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## EDITORIAL.

### THE CAUSE OF MORAL LAPSES.

Occasionally it happens that people are shocked at the moral lapse of a man in whom they have hitherto had perfect confidence. He disappoints all expectation and becomes guilty of a crime that is loathsome and degrading. At the same time, he may have been prominent in the Church and in society. We have known more than one case of this sort, and we have felt the grief that his conduct produced. Looking at his condition from a casual point of view, it is difficult to account for it; but when viewed from another point there is no mystery in the matter whatever. It is the effect of a well-defined cause. If we will only study the situation deliberately. His apostasy is not the result of a single act or of the impulse of a moment. It reaches far back in his life. There was a time when an impure or a dishonest thought got hold of his mind, and he permitted it to lodge there for a season. In course of time another thought of similar character became associated with the first, and the strength of a sin increased and became intensified. By and by the evil thought began to take on the form of a mild purpose, and directly an intention took root in his heart. This grew until the law of association suggested a deed, and then the heart expressed itself in conduct and the sin revealed itself to the community and his friends were startled. But the processes of the sin were in operation for days, and it may be for months, before the time for the outward breaking down of character arrived. At first he may have been almost unconscious of the progress of the sin, and if he were he felt confident that when the supreme moment arrived he would be able to resist and come out more than conqueror. But each step in the process weakened his moral nature, just like the wearing away of the texture of the stone under the constant dripping of the water until he was helpless before he was aware of it. In this way his power of resistance gradually departed from him, and at the time he imagined he was strongest his strength had departed from him. Hence we find him a moral wreck, his own reputation gone, his wife humiliated and his innocent children disgraced. He did not guard the insidious encroachments of evil and throttle the sin when it took on its first feeble thought. He permitted it to abide with him and to develop until he became its willing servant. Look yonder at the giant oak and see what a monarch of the forest it is. It looks like it is capable of resisting the infirmity of years and the sweep of the most violent storm. But one morning you look upon it again, just after the tempest had swept by, and it lay prone upon the earth, broken in trunk and shattered. You are surprised. But when you look at it closely you see where the little worm has been eating into its vitals, it may be for years, until its fiber is destroyed and its vitality gone. Then it is easy to understand why it gave way and tumbled down with a crash under the force of the gale. So it is with moral character. Sin, in small ways and treacherous thoughts, eats into the heart and

gradually weakens the volition and the purpose, and when the moment of supreme action arrives he goes down into ruin and disgrace. Watchfulness and prayer alone will prevent a catastrophe of this sort in the average human life. No man in this world has immunity from temptation and evil suggestion. And hence the inspired apostle says: "Let him that thinketh he standeth take heed lest he fall." The very best of us and the most religious of us can not afford to grow careless and settle down into the belief that we are invulnerable. Living in persistent touch with Christ is our only sure hope of permanent deliverance from the power of sin.

### SPEAK KINDLY TO THE POOR BOY.

Some thirty-odd years ago we knew a good, honest poor boy whose mother was a widow. In addition to what work she could accomplish with her needle, this boy was her sole support. At the age of 15 he apprenticed himself to a gentleman whose business it was to quarry and dress stones for bridge purposes. He employed a great many hands, and among them this boy was given a place at seventy-five cents per day, and he boarded himself. An old boss by the name of Thorn had charge of these workmen. He was an ill-tempered, drinking old man, and very profane. One day he became enraged at some of the more experienced men and swore at them with a great deal of violence, but in his wrath he took his spite out upon the helpless boy and drove him, with much abuse, from the yard. He appealed in vain to the proprietor. Even there he not only did not get justice, but more unkindness. He left with a heavy heart and in a very unpleasant humor. He felt really wicked, and was very sorry that he was not muscular enough to pay back in kind the treatment he had received. Twenty years passed away, and that boy was back in that neighborhood under very different circumstances. One of the parties was still living, but even the years that had intervened had not entirely removed the effect of the injustice practiced in the quarry. Boys will be men some day, and their characters in after life depend very much upon the bent given to them while they are young. If you impose upon them and treat them unkindly they will never get over it, and it gives to them an impression that the world is harsh and unsympathetic toward them. Especially if they are poor boys, rubbing against the rough edges of life, an unkind act leaves an indelible wound in their hearts. It is mean and cowardly to mistreat a boy because you know he is helpless. A loving word and a pleasant deed do not cost much, and yet they go a long way toward making the life of a struggling boy bright and sunny. Harshness toward the helpless has no excuse. It is wicked and very mean to take advantage of such a condition. But it is Christ-like to take such a little fellow by the hand, speak gently and encouragingly to him, and inspire him to something noble and worthy. Such a course will brighten his life for all time to come and give him a good opinion of mankind. It pays to treat an oppressed boy humanely; and some day he may have an opportunity to more than return it.

### THE SURVIVAL OF THE FITTEST THEORY.

Devout science is a blessing to the world, but irreverent science is heartless and cruel. We see examples of what it proposes in certain quarters. It wants to try the theory of natural selection and the survival of the fittest, not only in nature, but in the human family. It assumes that in the earlier stages of the race, when mankind were governed more by brute force, this theory worked successfully in that the weaker and more delicate members of society died off or were killed off, leaving only the healthy and the strong to inhabit the earth. The advocates of this theory say that since the inauguration of the Christian era this order has been reversed, that protection has been guaranteed to the weak and delicate, that asylums have been built for the maimed, the blind and the weak-minded, and that on account of the teachings of Christ the race has deteriorated in the treatment accorded to these unfortunates. They hold that these abnormal specimens of society perpetuate themselves under Christian tuition. Hence they assume that if we would return in a measure to the order of nature as practiced by our ancestors, kill off in some painless way the weak and degenerate specimens of mankind, leaving only the healthy, the strong and the intellectual, that the sanitary and moral problems of the world would soon be solved. They hold that the unfortunate members of society have no right to live and burden the race with their infirmities. Hence they would introduce the same methods practiced by the breeders of fine stock, and dispose of such members of the human family as happen to be born with some mental or physical defect. Now we call this natural selection and the survival of the fittest gone to seed. Even if it were possible to go back and take up the practice of the early ages of the world and let only the strong live and flourish, it would not accomplish the dreams of irreligious science. It would make brutes of men and women. The fiber of manhood is not found alone in muscle, but in brain and conscience. Hence it is well enough for the world that Christ came and taught the Fatherhood of God and the Brotherhood of man. Under his teachings the weak are protected, the unfortunate cared for, and the helplessly defended. His gospel makes the weak strong, gives knowledge to the ignorant, changes the impure to a life of righteousness, and points every human being to a nobler destiny. And fortunately for the world mankind will never accept the theory of natural selection and the survival of the fittest in its application to the race as these irreverent scientists advocate. On the contrary, we will adhere to the teachings of Christ, give protection to the weak and helpless, train the ignorant, convert the wicked, lift up the fallen, heal the sick, bind up the broken-hearted, and give every man and woman a chance to rise regardless of the misfortunes for which they are in no way responsible. Away with all such science and all such scientists! What the world needs is a larger and more intelligent view of the gospel of Jesus Christ. In this, and the civilization his teachings produce, is to be found the only solution of the prob-

lems involved in the inequalities of the human race. Brotherly love is the thing that men need most. When they love God and love one another the clouds will lift and the world be a Paradise regained.

### TWO EXTREMES IN THE MINISTRY TO BE AVOIDED.

There are two extremes in the habit of preachers to be avoided. The first one is following the life of a recluse in the study. That the preacher must study is a proposition that needs no argument. If he does not devote himself to the Scriptures, good books and current literature he will cease to be a preacher in the best sense of that term. Then, too, he needs to cultivate the spirit of meditation, even outside of books and literature. In moods of this sort, many of his deepest and most original thoughts are developed. Such mental processes and states require time, and he must seek to isolate himself from the world. But such are his duties that he can not devote all of his time to reading, writing, studying and thinking. That sort of a course is qualified to take him away from the realm of practical life and shut him up to the experiences of introspection. It will remove him from the actual conditions of men and from the world in which they live. He needs to keep himself in sympathy with the struggles of his fellows in order to know just how to adapt his sermons to their needs. This kind of helpful preparation is not always found in the books, but in the varied volumes of human experience and conduct.

The second extreme to be avoided is the habit of gadding about from house to house without a definite aim before him. It matters not how much of this sort of thing he may do, it is not pastoral work in the true sense of the word. It is a sort of social dissipation, and its effect is bad upon himself and upon his people. It takes away from him the disposition to study and make systematic preparation for his pulpit, and it fixes the expectation in the minds of his people that it is a part of the pastor's duty to be always running to see them and humoring their fancies and whims. Of course there is a pastoral work that he must do, and do it with interest and zest. At least the most of his afternoons ought to be devoted to looking after them and ministering to them in their homes. The preacher who fails to do this violates his ordination vows and he neglects an important part of his work. But to put in all of his time tramping from house to house is neither wise nor wholesome. Happy is the preacher who combines in his life the systematic habit of the student and the sympathetic work of the pastor. His work will bring forth a harvest of results.

### HEREDITY, EDUCATION AND GRACE.

The inequalities of birth are very marked, even in the same home and with the same father and mother. And when we get out into the great world these inequalities are exceedingly striking. Some are born with even dispositions and well-balanced tempers, and wherever you meet them there is nothing that seems to unduly ruffle or excite them.

They are really good without putting forth any effort in that direction. Others are highly organized in their temperaments and exceedingly nervous and volatile. The least little irritation throws them into spasms of temper and outbursts of speech. To be good and gentle is a constant effort not always attended by success. They often find it necessary to scruple the atom of repentance. Then again there are those who are naturally nervous and moody in nature and seem to have nothing in common with happy spirits, while still others are born with sunny faces and genial smiles. Occasionally we see people who are dull and exceedingly slow of apprehension. It takes them an age to see anything, while others are quick and bright and learn as though it were a pleasure. Some are exceedingly sensitive, their feelings are upon the surface and they are hurting or offending them when you least intend anything of the sort. Others are more philosophical, take things as they come, and rarely ever see a slight or an insult. Some are born ugly, crooked and unsightly, while others come into the world with comely persons, sharply members and handsome faces. And some are born of pure and noble blood with a fine ancestry behind them, while others are born in vice and immorality. Some come into the world in palace and others in hovels, and in those households appear throughout society. Looked at from one point of view, these conditions seem severe. But when looked at in the light of Providence, there is not so much in them as the surface indicates. Education comes in as a factor to help remedy these inequalities and where this is taken advantage of, it levels them up wonderfully. But grace is the remedy after all for these untoward conditions. If we will accept Christ and live according to his truth, there is no mental or moral defect that can not be wholly corrected and brought under control. In his help we can overcome these inequalities and rise to the highest standard of excellence in disposition and character. "We can do all things through Christ which strengtheneth us." Therefore, there is no real ground for despair or pining on account of our natural estate, for grace can correct and make good all of our shortcomings—whether they be natural, mental or moral. Even our misfortunes can be turned into great blessings. The new birth does more for us spiritually than the natural birth.

