, Texas, at 9 a. m., Nov. 3. A certificate of the correspondence School for the first year's course will be accepted in lieu of examination. C. M. THOMPSON, Chairman of Com.

The Board of Missions of Northwest Texas Conference will meet in First Methodist Church in Fort Worth on Tuesday, Nov. 10, at 9:00 a. m. HORACE BISHOP, Pres.

BOARD OF MISSIONS, WEST TEXAS CONFERENCE.

In accordance with resolution passed at the mid-year meeting in San Antonio, the Board of Missions is hereby called to meet at Tenth Street Church, Austin, Texas, on Tuesday, Nov. 3, at 2 o'clock p. m. It is desired that every member of the Board be present. It is also desired that all applications of presiding elders to the Board for aid to charges shall be

presented to the Secretary, Rev. A. L. Scarborough, before the meeting of the Board. B. HARRIS, Chairman.

WEST TEXAS CONFERENCE. The class of the second year will please meet the committee at the place designated by Bro. Bradford, Tuesday, Nov. 3, at 9 a. m. JOE F. WEBB, For the Committee.

NORTHWEST TEXAS CONFERENCE RAILROAD RATES.

Rates will be made by all roads traversing our territory on the convention basis, which is practically one fare plus 10 per cent. Tickets will be on sale Nov. 19 and for trains arriving in Fort Worth Nov. 11, limited to Nov. 19 for final return. If your local agent has not received special order, ask him to write to his G. P. A. for it. JNO. M. BARCUS, Sec. N. W. Tex. Conf.

RATES FOR THE WEST TEXAS CONFERENCE.

All the railroads traversing the territory of the West Texas Conference have agreed to give a rate of one and one-third fares for the round trip to Austin and return. Tickets will be sold on Tuesday and Wednesday, Nov. 3 and 4, limited for return to Nov. 10. STERLING FISHER, Secy.

A FINE KIDNEY REMEDY.

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

The things that give us greatest pain are the ones most highly prized.

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

BARNES' GOLD PENS. FAMOUS for Nearly HALF A CENTURY.



No. 10. LONG NIB GOLD PEN, One and one-half, \$2.00. No. 9. LONG NIB GOLD PEN, One and one-half, \$2.50. No. 7. LONG NIB GOLD PEN, One and one-half, \$2.00. By mail, postpaid, on receipt of price. We are the oldest Gold Pen makers in the South. Can supply all styles and sizes. Write for price list. Gold Pens Repaired. BARNES' FOUNTAIN PEN. Finest Rubber Holder, 14-kt. Gold Pen, Perfect Feed, to write Fine, Medium or Stiff, by mail, postpaid, \$1.00, Gold mounted, \$1.00 extra. Reasonable prices in Sterling Silver. Write for Catalog of Watches, Jewelry, Silverware. C. F. BARNES & CO., LOUISVILLE, KY.

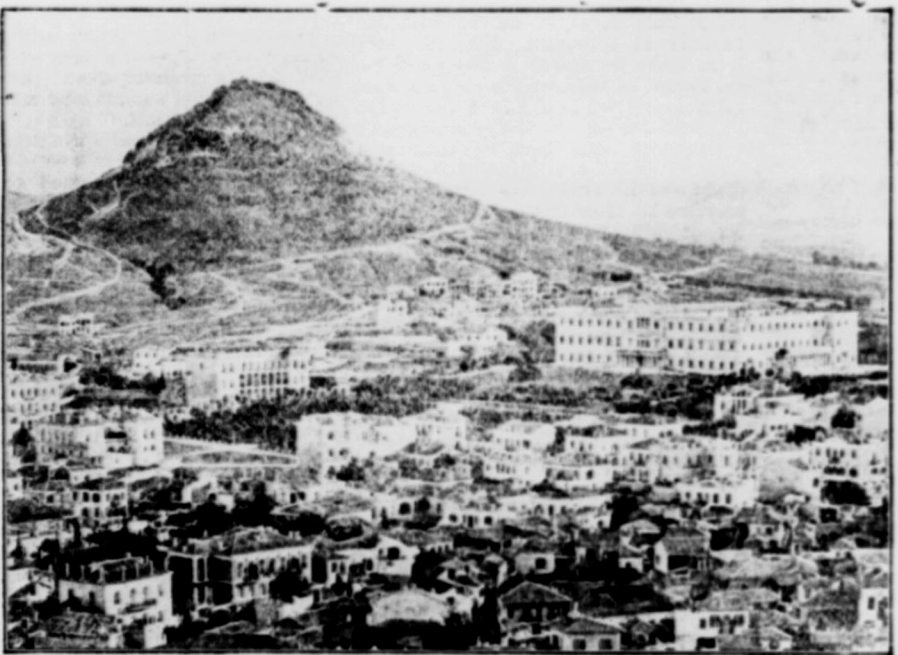
Bro. S. S. Lomax bought the Advocate Sewing Machine of you several years ago and it has given perfect satisfaction and he now wants one for his daughter. G. W. WHITE, Meridian, Texas.

Santa Fe Excursion Rates.

Chicago—Account National Live Stock Exposition, one fare plus \$2, Nov. 23 to 25, limited Dec. 1. San Antonio—Account International Fair, convention rates, Oct. 16 to 23, limited Oct. 29. Houston—Account Skat Tournament, one and one-third fare, Oct. 24, limited Oct. 25. Dallas—Account Baptist Minister's Conference and Women Workers' Convention, convention rates, Nov. 4, 5 and 6, limited Nov. 12. For further information see any agent or write W. S. KEENAN, G. P. A., Galveston.

Pilgrimage to the Orient

The PUBLISHER of the



ATHENS, GREECE.

TEXAS CHRISTIAN ADVOCATE

Has arranged a private, escorted party to the Lands of the Bible, under exceptionally favorable conditions. The scheme of travel includes a tour to Egypt, Palestine and Greece; calls at Gibraltar, Southern Italy, takes in Alexandria and Cairo, with a trip to the Nile Valley, Luxor, Karnak and Thebes by train, economizing time, regardless of the incidental extra expense, and staying at hotels. Everything has been planned that nothing of prominence in the Nile Valley may be neglected or omitted, as far as time permits.

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.

HOW TO SECURE MEMBERSHIP.

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.

119 Days approximately, all necessary expenses included \$855

Further information will be furnished on application to

L. BLAYLOCK, Dallas, Texas, or REV. GEO. S. SEXTON, Gainesville, Texas, Or inquiries may be addressed to R. H. CRUNDEN & CO., 167 Broadway, New York, the Business Managers of the Tour