The Epworth Herald asks: "Are women more religious than men?" Many say so. One thing is evident: women attend Church much more numerously than men, and are more interested in its work. A glance over the average congregation will prove this. And not only on Sunday, but at the week-day services the women predominate—overwhelmingly so. Many of our Churches are almost dependent on women for their existence. It is because of the fidelity of women that hundreds of Churches live and move and have their being. They teach in the Sunday-school, they manage the ladies' aid and missionary societies. They lead off in almost every form of Church activity. They give direction to its charities. By their new churches are built, old ones are repaired, debts paid, improvements carried out, parsonages refurbished, and in every work with which the Church is identified, women are at the front.



COMMUNICATIONS.

EDUCATION.

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There are few subjects which have so frequently engaged the attention of the literary public, as the instruction of the young, and yet there is no subject about which so many vague and erroneous notions generally prevail. No term in our language has been more abused and misapplied than the term education. By the great majority, education consists in what is generally designated "practical knowledge." This means as certain preparation of the individual for engaging in certain secular employments, and instrumental in procuring his subsistence. By others it has been confined to the communication of the elements of thought and the improvement of the intellect; and by a comparatively few it has been regarded chiefly as the formation of character and the cultivation of moral habits. But to none of these is the term education to be exclusively applied, for it consists of a comprehensive and harmonious combination of them all, including every means, and every mode of improvement, by which intelligent beings may be trained to knowledge and virtue—qualified for acting on honorable part on the stage of this world, and prepared for that immortal existence for which they are destined.

"Education consists in such a preparation of the individual in his physical, intellectual and moral capacities as will enable him to secure the highest enjoyment from their use here and hereafter."

In short, education is that which best prepares man to fulfill the purposes of human existence. These purposes include the perfection of man's nature for his highest well being and happiness, and his preparation for the right discharge of all the obligations and duties which spring from his relations to his fellows, to society, to the State and to God. These four duties which man must discharge are thoroughly incompatible with and diametrically opposed to ignorance and all its dark and evil concomitants.

Education properly considered is never objectless. It is a leading forth, a highway, a means to higher purposes, and to nobler achievements. The true man and the true woman will not seek the gress and accomplishments resulting from careful training that they may use them for personal adornments, much like the queen of fashions would use a rare bit of lace, or costly diamonds, nor for the intellectual delight arising from the acquisition of knowledge, or the exercise of skill, nor yet for the satisfied consciousness of superiority over those less fortunate than themselves, nor yet for the advantages trained ability may afford over their fellows in the struggle of life. All who properly consider education will regard it as Bacon well said: "Neither a coach upon which to rest, nor a chamber in which to promenade alone, nor a tower from which to look down on others, nor a fortress whence we may resist them, nor as a workshop for gain and merchandise, but as a rich armory and treasury for the glory of the Creator and the enjoyment of life." A means of raising the human family high above the things which tend to degrade, and demoralize, a means of giving man a just appreciation of the elevating influences, and the higher beauties of life.

Since the formation of our government political parties have arrayed themselves for or against every question worthy of public attention, but nowhere in the history of any political party can there be found a single instance where that party has ever opposed popular education, but every party has embodied somewhere in its platform provisions for the general diffusion of knowledge. These parties may wrangle over the various questions, and array themselves in all manner of political warfare, but parties lines are withdrawn, and the parties stand as a unit, vying with each other in their efforts to encourage and to promote popular education.

In a message to the Legislature of New York by Gov. Clinton, in 1828, we find these words: "The first duty of government, and the surest evidence of good government, is the encouragement of general education."

Madison said: "A popular government without popular information, is but a prologue to a national tragedy or farce, and perhaps both."

"Educate the people," was the first administration address by Penn, to the commonwealth he founded. Educate the people was the last legacy of Washington. Educate the people was the unending exhortation of Jefferson. Educate the people was the first appeal of Luther to the German cities.

Listen, parents, to the words of Horace Mann, one of at least of the great educators America has ever produced. Let those whose wealth is jeopardized by fraud or misgovernment, let those who quake with appre-

hensions for the fate of all they hold dear, let those who behold and lament the desecration of all that is holy, let rulers whose counsels are perplexed, whose plans are baffled, whose laws are defied, or evaded—let them all know that whatever ills they feel or fear are but the just retribution of a righteous heaven for neglected childhood. \* \* \* for in the name of the living God it must be proclaimed that licentiousness shall be the liberty; and violence and chicanery shall be the law; and superstition and craft shall be the religion, and self-destructive indulgence of all sensual and unhalloved passions shall be the only happiness of that people who neglect the education of their children.

The Declaration of Independence of Texas, cites as one of the reasons for withdrawing from Mexico the failure of that government to provide public schools. And history and observation prove to us that every nation which has failed to provide for, and to encourage popular education, has failed in its purpose, while those nations which have the most efficient system of public education are the most prosperous and the happiest nations of the world.

The fundamental principles underlying Protestantism gave birth, life and activity to popular education. The Bible is the only rule of religious faith and practice. With the Bible and his conscience for guides, every man is elevated to the freedom and dignity of formulating his own religious life. The feeling of individual responsibility is awakened, and the spirit of inquiry fostered. Intelligence becomes a necessity. The Bible must be studied; knowledge must be diffused. Protestantism does not withdraw man from the ordinary callings and relations of life. It makes him a steward of God in the world, exalts his daily labors in the household, in the school room, in the workshop, on the farm, into a divine service. Protestantism restores nature as a subject of investigation to its rights. The whole circle of knowledge, whatever is elevating, whatever prepares for useful living, is held in honor.

In thus rendering man responsible for his faith, and in placing the source of that faith in the holy Scriptures Protestantism contracted the responsibility and obligation of placing every one in a condition to save himself by reading and studying the Bible. General and popular education becomes then the first of the duties of charity. It thus connecting man's faith and religion with his ability to read and to understand the Scriptures, Protestantism gave to popular education the greatest and grandest stimulus, and the most powerful interest that could be brought to bear upon men, thus making popular education not only a possibility, but an absolute necessity.

The public schools are therefore the legitimate offsprings and necessary attendants of Protestantism, and are not and cannot be in the least antagonistic to the great principles of their ancestor.

Education, intelligence and enlightenment, through the medium of faith, form the great tripod upon which Protestantism must stand.

In entering foreign fields, the dark clouds of ignorance and superstition must be rolled back, and the light of intelligence must shed its effulgent rays abroad, before Protestantism can become effective. The soil must be prepared before the seeds can bear fruit.

When public schools were first introduced into this country, they were regarded as pauper institutions upon which the rich and the influential looked with pity. By slow and continuous development they have grown in influence and in usefulness until they are today a potent factor of our government. Their work reaches out alike to all, and the great and inestimable gift of education is offered to every child whose home is between the snow-capped peaks of the bleak, barren North and the sloping shores of our own sunny land, or between the storm-washed shores of the great Atlantic and the region where the placid waves of the great Pacific peacefully play in the golden gates of the West—raising those who most need help to the plain of respectability, constantly doing battle against immorality, extirpating in a quiet way the things that tend to lower and debase our people, eliminating ignorance, breaking down superstition, driving out lawlessness and planting the banner of true citizenship and noble manhood instead.

The great evolution of civilization through the tollsome millenniums of the past has of necessity had frequent recourse to the stern arbitrament of war, and history tells us of great battlefields where the contending foes surged to and fro over the blood-stained grass, strewn with the bodies of dead and dying heroes, while the world stood trembling in silent awe, eagerly awaiting the results. Such was the battle of Marathon, where Miltiades and his gallant Greeks drove back the invading hosts of Persians, and saved to civilization Greece and all that Greece means. Such was the

battle of Tours, where Charles Martel drove the Saracens back beyond the Pyrenees, and saved Europe and Christianity. But there is to-day a conflict going on more stupendous in its results than any battle yet recorded. The hosts are innumerable, the march is silent, there is no martial music, no banners waving, no blood-stained battlefields, no death, nor wreckage to mark the way. This is the conflict which has arrayed on the one side intelligence, Christianity, peace and happiness; on the other side, ignorance, superstition, idolatry, misery and woe. The conflict is on, and must be continued, until the victory is won, and the enemy driven from the field.

The schools of our country are the implements of warfare. These schools include denominational, private and State schools. They have each their own labors, and their own fields of action, and must fulfill their purposes in their own proper sphere. The cause is great, the labor arduous, the scope abundant. There is room for all, and the task can be performed harmoniously and without the one antagonizing the other.

In a republican government, where the power is vested in universal suffrage, it is of primary importance that those who wield the ballot be intelligent. In the theory of our government the people are the governors—in practice they ought to be. Is ignorance the qualification of good officials? How many poor children throughout this broad land of ours, even here in our own happy community, would grow up in comparative ignorance, were there no public schools? It is not within the province of denominational or private schools to go into the highways of life, and to extend the fruits of their labors to the poor and penniless. The public schools gather into their folds thousands of needy children, instill into their souls educational enthusiasm, create in their young hearts a thirst for knowledge, a love for the beautiful, a desire for good, stamp upon their character the true principles of good citizenship, and then deliver this raw material thus prepared over to the denominational and private schools that they may make of them polished gems.

Protestantism is the religion of intelligent beings. Superstition is the religion of the ignorant. I have sometimes thought in our efforts to introduce and establish Christianity in foreign fields, that public schools should first be introduced, and intelligence diffused. This would eliminate ignorance, break down superstitions, overthrow idolatry, and make an open road for Christianity.

Christianity cannot survive, or flourish, where the clouds of ignorance darken the minds. Its beautiful doctrines demand the light of intelligence, or rather the two must go hand-in-hand—the one is the complement of the other. Inject Christianity into the clouded, undeveloped and ignorant mind and you produce a fanatic, and fanaticism, like its sister, insanity, at once exciting impulse, and discarding national discipline, leads on to deeds as terrible in their results, as unfounded upon temperate principles. Who has not wondered at the wild derring-do with which enthusiasm rushes on to almost certain destruction, reckless of results, impelled by some vague, yet coercing notion which has sprung unbidden from the "abozes of a mind diseased," or which that mind has evoked into existence to experience from it an authority more potent than its own? We ever need moral and mental discipline to hold the mind and heart in equipoise, for it is a principle of our being that we can not long hold converse with one idea, however futile and absurd, but we elevate it to and undue pre-eminence. If we would impress the heart with any notion we need but entertain that notion frequently, and soon the tiny seed becomes the gigantic flower, over-shadowing the soil.

On the other hand, if the intellectual man receive all attention, and the mind alone be cultivated, developed and trained, the result is an intellectual giant, a kind of tangent to the great circle of humanity, and leads on to skepticism and infidelity, which are in themselves rank species of fanaticism. The intellectual fanatic at once discards Christian faith, and wants scientific demonstrations, proofs and solutions for everything, and yet he could not give a scientific demonstration of the very want in his mind. There is an end of all science. You may trace them back and back, and by-and-by you reach a point back of which the finite mind of man can not go. Back of all science is an independent, infinite, all-powerful beginning of all things. Man's dual nature demands dual culture, and the two must go together, must perform their missions of peace and love in perfect harmony.

In observing the grand and sublime plan of the universe, replete with its thousands of beauties, vocalized with ten thousand harmonies, we must remember that however wonderful and magnificent it may seem, it is but the instant product of an infinite mind.

Yet when the imagination begins to roam through the universe, it finds incomparable beauty everywhere. What inspirations are awakened as we gaze in rapture at the blazing orbs as they flash in meteoric splendor through the star-lit skies, as we listen to the merry notes of the chirping birds, or the music of murmuring brooks playfully sighing at our feet, or inhale the fragrant odors of flowering buds. What pleasure and enjoyment is furnished that mind which has become so expanded that it feels as Tennyson said, "I am part of all I ever met." What unbounded joy is given that soul that can reach out, and find "thought in trees, sermons in stones, books in brooks, and beauty everywhere. When our minds begin to contemplate all the wonders and beauties of nature, our hearts well up with admiration, and we are forced to exclaim: "How wonderful!"

Yet still more wonderful when we begin to contemplate and to study the great plan of the universe, and to comprehend the exact nicety with which all things must comply with the purposes of their existence, and the wonderful order and harmony that prevails throughout. In this we discover that when anything fails to perform the duty imposed upon it by virtue of its existence, or steps beyond the sphere assigned it by nature, it ceases as such to exist. Every clime is prolific of its own fruits, and gives birth to its own animal species. In the waters the fishes swim, on the land another order of beings live, in the atmospheric regions the winged songsters love to roam, in the dense forests the lion's roar may be heard, in the tangled wilds there tread the beasts of prey, and all must exist in their own proper sphere, and must fulfill the purposes of their existence. A few animals and a few fruits may exist for a while beyond what seems to be their proper abode, but even in this they pay the penalty, their development is impaired, they become dwarfed, and never attain that perfection natural in their own proper sphere.

Man is the only object, the only animal of all creation, that has stepped beyond his own proper abode; that has ever openly disobeyed a positive command; that has ever caused his Creator to breathe a sigh of regret and yet exist. But even in this, even though man is created in the image and likeness of God, it took the atoning blood of the Son of the living God to save him, and yet he is paying the penalty for his transgression; he is in the clutches of evil, in the throes of sin, in the agonies of death. And thus he will remain, and thus he must remain until through the mediation of our blessed Christ, and by his own efforts through the grace of God, he wins back his lost inheritance and dwells again in Eden's sunny bowers. This can never be done through ignorance, for ignorance is the parent of lawlessness, superstition, false religions and false gods. Nor can it be done by educating the few, but the whole human race must be raised through means of enlightenment, intelligence and Christianity to planes of higher living, of nobler deeds, and to the true worship of the living God.

G. H. HAGAN.

San Saba, Texas.

CAST UPON THE OTHER SIDE.

(Read by Mrs. M. Fitzpatrick Smith at the Pittsburg District Conference.)

"Cast the net upon the right side of the ship, and ye shall find."

In the curtained chambers of our hearts there abound memories of a similar command, emotions of indefinable joy at the reward or pangs of hopeless grief over the neglected duty.

If the human eye could penetrate the veil of tears, disappointments would be a consolation and sorrows would be only glistening mile-posts on the pathway to eternity.

The death on the cross had violently shaken the ambition of the disciples, and they turn for comfort to the old vocations of life. In our fancy we see them, just after a glorious sunset, launch the little boat upon the restless Galilean waters. Sorrow had taken away the love of food from their minds, and perhaps it was hunger that prompted the thought of this journey.

The proud and beautiful Capernaum lies in the distance; the tumultuous commercial din is ebbing to a close; the burdened animals patiently turn toward home, and the wayfaring man starts to the hills for rest. The glorious, massive columns penetrate the twilight shadows and continually point to Capernaum's pride. The luxuriant palm and olive trees adorn the shores and the gentle moving of their zephyr-tossed branches bear soothing melodies to the disciples.

With these surroundings they begin a night of unsuccessful toil, and thus the dawn finds them hungry, weary and sad. But the beacon-light of hope flashes over them from the shore, and reveals innumerable objects of a night's research.

Often that is mourned over which is cause for great rejoicing, and Jesus and his consolations are frequently at

hand when we know not where to find them.

The unprofitable dragging of the lines through Time's varying waters, the tossing of the angry waves against the fragile bark of existence, the frequent standing upon an unknown rock and the overwhelming loneliness of the never-ending tide of adversity, make us, like the disciples of old, hungry, weary and sad.

But just beyond, from the firmest rocks of faith, beam the searchlights of promise, showing the grandeur of the turbulent waters, removing the clouds and extending the vision to the peaceful shores of triumph and joy.

"Cast the net upon the right side." After seeking in all directions throughout the dreary night, what a trial to their faith this must have been! Soon the object was made manifest to their spiritual visions, and they knew it was He in whom they could trust. Just as Job, when deprived of all earthly possessions, could see by the eye of faith a renewed abundance of God's grace, and could say, amidst the deep afflictions, "Though He slay me, yet will I trust in him;" or, as Abraham, when commanded to take the life of the son in whom the nations of the earth should be blest, went boldly to obey, knowing that God's promises were sure, whether the child of promise lived or died.

As the dew sinks into the calyx of the flower, renewing beauty and strength, so faith in the heart of man makes him master of beautiful thoughts and deeds, and gives him strength as a victorious ally against the hosts of an invincible foe. The disciples gave a quick obedience and met a speedy reward. The Savior always honored an act of obedience. He lived in perfect submission to the laws of heaven and to the requirements of man, and made himself a true pattern to the needs of humanity. There is no law but that meets obedience. The forces of man, of nature and of God require it and place unchanging penalties upon a disregard of their laws. A disobedience to the commands of his country makes man an outcast, an inmate of prisons, and robs him of his birthright of freedom. A disregard of the laws of nature deprives him of happiness, health and reason, and a failure to conform to the will of his Creator takes from man that comfort so vital to the human heart and denies him the glorious goal—the peaceful abode of heaven.

But, then, if we cast on the other side? Such illustrious examples are ever present to remind one of the never-failing promises and of the rich rewards. Naaman, the Syrian sufferer, was induced by a Jewish servant to appeal to Elijah, the prophet of God, for health. There was no virtue in the muddy waters of the Jordan, but a final obedience made the leper's skin as pure as the prophet's heart. There was once a great famine in Israel. So distressing was it that the Jews turned to Egypt for food. When the sons of Jacob applied to Joseph for help, he gave of his abundance, with the request that the youngest be brought to him. An obedience to this command saved the family from want and perpetuated the Jewish race in Egypt.

When Christ anointed the eyes of the blind man, he commanded him to wash in the pool of Siloam. As he obeyed, the eyes opened upon the glorious scenes around him, and the possibilities and joys of light crowned the sadness of darkness as but a reward for a small obedience.

So, dear Leaguers, the command is left us to cast upon the other side. The obstacles have grown until they stand as a mighty phalanx of gigantic strength.

The want of co-operation from those on whom we should rely, the utter lack of faith in the results of the organization, dishearten us as did the night of tireless energy and of unsuccessful toil discouraged the disciples; but the Master stands with outstretched hands upon the shore and begs us to try another side.

The young belong to God, and the Epworth League is the noblest assistant of the Church to train the innocent mind and heart and to strengthen the tender feet for the thorny pathways that emerge into golden streets.

We are sowing—ever sowing. Each day is as a furrow in the fields of Existence. The seeds of thoughts and deeds spring up and bear fruit for the harvest, and behind us come angels and demons, like gleaners, to gather that which belongs to them.

May the Leaguers so carefully sow that there will be naught but golden sheaves to lay at the Master's feet, and may the great rewards of an obedient life crown a blissful eternity.

Jamestown, Virginia, where the English gained their first foothold in the New World in 1607, was burned in 1878. To-day nobody lives there. Little remains to mark the site except a crumbling church tower, dilapidated gravestones, and remnants of the foundations of a few houses. —July Ladies' Home Journal.

DISTRICT CO

AUSTIN D

This District Co Eagle Lake in regul The day preceding Missionary Institute tors and brethren ar took up the work w viously assigned. T through the ordinar pastors presented a business was rapidl

Four pastors were J. H. Gillespie wa the Annual Conferer

Several visitors w whom were J. E. P Institute, and J. R Hill

The following we gates to the Annua

A. M. HILL, R. W. HAMLET J. M. HARRISO J. W. ROBBINS

Alternates: J. T. Osborne, J. J. Armstrong.

J. R. Murray add ence in the interest exander memorial also for Chappell H

J. E. Pritchett ad ence in the interest tute, and Nathan Po of San Antonio Fem

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There were no re admission to the An Prominence was exercises, and the p

Eagle Lake enter ence in a royal ma brethren went dow farms.

The League Cont day, but was not w of the pastors went gates arrived. Yet a success.

All in all, these cessful. Our presiding elde had the affairs of h hand. He knows h of rapidly. Yet h tender. We all h his sermon on Su replete with thoug gious emotion and great sermon.

NATHAN 190V

PALESTINE

The District Conf tunc District, East convened in the M Lovelady on Thurs 27, with Presiding in the chair. Nearl ers and many dele and had been prepar helpful sermon of from the text, "Ye earth," preached of conference opened. "Uncle John," he g sense and wit in t was really the life Long may a be spa

The conference a appoint Committees Missions, Sabbath tery Conference R and Periodicals, an mittee of the Whol examination of affa

Reports were b charges, often a la addition to his pu taking all the evil work is improving l: of the preachers h meetings, and the indicate a spiritual erywhere. If the among our preacher trict, he did not gi feeling. All the usually hopeful.

The great questio to be Sabbath dese ference spent almos discussing this vital ject, returning at l began—confronting courage, faith and pr

The finances of t be in good conditi charge has paid the missionary assessm pect of paying all t the best. The prei will come up, sir."

At Crockett, Bro, a new church on i strate progress and l Bro. Mathis has i improvements to the v and at Palestine, I working at the qu church, having alre thing like \$4000 in building fund.

The woman's wor attention. But few present, and the s Foreign, are not do



we know not where to find

profitable dragging of the... Time's varying waters...

beyond, from the firmest... beam the searchlights of...

net upon the right side... in all directions through...

to take the life of the son... nations of the earth...

lest, went boldly to obey... at God's promises were...

the child of promise... sinks into the calyx of...

renewing beauty and... faith in the heart of man...

master of beautiful... deeds, and gives him...

a victorious ally against... an invincible foe.

les gave a quick obedience... yward ready. The Savior...

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and to the requirements... made himself a true part...

needs of humanity. There... out that meets obedience...

of man, of nature and of... it and place unchanging...

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health and reason, and a... uniform to the will of his...

s from man that comfort... a human heart and denies...

rious goal—the peaceful... even.

if we cast on the other... illustrious examples are...

to remind one of the... promises and of the rich...

Syrian sufferer, was in... Jewish servant to appeal...

to the prophet of God, for... there was no virtue in the...

ers of the Jordan, but a... ce made the leper's skin...

prophet's heart.

once a great famine in... distressing was it that the...

to Egypt for food. When... Jacob applied to Joseph...

gave of his abundance, ... nest that the youngest be...

an obedience to this... ed the family from want...

ated the Jewish race in...

it anointed the eyes of the... commanded him to wash...

of Siloam. As he obeyed... ned upon the glorious...

DISTRICT CONFERENCES.

AUSTIN DISTRICT.

This District Conference met at Eagle Lake in regular session June 27. The day preceding was given to the Missionary Institute. Most of the pastors and brethren arrived promptly and took up the work which had been previously assigned. The work was done through the ordinary committees. The pastors presented written reports and business was rapidly dispatched.

Four pastors were absent. J. H. Gillespie was recommended to the Annual Conference for deacon's orders.

Several visitors were present, among whom were J. E. Pritchett, of Coronal Institute, and J. R. Murray, of Chappell Hill.

The following were elected lay delegates to the Annual Conference:

- A. M. HILL.
R. W. HAMLET.
J. M. HARRISON.
J. W. ROBBINS.

Alternates:

- J. T. Osborne.
J. J. Armstrong.

J. R. Murray addressed the conference in the interest of the Robert Alexander memorial window fund, and also for Chappell Hill Female College. J. E. Pritchett addressed the conference in the interest of Coronal Institute, and Nathan Powell in the interest of San Antonio Female College.

Short reports were furnished the daily press by J. H. Gillespie.

J. T. Osborne was licensed to preach. There were no recommendations for admission to the Annual Conference.

Prominence was given to religious exercises, and the preaching was good. Eagle Lake entertained the conference in a royal manner. Most of the brethren went down to visit the rice farms.

The League Conference met Saturday, but was not well attended. Most of the pastors went home and few delegates arrived. Yet the conference was a success.

All in all, these meetings were successful.

Our presiding elder, Bro. E. S. Smith, had the affairs of the district well in hand. He knows how to turn business off rapidly. Yet he was patient and tender. We all love our elder, and his sermon on Sunday morning was replete with thought and full of religious emotion and fervor. It was a great sermon.

NATHAN POWELL, Secretary.

PALESTINE DISTRICT.

The District Conference of the Palestine District, East Texas Conference, convened in the Methodist Church at Lovelady on Thursday morning, June 27, with Presiding Elder W. F. Davis in the chair. Nearly all of the preachers and many delegates were present, and had been prepared for work by the helpful sermon of Rev. J. S. Mathis, from the text, "Ye are the salt of the earth," preached on the night before conference opened. As usual with "Uncle John," he gave us Bible, good sense and wit in this discourse, and was really the life of our gathering. Long may he be spared!

The conference asked the chair to appoint Committees on Divine Service, Missions, Sabbath Observance, Quarterly Conference Records, and Books and Periodicals, and then, as a Committee of the Whole, entered into an examination of affairs.

Reports were heard from all the charges, often a layman speaking in addition to his pastor's report, and taking all the evidence, our district work is improving in every way. Many of the preachers have held successful meetings, and the signs of the times indicate a spiritual harvest nearly everywhere. If there be a pessimist among our preachers in Palestine District, he did not give evidence of his feeling. All the preachers are unusually hopeful.

The great question of the hour seems to be Sabbath desecration. The conference spent almost an entire session discussing this vitally important subject, returning at last to where they began—confronting the problem with courage, faith and prayer.

The finances of the district seem to be in good condition. Almost every charge has paid the home and foreign missionary assessments, and the prospect of paying all in full seems to be the best. The preachers say, "They will come up, sir."

At Crockett, Bro. Smith has begun a new church on plans that demonstrate progress and liberality; at Rusk, Bro. Mathis has made church improvements to the value of about \$750, and at Palestine, Bro. Greathouse is working at the question of a new church, having already secured something like \$1000 in subscriptions as building fund.

The woman's work received careful attention. But few of the women were present, and the societies, Home or Foreign, are not doing as well as de-

sired. Better understanding and organization will improve the state of affairs, was the opinion of the brethren, and more gratifying results are expected.

The conference granted Frank E. Luker license to preach. Frank is a fine young man, directly in line of succession, his father, Rev. J. B. Luker, having been for years an honored member of our East Texas Conference. Frank is to continue his studies at our Southwestern University, and will some day, under the providence of God, be a great blessing to the Church.

J. W. Allbritten and S. L. Burke were recommended to the Annual Conference for admission on trial into the traveling connection. The conference most heartily recommended these brethren.

J. W. Warren, J. W. Allbritten, L. B. Elrod, W. T. Seymore, A. H. Barnes, R. C. Menefee, W. I. Keels, S. L. Burke and S. H. Park were granted a renewal of license as local preachers.

V. A. Godbey, Conference Secretary of Education; J. T. Smith, Conference Secretary of Missions, and E. R. Williams, principal of the Alexander Collegiate Institute, were present and made hopeful addresses regarding their work.

This conference was spiritually very helpful to those in attendance. Half an hour of prayer service each morning put all in the right spirit for work.

Especial prominence was given to divine service. In fact, our presiding elder seemed determined to send the preachers home from this gathering feeling a renewed inspiration similar to the uplift that comes from an old camp-meeting.

B. H. Greathouse, V. A. Godbey, J. M. Mills, L. B. Elrod, A. A. Kidd, Ellis Smith and W. F. Davis preached most helpful sermons to the conference.

I. F. Pace and the writer preached to the Baptist people on Sunday. I shall indulge no comment here save to say Bro. Pace always preaches a good sermon. If he were to get lost near Plymouth Church, Brooklyn, somebody would think Henry Ward Beecher had come to life.

This gathering was as harmonious as any I ever saw. There was no ripple upon the surface. Business-like, helpful, pleasant, religious, are qualifying adjectives for the Palestine District Conference of 1901.

Whether it was the people of Lovelady or the pastor, Rev. W. J. Owens, that made everything so remarkably pleasant I know not, but I heard several preachers debating, "Resolved, that I have the best home," and each time every man affirmed.

No little town ever did more for the general comfort of her guests. No wonder—they follow the leadership of a preacher who knows how things should be done. When Lovelady shall again invite us, tell them we will come. J. W. MILLS, Secretary.

WAXAHACHIE DISTRICT.

The Waxahachie District Conference convened at Grandview, Texas, on July 2, 1901, Rev. Horace Bishop, P. E., in the chair. The first day was given to the Sunday-school work, and a goodly representation of Sunday-school workers was present. Reports from every quarter showed that in this branch of the work there was a rising tide.

The second day was devoted to the Epworth League interests. A fair representation of Leaguers was present. All phases of the work were discussed, and a resolve fixed in each heart to press the Epworth League work in the Waxahachie District more earnestly for the ensuing year.

W. E. Dixon, of Hillsboro, was elected District President, and R. P. Alexander, of Midlothian, Secretary. These intelligent and active officers will do much for the district work if they secure fair co-operation.

The third and fourth days of the conference were devoted to other work. Two promising young men were licensed to preach. Several were recommended for ordination. The reports showed that the work in general was prospering in the district.

While the summer campaign is just opening, a number of good revivals have already been held in the district and valuable additions made to the various charges.

Twelve new churches will be built on the district this year, and four new parsonages.

The fellowship of pastors and laymen was indeed refreshing. While the discussions were animated by some sharp cross-firing, the happiest spirit prevailed, and we all left loving and appreciating each other more.

This year will close the time of our presiding elder on the district, and a resolution was passed expressive of our appreciation and love for him, which was not formal nor perfunctory, but from our hearts. How could it be otherwise, when Horace Bishop goes the rounds of his work encouraging his preachers by looking at the bright side and always speaking the best things about the brethren and their work?

If a preacher makes a mistake he may

see it, but never publishes it. If he has success, this he tells! Preachers and laymen to a man are sorry to part with him. He is a man as well as a preacher.

The pulpit ministrations were of a high order.

Rev. J. M. Sherman came to us representing the Board of Missions, and preached to our delight.

C. R. Wright, T. S. Armstrong, O. F. Sensabaugh, J. E. Walker and the only T. J. Duncan (the wit and sage of the Northwest Texas Conference), all delivered excellent sermons.

The conference will meet next year at Palmer.

Grandview and her pastor, Bro. Lane, did the grand thing in way of entertainment.

The Grandview Methodists have built a nice church, and when finished and furnished it will be a thing of beauty and creditable alike to their taste and piety. C. S. FIELD.

WACO DISTRICT.

The Waco District Conference met at Moody June 27, and continued three days, B. R. Bolton, presiding elder. Every pastor in the district was present, and a very good attendance of lay delegates. The work of the conference was done largely through committees, leaving ample time for religious services and for a full and free discussion of all matters which were brought before the body.

Very few of the pastors have held their special revival meetings, but those held have been quite successful. More than two hundred conversions were reported, with nearly all the meetings to be held yet.

The revival spirit seemed uppermost in the minds and hearts of the preachers.

One thousand conversions in the district is the minimum hoped for. In material things the district is forging ahead at a very gratifying rate. More than thirty thousand dollars has been raised for building churches and parsonages.

Every pastor reported the collections all provided for, and the salaries are more nearly paid to date than usual.

Steps were taken looking to the establishing of a Methodist hospital in Waco.

Several new mission charges were recommended.

Taken altogether, the Waco District shows very material progress and gives promise of yet larger things.

Visitors to the conference were not numerous. Dr. Bishop represented the Mission Board, and Bro. R. C. Armstrong was present in the interest of Polytechnic College. Neither the Advocate nor Southwestern University had a representative on hand.

A. J. Atkins, of Moody, and Henry Stanford, of the Hewitt Circuit, were granted license to preach.

The following were elected delegates to the Annual Conference:

- WM. LAMBDIN.
W. J. BARCUS.
D. W. LINVILLE.
J. R. LAYNE.

The people of Moody were exceedingly kind and hospitable.

The next session will be held at Mart. W. J. BARCUS, Secretary.

DUBLIN DISTRICT.

The seventh session of the Dublin District Conference convened in the town of Rising Star, June 27, 1901.

Rising Star is some seventeen miles from the nearest railroad point, and is in the extreme southwest corner of the Dublin District.

When the conference was invited to go there last year some one objected because of its distance from the railroad. The delegation, however, was not to be outdone and met the objection by promising to meet the delegates at Carlon and convey them free of charge. A year passed by and the time came to go to District Conference. Remembering the promise made at the last session, we went to Carlon and found that it had not been forgotten by the good people who had made it, for they were there to welcome us and in splendid hacks convey us to our destination. This mark of special kindness was only eclipsed by the most royal manner in which we were entertained while there. Surely the people of Rising Star are generous hearted and our own people, these Methodists of the old school.

Our presiding elder, Rev. E. F. Brown, was, as he always is, in his place and presided over the conference with dignity and painstaking care.

The opening sermon was preached Wednesday evening by Rev. Geo. S. Shover, of Carlon.

The conference proper convened at 8:30 o'clock Thursday morning, and after devotional services and formal organization the regular order of business was taken up.

The reports of the pastors showed that the work of the Church throughout the district during the past year has not been in vain.

It was noticeable that the pessimistic spirit was wanting and in most

all cases the preachers are cheerful and hopeful.

The reports on the spiritual status of the Church, were varied, but on the whole they inspire us to hope for a great awakening throughout the district.

One pastor said there was field enough for a thousand conversions in the bounds of his charge. Knowing him, we are sure that his very best efforts will be put forth in the interest of the unsaved.

The Sunday-schools and Epworth Leagues in many instances are doing splendid work. Some schools were reported as the most prosperous in their history, since they were organized into missionary societies, and there are our few schools in the district which have not been so organized.

Taking the reports on the temporal prosperity, we find that \$18,000 has been spent on church and parsonage improvements since last District Conference. The collections ordered by the conference in some instances are secured and in most all the preachers are hopeful of full reports. As a district we pride ourselves in the per cent of our mission collections and hope to maintain a standing, not alone on this, but on all other Church interests.

Thursday at 11 o'clock Rev. W. C. Hillburn, of Bartlett, representing the Conference Board of Missions, preached an interesting sermon on missions.

Thursday evening at 8:30 Rev. K. S. Van Zant preached an able sermon on the work of the Holy Spirit.

Friday at 11 o'clock Thomas Ha, a Chinese student from the Southwestern University, spoke to a crowded house. At the close of his address a free-will offering of \$20 was given him by the congregation.

Friday night Rev. H. A. Bonz preached to the unconverted. Bro. Bonz is always heard with pleasure.

Pro. ... A. Scamp, the new President of Granbury College, was present during the conference and delivered a splendid address on Christian education. Pro. Scamp is a scholarly man, and is full of hope and energy in the interest of the College.

Prof. D. S. Switzer, President of Weatherford College, was also present and agreed with Pro. Scamp to take only the best sheep of the house of Israel from this district.

R. A. Clements was recommended to the annual conference for admission on trial. E. B. McLaughlin was granted license to preach and the license of fourteen local preachers was renewed.

Delegates to Annual Conference:

- W. J. CLAY.
EUGENE MOORE.
C. F. KIKER.
H. E. ANDERSON.

Dublin was selected as the next place for holding the conference, and thus ended a very pleasant session of the Dublin District Conference.

HENRY M. LONG, Sec.

DANGER TO LAITY.

Doctors Repudiate Professor Atwater's Theory of Food Value for Alcohol—Testimony That the Text-Books are Accurate.

The American Medical Association has just held its annual meeting in St. Paul, Minn. During its sessions the American Medical Temperance Association, composed of eminent physicians and teachers in medical colleges, members of the American Medical Association, always holds one or more meetings for the special purpose of promoting scientific study and investigation into the action of alcohol in health and disease. The meeting this year shows a great advance in the scientific study of alcohol and its action on the body. In the ten years of its existence, its membership has grown to over two hundred, and the number of papers and discussions, all of a scientific and technical character are increasing, so that literally this is the most authoritative organization studying the alcoholic question in this country. Of the ten papers read at the St. Paul meeting, three of them discussed Prof. Atwater's experiments and conclusions, then passed the following resolutions as the unanimous opinion of the association:

"Whereas, The American Medical Temperance Association the members of which are physicians and medical teachers who have devoted years to the study of alcohol and its effects, and who are conversant with the work done by scientific men the world over to determine the effects of alcohol when given in any quantity, have noted the teaching of Prof. W. O. Atwater, of Wesleyan University, upon the food and medical value of alcohol as set forth by him in the pages of the influential lay press; be it

Resolved, That this association utterly repudiates the pro-alcoholic doctrine of the said Prof. W. O. Atwater as being contrary to the evidence deduced by scientific experimentation and that his conclusions are unwarranted by the evidence resulting from his own experiments. Be it further

Resolved, That this association regards the teaching of Prof. W. O. Atwater as erroneous, and a source of danger to the laity, inasmuch as such teaching contributes towards the increased consumption of alcoholic beverages by giving supposed reasons for their safe use.

(Signed) N. S. DAVIS, M. D., President. Chicago, Ill. T. D. CROTHERS, M. D., Sec'y. Hartford, Conn.

Two other papers pointed out the evils from the use of cigarettes and tobacco on nervous and young persons. One paper critically reviewed the school-book teachings on alcohol, sustaining their claims to scientific accuracy in nearly all the books used.

The address of both the President and Vice-president described the fully of efforts to check disease and degeneracy by ignoring alcohol as one of the active causes, also the conflict of experience with theory and tradition. The other papers read discussed the causes of the popularity of alcohol as a beverage, and its danger in high altitudes; also the substitutes for its use in medicine.

The value and reliability of these papers is evident from the fact that eight of the ten authors are active and eminent professors in medical colleges. Four of them are medical journalists, two of whom are in active practice.

The endorsement is better than an endorsement. Judas probably abstracted the ambassador's flask.

God is a jealous God because He is a loving God—Rom's. Book.

LOOKING BACK

To the time when she was plucked from the very grasp of death, the natural impulse of the womanly heart is thankfulness for the means which saved her, and a desire to help other women in like case. Those are the motives which prompted Mrs. Eva Burnett to write the accompanying testimonial to the curative power of Dr. Pierce's Favorite Prescription. This is only one cure-out of thousands. No one would dare say that the average woman was not as truthful as she is good. And it is the truthful testimony of the average woman that "Favorite Prescription" cures womanly diseases when all other means and medicines absolutely fail. It establishes regularity, drives the drains which weaken women, breaks inflammation and ulceration and cures female weakness. It tranquilizes the nerves, restores the appetite and induces refreshing sleep.



"I have intended for some time to write to you," says Mrs. Eva Burnett, of Roseland, La. "I am glad to give a testimonial in regard to what your medicine has done for me. My baby came in July, 1900, and I had congestive chills, and lost my appetite for ten long weeks. I was in a dreadful condition and had six of the best doctors of the city. After everything had been done and I had been given up to die, I asked my husband to get me a bottle of Dr. Pierce's Favorite Prescription. He had no faith in it, but he got it and when I had taken it two weeks I was able to walk to the dining room to my meals and by the time I had taken three bottles I was able to cook for my family of four. I can never praise Dr. Pierce and his medicine enough."

Dr. Pierce's Pleasant Pellets cure biliousness.

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God is a jealous God because He is a loving God—Rom's. Book.

KEEP COOL.

From Proper Hot Weather Food.

People can live in a temperature which feels from ten to twenty degrees cooler than their neighbors enjoy, by regulating the breakfast.

The plan is to avoid meat entirely for breakfast, use a goodly allowance of fruit either cooked or raw. Then follow with a sauce containing about four heaping teaspoonsful of Grape-Nuts, treated with a little milk cream. Add to this about two slices of entry wheat bread, with a meager amount of butter, and serve one cup of Postum Food Coffee.

If one prefers, the Grape-Nuts can be turned into the cup of Food Coffee, giving a delightful combination. In this selection of food the bodily energy is preserved, while the hot carbonaceous foods have been left out. The result is a very marked difference in the temperature of the body, and to this comfortable condition is added the certainty of easy and perfect digestion, for the food is readily worked up by the digestive machinery.

Experience and experiment in food and its application to the human body has brought out these facts. They can be made use of and add materially to the comfort of the user.

Virginia, where the English first foothold in the New World was burned in 1676. To-day there. Little remains to except a crumbling church and gravestones, and remnants of a few houses. Home Journal.



Secular News Items.

Ex-Gov. Richard B. Hubbard died last Friday at Tyler, after an illness of a month.

The foundations of St. Paul's Cathedral, London, are reported to be in danger of giving way.

The Cuban Constitutional Convention can not reach an understanding about the electoral law.

Kruger is being urged to arm privateers against British vessels, and may issue letters of marque.

The Fort Worth (Texas) building trades have refused to accept the award of the Board of Arbitration.

The President has issued a proclamation opening up the Indian lands in Oklahoma to settlement August 6.

North and Central Texas are suffering severely from the drought, and the crop situation there has become serious.

The British War Department reports 124 Boers as having been killed, wounded or made prisoners since March 1.

The Presbyterian Synod is in session in the City of Mexico to organize a branch of the Presbyterian Church there.

The Turkish troops at Kilikhi and Vodena, Macedonia, looted the treasures, the Government having failed to pay them.

Painters, decorators and paper-hangers have decided to stand by the demand for more wages made by the local union painters.

Twenty peasants have been arrested and imprisoned in Russia for connection with a strange sect which kills many of its votaries.

The Gulf, Rice Belt and Northern Railway, the new route through the two parishes of Louisiana, may be extended to New Orleans.

The Duke of Austria fought a duel last week with a Russian Prince. The Russian received a severe sword-thrust through the stomach.

The Pope has sent a letter to the superiors and generals of the religious orders, condemning the recent law passed by the French Assembly against them.

Forty thousand men in the iron, tin and steel work in New York and other Northern sections last Monday went out on strike, and the effect is very demoralizing.

The bituminous coal combine has made another move toward controlling the soft coal situation. Its present purpose is to consolidate interests in eight more States.

The J. M. Gaffey Petroleum Company, of Beaumont, Texas, has sold its export business to the Shell Trading and Transportation Company of London. The latter has a capital of \$10,000,000.

The Henderson heirs of the late Mrs. Josephine Louise Newcomb have begun proceedings in New York to contest the will by which Mrs. Newcomb left \$2,000,000 to the H. Sophie Newcomb College.

A bolt of lightning, striking a Chicago pier recently, instantly killed ten boys and a man who had resorted there for shelter. Most of the bodies are at present unidentified because of their condition, due to the effects of the unmitigated shock.

In a church at West Kensington, London, a notice was lately posted announcing the sale of five pews. One of the "advantages" of these pews, ran the notice, was that "the contribution box is not passed to them." Such pews would be in demand in some American churches.

The unexpected death of Senator Kyle, at Aberdeen, S. D., was announced last week. Albert L. Johnson, the street railway magnate, and the brother of Mayor Johnson, of Cleveland, Ohio, died at Fort Hamilton, N. Y., last week, after an illness which had lasted three weeks.

Among the many evidences of prosperity in the United States is the statement that the Government receipts for the fiscal year ending June 30 exceed expenditures by \$77,000,000. The balance of foreign trade in favor of the United States amounts to \$675,000,000, an increase of \$115,000,000.

The Pope has been reputed very weak. On July 1, for the first time during his administration, he omitted his official visit to St. Peter's. These annual ceremonies at St. Peter's are elaborate, and the Pope's non-appearance was sadly felt by thousands of pilgrims who had journeyed thither from all parts of the world.

The first of the two dozen bull fights arranged by the South Omaha Festival Association took place July 4, in the presence of 10,000 people and a committee from the Humane Society. The spectacle was somewhat of a modification of the Mexican and Spanish bull fights, inasmuch as the exasperated bull was spared. No men were killed, nor were the horses that were ridden

in the fight. A mild outcry against the barbarous practice has gone out from the more civilized communities.

The charter of the Ezekiel Airship Company, with its principal office and factory at Pittsburg, Texas, was recently filed with the Secretary of State. The Rev. Burrell Cannon, the inventor, asserts that he obtained his idea from the Book of Ezekiel, and that it is a success. He recently completed his first airship after seven years of work.

The extent to which gambling is indulged in England is shown by the statement that \$100,000,000 a year is spent on this vice, of which \$50,000,000 comes from the pockets of the working classes. This fascinating vice seems to be spreading everywhere. In the United States it is growing rapidly and numbers among its victims many women.

It is reported that Monsieur Finsen, of Copenhagen, has, by the use of rays of light, cured 311 out of 462 cases of lupus treated by him, and that only four cases proved refractory. Lupus was formerly confounded with cancer, and the success in treating it justifies the hope that the same means may prove efficient in treating the terrible disease which it was formerly supposed to be.

The persistent statement is made that J. Pierrepont Morgan, the great trust builder, is about to form a combine that will include practically all the bituminous coal mines of the country—an affair as big or bigger than the great steel combine. At the same time the anthracite coal miners union wants the production of hard coal restricted in order to keep up the price—just what the mine owners desire. At this rate the people will be inclined to pray ardently for a continuation of hot weather, or some new source of fuel supply.

Recently, at a large mass-meeting of negroes at Wesley Chapel, New Orleans, the School Board was asked to restore the higher grade classes in the negro schools. These classes were abolished a year ago in order to better provide for the primary schools, and manual instruction was substituted for them. The memorial to the School Board closes as follows: "Without schools, we can not make useful and law-abiding citizens. The alternatives are either full schools or full jails and work-houses. It is not a question of charity or benevolence on the part of the city, or of gratitude on the part of the people, but of self-protection and of civilization."

Ireland is the only portion of the United Kingdom in which a religious census is taken. The enumeration just completed shows that all religious denominations in that country have declined in numbers during the last ten years with the exception of Methodists and Jews. The Roman Catholics have increased 5.7 per cent, the Protestants 2.5 per cent and the Presbyterians 2 per cent, while the Methodists have increased by 19.1 per cent and the Jews by no less 111.2 per cent. Even with this more than doubling of the Jews, however, the members number only 3769, as compared with 3,319,928 Roman Catholics, 329,385 Episcopalians, 443,576 Presbyterians and 61,255 Methodists.

The Boer war is costing the English Government \$8,250,000 a week, and it still drags its weary length along, England feels that it must be fought out to a finish or her empire will go to pieces. The resistance of the Boers after the war has been proclaimed practically ended months ago, is a marvel. It is asserted by some that, under modern conditions of warfare, a defensive program can be indefinitely continued with success. Meanwhile Agonello, the European agent of the Filipino rebels, who recently left Paris for Hong Kong, declares that the outlook for the insurgents is hopeful, notwithstanding the loss of Aguinaldo, and predicts what may well be doubted—that the Philippines will become the American Transvaal.

The famous builder of locomotives, Jacob S. Rogers, of Paterson, N. J., died last week, and in his will it was discovered, much to the great surprise of all concerned, that he had left the bulk of his estate, estimated at \$5,000,000, to the Metropolitan Museum of Art in New York City. Inasmuch as he was a bachelor, with numerous nieces and nephews, some of whom he remembered with very small bequests and others with nothing, there is prospect of a bitter legal fight between the disappointed heirs and the Art Museum. The Museum has appointed a committee, consisting of Joseph H. Choate, Robert W. DeForest and Ellihu Root, to protect its legal rights. They have retained ex-Attorney General Griggs as special counsel.

At Mt. Vernon, Ill., the other day, an outraged father followed Mrs. Nation's example and took heroic measures with a saloon which was ruining his son. He was one of Mt. Vernon's most prominent citizens. Being refused admission, he secured a piece of

# We Challenge the World

to produce a better remedy for Chills and Fever, Ague and all Malarial diseases than Yucatan Chill Tonic (Improved). For the past 15 years many sweet and so-called tasteless Chill Tonics have been forced on the public. The theory of this sort of medication is wrong. The stomach of a sick person rejects anything sweet and when the stomach rebels it is time to change your medicine—any honest doctor will tell you so.



A Chill Tonic made right is what the people want, and the American Pharmacal Co. (Incorporated), of Evansville, Ind., have, after many years of study and experiment, produced a remedy for Chills, Fever, Ague and all Malarial diseases, that just suits the taste of a sick person. This famous remedy, which is called Yucatan Chill Tonic (Improved), has achieved a wonderful success wherever introduced and in many sections has entirely superseded the sweet and nauseating, so-called, tasteless Tonics. Insist on getting the genuine Yucatan Chill Tonic (Improved). Your dealer has it or can get it from his jobber in a day or two. Price 50 cents a bottle. Made only by the

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oak timber and battered down the door. The proprietor retreated and the father buried a bottle of beer after him. About twelve men were present, and they scattered in every direction, five crowding into a small closet. The fixtures and contents were smashed by the father, who had gone to the joint to get his son away. The press dispatch says "the public generally inhorse his course, as whisky has been sold in open and notorious violation of law since ancient times were voted out last April. Who can blame a heart-broken and indignant parent?"

Paris, July 18.—Owing to the ill health of M. Jules Guerin, who Jan. 4, 1899, was sentenced by the French Senate, sitting as a high court, to ten years confinement in a fortified penitentiary against the Government, the Government has commuted Guerin's period of imprisonment to hard-labor. Guerin was taken from his cell to jail soon after midnight last night by police agents, who subsequently put him on board a train going in the direction of Basle, Switzerland.

Loans made without an adequate security have been the cause of failure of two banks in Buffalo, one in New York, and one in Springfield, Mass., recently. The failure of the Niagara State Bank, and that of the City National Bank of Buffalo, may be considered practically as one, as the two banks concerned are intimately related. Although the assurance that no further troubles are expected, either in Buffalo or in New York, the situation is unsatisfactory. The recent speculative craze in Wall Street seems to have demoralized the minds, not only of the ignorant and reckless, but of the most conservative and practical of financiers. The failure can not be entirely blamed to carelessness or optimism. Prudence, restraint, conservatism, are the qualities whose exercise is now desirable in the financial world.

John Ross of Chicago, was committed to an insane asylum in Indianapolis two weeks ago on the evidence of four young doctors and a Justice of the Peace. He has been declared sane by the Superior Court. There appears to have been no doubt of his sanity from the time he was taken into custody. It is now charged that he was the victim of an organized conspiracy between physicians and officials to charge sane people with insanity in order to collect the small fees provided

for by the law of the State. If convicted of crime these physicians and officials should be punished as severely as the law provides. At all events, the law providing for the collection of fees should be abolished. The fee system as applied to arrests is usually a source of corruption and of injustice to the innocent. The guilty can often buy release.

The Czarina of Russia gave birth last week to a daughter, her fourth. The empire is still without a direct heir to the throne. The Czar signaled the birth of his daughter by issuing a ukase commuting the punishment of the rioters students. Some of them are exempted from further military service and others are credited with their period of punishment as part of their regular military service.

A bill will be shortly introduced in the English Parliament changing the title of the King so as to more clearly recognize his sovereignty over the entire British Empire. At present his title is "Edward, by the grace of God, of the United Kingdom of Great Britain and Ireland, King, Defender of the Faith, Emperor of India." Representations have been made by Canada and Australia asking for recognition. The new bill is the outcome of the appeal from these colonies. No announcement is made as to what reference will be made to South Africa. A singular coincidence is noted in connection with the proposed expansion of the King's title. It is exactly one hundred years since the last change was made. Up to that time the title of George III was "King of Great Britain, France and Ireland, Duke of Brunswick-Luneburg, etc., Defender of the Faith."

The Governor of Shansi, China, has asked Rev. Timothy Richards to act as the agent of the government in making a settlement for the losses incurred by missions and missionaries in the province. Mr. Richards is an English Baptist missionary, at present Secretary of the Society for the Diffusion of Christian and Scientific Knowledge. Governor Yuan Shi Kai, of Shantung, has asked Dr. Hayes, of the Presbyterian College of Tungchow, to supervise the establishment of a government college at the capital of the province.

The London Times publishes an article from its Vienna correspondent dealing with the scheme of a Pan-European coalition against the United States. The writer says the probability

of the realization of the idea is remote, but it would be a mistake to ignore it altogether, considering its popularity in industrial and commercial circles. This idea has found an eager advocate in Max Mauthner, one of the principal industrial and commercial authorities in Austria. The article proceeds to argue that such a combination would be welcomed as a set-off to inflated armament, but says it is quite improbable that the powers will ever agree to such a hazardous enterprise, as the powers themselves are all in more or less direct economic competition. Talk of such a boycott has been inflamed by the aggressive policy of the United States in China. A further reason against its ever coming to a head may be found in the great resources and means of resistance which the United States has at its disposal.

STATE OF OHIO, CITY OF TOLEDO, Lucas County.

FRANK J. CHENEY makes oath that he is the senior partner of the firm of F. J. CHENEY & CO., doing business in the city of Toledo, County and State aforesaid, and that said firm will pay the sum of ONE HUNDRED DOLLARS for each and every case of catarrh that cannot be cured by the use of HALL'S CATARRH CURE.

Sworn to before me and subscribed to my presence, this 5th day of December, A. D. 1888. A. W. GLEASON, (Seal) Notary Public.

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It soothes the child, softens the gums, allays all pains, cures wind colic and is the remedy for diarrhoea. Twenty-five cents a bottle.

Fort Worth District—Third Round  
Smithfield, at Smithfield ..... July 29, 21  
Joshua, at Denton Chapel ..... July 27, 28  
Burleson, at Kennedale ..... Aug. 1  
Mansfield, at St. Paul ..... Aug. 2, 4  
Covington, at Philadelphia ..... Aug. 19, 14  
First Church ..... Aug. 18, 19  
Blum, at Rio Vista ..... Aug. 24, 25  
Jas. Campbell, P. E.

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Notes From

TEXAS CONF.

CALVER  
J. M. Wallace, I. D. regular monthly appointment from Calver 11 o'clock Sunday, July 15 infant baptism. A baptized twenty-one.

FRANKLIN

W. W. Edgar, July 14 along very smooth. This is our fourth year we are in much better way than in any previous time. Our mission as hand except one dollar paid up to date for the and presiding elder the year. We commenced Concord on the night J. W. Cullen came to and remained eight time he did us some preaching was plain people heard him glad short stay we all had our meeting was very denominations working common cause. Our C and we received three Henry Prairie meeting We had expected help for some cause. Mrs. Chambers, of Pa to our rescue, and will more give us good assistance. Bro. preacher, and the brethren have had a very ten new members. Meetings to hold. Am We hope to be in our Macy when we go then ing. We are strong it is with us.

NORTH TEXAS CONF.

ANNOUNCEMENT

W. Glanville, July 14 meeting at Garland so conversions and new The local brethren are work. Began yesterday Chapel. Bro. Wyatt, sitting. We are expecting the Lord.

BEN FRANKLIN

J. B. Minnis, July 14 closed yesterday after and nights. Rev. W. H. me and did the preaching to finish, and it was a Brown is a great preacher equals as a revivalist. The veterans worked with I never saw Church so completely worked up and better. A great man in to the altar weeping promising to do best members promised to I don't know how many converted; 12 joined the Baptist Church. My work is in I will be able to round on this work with gladness. To God be all the

COMMERCIAL

R. B. Moreland: We very successful meeting results are about two versions and reclamation additions to it brings the membership to nearly twice what it was of the year. Revs. of Quinlan, and Mrs. Frances, assisted me in preaching was strong against the Church. V ten dollars for incidenta lumber and sented the by, and the Sunday-school, and the Church's obligation to the pre I'm happy over the results this is but a foretaste have before the year completed. We go on

PRINCETON

G. W. Day, July 12: O conference is a thing have moved up on all. Bro. Rosser, our president and did some ex which was very spirit. As we live in the sea from the scourge of the finances are some bold standing these things have raised for all part about four hundred d had to contest our claim two debates with our ren. This place has up by our preachers, there was a great opposition we took up that a and our Christian friend we had any right there leave to differ with the ular point. We challenge. We accepted an Campbellite terror, H. bated until his opponent We preached again and

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### The Home Circle

#### THE FAIREST FACE.

Name to you the fairest face  
That I ever have known or seen?  
Ah, 'twould be the fairest one  
That the world has known, I ween.

In the clearest wave's reflection  
Of the blueness of the sky  
May be found a faint suggestion  
Of the blueness of her eye.

But that blue eye's wealth of beauty  
Not alone in color lay  
'Twas the soul that glistered through it  
That turned darkness into day.

When those eyes would smile approval,  
Or would melt in sad reproach,  
That same soul to those soul portals  
Like an angel would approach.

And her mouth—in fact, her whole face—  
Surely never was another  
Half so radiant with charms  
As that of my angel mother.

ELSIE MALAINE MCCOLLUM,  
Haskell, Texas.

#### THE CARANKAWAYS' LAST RAID.

By Rev. Wm. A. Bowen.  
(Continued from last week.)

The girls lost no time in going to the house and telling their mother all that the Indian had said. He was known to the whites as Big Turtle, a sub-chief of the Carankaways, and was the last of his immediate people. Mrs. Sanders reassured the children, but had them bring in plenty of wood and water before night and prepared to fasten the house securely. Just before the family went to bed, Bro. Whipple rode up, put his horse in the corral, and told the family that he had left the others to come on next day, while he came ahead for a much-needed rest. How joyously he was received may be imagined, as he was told of the occurrence at the cow-pen. He said it was probable nothing would come of it. But Mrs. Sanders barred the doors and fastened the windows, and saw that the guns and ammunition were handy, and that amper holes through the logs were not obstructed.

The moon hung over the oak-forest a pale crescent in the west and the stars were brilliant overhead. The cool summer breeze seemed to be whispering something to the trees, and they answered back in gentlest breathings, and the katydids were doing their best out among the leaves to make night cheerful, while the shrill chirrupings of the crickets added to the safe, home-like feeling. In the fire-place sat the great iron pot beneath which glowing oak coals, with their gray, ashen coats, kept the soap murmuring its protests in spattering gurgles at regular intervals. On the hearth in front sat two large tin cups, of about three quarts capacity, used for milking, and which Mrs. Sanders had been utilizing for dipping up and "trying" her soap. The preacher had just read the ninety-first psalm, commenting on its assurance of God's protection if we trust him, and the little party were kneeling in prayer when the mother's quick ears caught a sound out near the chimney-corner that took her to the window in an instant to listen. Lightly touching Elvira on the shoulder and beckoning her to follow her, she whispered to the preacher to pray on, or read so as not to pretend to pay attention. Elvira presently whispered to her mother:

"They're out there, sure as you're born. One of them stepped on something that flew up and fell to the ground again, and he said 'Ugh.' It must have been the rake, as I left it out there to-day."

The preacher wanted to go out and investigate, but Mrs. Sanders was too well acquainted with Indian habits to allow this, and told him just then the best thing he could do was to engage with the children in a natural conversation to prevent suspicion. She then went to a crack where the green lumber of which the window shutter was made had shrunk, and the pale moon, just above the tree-tops, and the clear starlight enabled her to see distinctly between the house and the fence. To the left of the chimney she made out three dusky forms, two standing beneath a hickory tree in the yard and one squatting down near the house. Peeping through the window to the right of the fire-place she saw one crouching by the chimney corner, and while she was looking another joined him. Going back to the other side, she saw that only two were there, and that they, too, were now crouching beneath the window near the chimney.

Hastily whispering to Bro. Whipple and the children to talk on, and to laugh and joke as if nothing unusual was going on, she told Elvira to show the preacher where the guns were in case they were needed, while she and Dick kept up the talk, and for May to come and help her.

While giving these directions, which only occupied a few minutes, an inspiration seemed to strike Mrs. Sanders. She picked up one of the large tin cups, and told Elvira to take up the other and imitate her motions. Then she mimicked dipping it in the pot,

and made a sweeping motion through the air as if scattering the contents, repeating it until Elvira had acquired the swing.

Telling May to unhook the top hooks of both windows softly, and then be ready to unhook the bottom one and push the window open quickly at a signal, she prepared to do likewise. Then, filling both cups with the boiling soap, mother and daughter each stood at a window ready.

Bro. Whipple had by this time divined the purpose, and one of the girls, in telling me of it many years afterwards, said those deep, penetrating eyes of his twinkled with a smile, as he played his part with renewed zest of making Dick laugh, and that Bro. Whipple, in spite of the solemn surroundings, joined in, she thought, with a heartiness impossible to assume.

Mrs. Sanders, after listening and peeping a moment, gave the signal. Both windows suddenly flew open, those two cups made a quick, sweeping motion outside in the dark, and mother and daughter quickly refilled them.

Instantly there were the wildest cries of agony and most piercing shrieks and howls that ever fell on the ears of the inmates of that house. The two forms beneath Mrs. Sanders' window scrambled toward the opening. She dashed the contents of the cup into their faces as they appeared in the window.

There were smothered groans and choking cries as if a struggle for breath amid the most excruciating agony, and then a sputtering and a writhing in pain, followed by those screams and cries. A moment afterwards, as the inmates of the house snatched up guns and went out to see the results of that new and awful weapon, there was heard a crashing and stumbling through the bushes, and then all was still and silent.

Mrs. Sanders, in telling of it fifty years afterwards, said she never expected again to hear such cries of mortal agony and torture as came from those Indians unless from across that "great gulf" comes to her immortal ears the cries of the lost.

After again thanking God for deliverance from the foes "unseen," the little household went to sleep. Captain Sanders and party came in just before daylight and were apprised of what had occurred.

The trail of the scalded Indians was followed by signs of their terrible wounds on the bushes, and when found they were a pitiable sight. Two of them had their eyes literally eaten out, and all four had great holes and ridges burned and eaten in arms, legs, breast or heads by the hot and corroding liquid. Never was such a terrible weapon before or since used with such awful effects. To their dying day the Indians never knew what it was, and the superstition of their race imagined that it was the mysterious power of the Great Spirit the pale faces were worshipping that did it.

The camp-meeting went on uninterupted, and the Spirit of power came down, convicting and converting hundreds of people. Some of the Carankaways were converted, whose children remain along the coast to this day, true to their Christian professions. But never again was there an Indian raid in that settlement, though many murders and much stealing prevailed in settlements not far away. The terrible effect of that soft-soap was made known far and wide. And it was the last raid ever attempted by the Carankaways at any place. Henceforth they were tame and friendly with the whites.

#### THE NEW SCHOLAR.

When Gracie got to Sunday school on that afternoon her teacher had not come yet. But the other girls were there, with their heads close together talking busily. As soon as they saw Gracie they told her what had happened.

"Do you see that dreadful-looking, ragged girl down by the door?" May began at once. "Well, what do you suppose Mr. Hart did? He came here to us and asked us if we wouldn't let her in our class. The idea!"

"What did you tell him?" asked Gracie.

"Lucy told him that our class had plenty of scholars, and we'd rather not. But I should think he'd know better. I should think he could see that we didn't suit together."

Gracie looked at her little neighbors, with their nice starched frocks and smooth hair and clean faces, and then at the girl by the door; they did not suit well together. It was true. But Gracie's face was grave.

"I don't believe Mr. Hart can find any class for her here," said Lucy. "She ought to go to another Sunday school."

"Oh, no!" cried Gracie. Then she stopped. But the others were all looking at her and she had to go on. "You couldn't send anybody away from Sunday school, could you, any more than if it was heaven?"

Not one of the other little girls had

any answer ready for this. And, taking courage from their silence, Gracie added:

"Miss Barbara wouldn't like it. I know; nor God either."

"I believe I'll go tell Mr. Hart we've changed our minds," said Lucy. "Shall I?"

"Yes, do," said May.

And in about one minute more the strange little scholar was being welcomed into that class as if she was a princess royal.

As their teacher, Miss Barbara, came up the aisle, Mr. Hart stopped her and told her all about it. This was why, when Sunday school was all over, Miss Barbara called after the children, and kept them for just a moment under the shade of the big tree by the churchyard gate.

"Girls," she said, smiling down upon them. "I believe if Jesus Christ were to speak to my class this afternoon, he would say, 'I was a stranger and ye took me in.'"—Sally Campbell, in Mayflower.

#### MOTHER, I WILL SUPPORT YOU.

"Mother, when I grow up, I will earn money and support you." Thus spoke a lad of ten to his sick mother, as he was eating a piece of dry bread.

Things did look dark for them; husband and father in an insane asylum. Before the mother was taken sick she had supplied the bare necessities of food and fuel by washing, and for the shelter of two damp basement rooms she acted as janitress of the tenement.

The boy was kept in school, and he also attended Sabbath school and the shoe-mending class at the deaconess home.

For three weeks she was sick. Food was carried to her, and her rooms were cleaned by a deaconess who kindly ministered to her needs. Having a desire to go to her distant home and be with her father and mother, funds were raised and half-fare tickets purchased. Interested friends supplied a neat outfit for Elmer, who looked very happy in his pretty suit. They arrived home safely, very thankful to kind friends, and most of all to God, who says in his Word, "Inasmuch as ye have done it unto the least of these, my children, ye have done it unto me."—Deaconess Story.

#### "JUST LET IT HURT!"

We were hunting among the Tennessee mountains, and came upon a log cabin on a sunny southern slope. The only evidences of prosperity were to be found in a brood of tow-headed little children who were scampering about the dooryard. The oldest was a sturdy lad of twelve or thirteen. He told us his own name in answer to a query, and then we asked him that of a little shaver of five or six, who was tagging him around like a shadow.

"His name?" He ain't got no name. We jest call him Monkey. That's his name—jest Monkey; and he's mean."

"What does he do?"

"Bothers! Bothers dad and mam and all the young ones and me. He bothers me when I work and when I play."

"Do you have to work?"

"Work? Well, I should say. I cut all the wood that's cut for this here place."

He was a worker, sure enough; but when he heard the guns go off, he went off with them. He followed us over hill and dale, through forest and bearing, through stubble fields and bramble patches. As he emerged from one of those tangled masses of blackberry bushes which are so common in that region, I noticed that his little bare shins from his knee to his ankle were just streaming with blood.

"Whew!" said I, sympathetically.

"That's nothin'."

"Don't it hurt?"

"Hurt? You bet it hurts!"

"What are you going to do about it?"

"Do? I ain't goin' to do nothin' but jest let it hurt!"

Now, that is the kind of stuff that makes men "jest let it hurt." Don't squeal, don't kick, don't put up your lip; but "jest let it hurt." It is not such a bad education as some others for a boy to get stumbling bare-footed around a farm or through a country village. I pity the boy who has never done it.—Evangelist.

#### THE LOWER LIGHTS.

"I don't believe I'll go to church to-day," said Ruth, one Sunday morning, at the breakfast table. "Some how I don't feel like it and nobody will ever know the difference, whether I'm there or not."

"My dear," said Aunt Margaret. "I've often heard you singing. Let the lower lights be burning." I wonder if you know the story that suggested it?"

"No," answered Ruth. "I never so much as heard that there was one."

"Some years ago a steamer in a terrific gale was trying to make the harbor at Cleveland, Ohio. There are

## What S. S. S. Does for Children

Children are constantly exposed to all sorts of diseases. The air they breathe is filled with germs, sewer gas and dust from the filthy streets are inhaled into the lungs and taken into the blood. At the crowded school rooms and other public places they come in contact almost daily with others recovering from or in the first stages of contagious diseases. You can't quarantine against the balance of the world, and the best you can do is to keep their blood in good condition, and thus prevent or at least mitigate the disease. You have perhaps learned from observation or experience that healthy, robust children (and this means, of course, children whose blood is pure) are not nearly so liable to contract diseases peculiar to them, and when they do it is generally in a mild form. On the other hand, weak, emaciated and sickly ones seem to catch every disease that comes along. This is because their blood is lacking in all the elements necessary to sustain and build up the body. Poisons of every description accumulate in the system, because the polluted and sluggish blood is unable to perform its proper functions.

Such children need a blood purifier and tonic to give strength and vitality to their blood, and S. S. S., being a purely vegetable remedy, makes it the safest and best for the delicate constitutions of children. S. S. S. is not only a perfect blood medicine, but is pre-eminently the tonic for children; it increases their appetites and strengthens the digestion and assimilation of food. If your children have any hereditary or acquired taint in their blood, give them S. S. S. and write to our physicians for any information or advice wanted; this will cost you nothing, and will start the little weaklings on the road to recovery. Book on Blood and Skin Diseases free.

THE SWIFT SPECIFIC CO., ATLANTA, GA.



two lights at the entrance of the harbor, one the upper light on the bluff of the shore, the other the lower light on a bar at the other side of the entrance. The pilot peered out anxiously to catch a glimpse of the friendly lights, and presently caught sight of the upper one. But that alone was not sufficient, he must also see the other to know just where to go. But for some reason it was not lighted on time. Beaten by wind and wave, the steamer staggered on as best she could while the hearts of all on board trembled with fear. If she missed the entrance, there was little hope of her escaping the rocks. Suddenly the lower light appeared, but alas! it was too late—the steamer had missed the entrance, and in the attempt to turn about, went down with all on board.

#### WHERE PUSSY GOT HER NAME.

Did you ever think why we call the cat "pussy"?

A great many years ago the people of Egypt, who had many idols, worshipped the cat. They thought she was like the moon, because she was more active at night and because her eyes changed, just as the moon changes, which is sometimes full and sometimes only a bright little crescent or half moon, as we say. Did you ever notice your pussy's eyes to see how they change? So these people made an idol with the cat's head and named it Pasht, the same name they gave to the moon, for the word means the face of the moon.

The word has been changed to "pus," or "pus," and has come at last to be called "pussy," the name which almost everyone gives to the cat. "Pussy" and "pussy cat" are pet names for kitty everywhere. Whoever thought of it as given to her thousands of years ago and that then people bowed down and prayed to her.

A few pictures in books or on the walls, a little reading now and then each day, never overlooking a choice bit of poetry, a visit to the art-galleries, museums, libraries, whenever possible, without neglecting the more practical needs of life and soon, while the mind is young, the habit is formed—the love of knowledge, books and art will become deep-rooted, and continue to grow until old age comes. When it does come, it will add gray hairs—yes, and wrinkles, too, perhaps—but it will also find smiles of contentment, with a vista of years gone by which will bring memories of the past, and half their joys renew.—Saturday Evening Post.

#### HARD TO BREAK.

But the Coffee Habit can be Put Off.

"I was a coffee user from early childhood but it finally made me so nervous that I spent a great many sleepless nights, starting at every sound I heard and suffering with a continual dull headache. My hands trembled and I was also troubled with shortness of breath and palpitation of the heart. The whole system showed a poisoned condition and I was told to leave off coffee for that was the cause of it. I was unable to break myself of the habit until some one induced me to try Postum Food Coffee.

"The first trial, the Food Coffee was flat and tasteless and I thought it was horrid stuff, but my friend urged me to try again and let it boil longer. This time I had a very delightful beverage and have been enjoying it ever since, and am now in a very greatly improved condition of health.

"My brother is also using Postum in stead of coffee and a friend of ours, Mr. W., who was a great coffee user, found himself growing more and more nervous and was troubled at times with dizzy spells. His wife suffered with nausea and indigestion, also from coffee. They left it off and have been using Postum Food Coffee for some time and are now in a perfect condition of health."—Grace C. M., Cuyahoga Falls, Ohio.

Put a piece of butter in the pot, the size of two peas to prevent boiling over.

#### A LITTLE

Dear Rain, wi know,  
The trees and grow;  
My roses all w  
If you stayed u

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Don't like to st  
All through th  
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Dear Rain, and  
—M. J., in

#### A DI

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"Very well,"  
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Bro. B.—"Thank  
dear pastor, for  
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and ponder over it

THE BOYS

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Boes

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ANTA, GA.

ription for one's guide, but to make one's self a guide to re.—Archbishop Whately.

E PUSSY GOT HER NAME.

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A LITTLE GIRL'S REQUEST.

Dear Rain, without your help, I know. The trees and flowers could not grow: My roses all would fade and idle. If you stayed up behind the sky.

But lonely little girls like me, Don't like to stay indoors, you see. All through the long and lonesome day, I'm tired of books, I'm tired of play.

I'm tired of listening to the sound Of pattering drops upon the ground; And watching through the misty pane The cloudy skies, O dreary rain!

And so I wish you'd tell me why, Just to please me, you couldn't try To let the bright sun shine all day, And in the night, when he's away—

And all the world is deep and still, And I'm asleep—then if you will, Come down and make my flowers grow.

Dear Rain, and I will love you so! —M. J., in Primary Education.

A DIALOGUE.

BY H. B. SMITH.

"Good morning, Bro. A., I came to see you this morning on some very im- portant business."

"Very well," the pastor replied, "I trust I shall be able to help you, what- ever your business may be."

Bro. B.—"Bro. A., you know I am in the employ of the — railroad. A few months ago I made a profession of Christianity, and you received me into the Church. Before receiving me you read to me the General Rules of the Methodist Church. One, telling me what not to do, said: 'The profaning of the day of the Lord, by doing ordinary work therein, or by buying or selling, must not be practiced. Now, yesterday the foreman notified me that my services would be needed next Sunday. Now, dear pastor, what must I do? If I refuse, I may lose my position, and if I work, I shall break the rules of our Church, as well as the law of God.'"

Bro. A.—"Well, brother, I am glad you came. Now, let me ask you a question, before answering yours, to wit: Do you believe that the Ten Commandments are equally binding on men, so that the fourth is of as much importance as the first, or sixth, or seventh, or eight, or ninth?"

Bro. B.—"Most assuredly I believe that, brother, unless we can find that God made a difference in them. You know Christ said something of an ox falling into a ditch on the Sabbath, and that we need not hesitate to draw him out."

Bro. A.—"I know, Bro. B., but the point is that the ox would die before Monday, unless he was drawn out on Sunday, and that likewise he fell in on the same day."

Bro. B.—"But if I lose my position because of my refusal to work, I shall likely be unemployed for some time, and may never be able to obtain another similar position; my family may become destitute; besides, some man will likely take my place who cares not for God and the Church, and thus I shall not be able to exercise a restraining influence over my companions and they will go to the bow wows. And then I don't know anything else than the work I am now engaged in."

Bro. A.—"These are all serious objections you have offered, Bro. B., but let us look into them. In the first place, take it for granted that you will be discharged, and no other similar position offers itself, is it not true that thousands of untilled acres are awaiting cultivation, so that is one way out of your dilemma. True, you may not have the comforts and conveniences you now enjoy, but a good convenience is rather to be chosen than great riches. And then, this is the extreme view. Some other men, admiring your convictions, will likely help or employ you. In the second place, your family will be provided for. 'They that wait on the Lord shall not want any good thing.' 'In all thy ways acknowledge him, and he will direct thy paths.' In the third place, brother, as far as some wicked man taking your place, that may be so. But suppose you were in a place where you had to sell intoxicating beverages, or lie, or steal, in order to keep your position and the good graces of your employer, would you do it? And can we do evil, that good may result?"

Bro. B.—"Thank you ever so much, dear pastor, for putting this before me in a new light. I shall go home, and ponder over it. Good by."

THE BOY'S PLAYTIME.

I wish only to say that the joy of sport lies in the work it involves—the amount of physical and mental heat it releases—the skill, courage, and endurance called out. The youth who wound his winter socks into a baseball, and shaped out his bow and ar-

rows, had, I am sure, all the fun there was to be had in the field of sports. It is so in everything. Let your boy cut his trout-pole in the woods, hunt, his grasshopper and fly in the grass- lands, and he will not be far behind the trained fisherman who has basket, rod, reel, and the latest fly, in the aptness with which he will tickle the nose of the fastidious trout. Buy him rod and reel, if you like; but, if you cannot, do not waste any pity on him for his deprivation. Far from being an object for commiseration, he is more likely to smile as he sees the handsomely equipped fisherman pass unheeding over the fallen trout under which lurks the two-pound trout des- tined to his own basket.

So also in boating. Let your boy build himself up in the arts as far as he may—mast-scraping, sail-mending, painting. Let him search the intricacies of the hold for the hidden leak, and only call in the artisan when the ribs are "nail-sick."—Harper's Bazar.

HOW FRANK WON.

A prize of one hundred dollars, to be used for educational purposes, was offered in a school for boys. Among the contestants was a boy of seven- teen named Frank Harlow. He did not succeed in winning the prize, and a day or two later, one of his school mates, named Harry Marks, said to him: "Didn't get the prize, did you, Frank?"

"No, I did not," replied Frank cheerfully.

"Feel kind o' cut up over it, don't you?"

"No; not particularly."

"Well, I'd hate to make as hard a fight as you made to win that prize, and then fail."

"I don't think that I have failed, Harry."

"Well, I'd like to know why you haven't failed? Didn't George Dayton win the prize?"

"Yes, I know he won the money; but I won just as much as George in that which comes from hard study. But you know, Harry, if you'll excuse me for saying it, your failure has been most marked."

"My failure? Why, what do you mean? I didn't go in for the prize at all. I made no attempt to win it."

"I know it," replied Frank; and then he added: "They fail, and they alone, who have not striven."

"Oh! I see what you mean," said Harry, rather soberly. "I suppose that there is something in that."

"There is a good deal in it," replied Frank. "It is too true that one of the eighteen boys who competed for the prize may be said to have failed. All of us won the prize which comes from honest effort, and it was a pretty big prize for most us. I thought at first that I would not compete for the prize, for I felt quite confident that some of the other boys were so much further advanced than I was that I had very little chance of winning in the contest. But one day I came across this verse:

"Straight from the Mighty Bow this truth is driven: They fail, and they alone, who have not striven."

"That's a fact," I said to myself, and I went straight to work, and did my very best."

"You stood next to George Dayton at the examination, too," said Harry. "No, Frank; you did not fail, after all."

Harry was right. How could Frank fail to be a winner, after the honest effort he had put forth?—Selected.

HOW TO MEET AN INFIDEL.

When Maud Ballington Booth was recently asked how she would deal with an infidel she replied:

"First I would not argue with him. God is too infinite, too sacred, too real for me to condescend to argue about Him. I would show the seeker after light that he had been looking for stars in the mud instead of the heavens, in the mud instead of the heavens."

Divine down into the subterranean passages of earth making mines to look for the dawning of the morning, instead of climbing the hills from whence it could naturally first be seen.

"I should make it very clear that God could not be found through books, creeds, notions, or theories, but that the soul must seek after him as a Being and an influence that could be met and felt only by the earnest heart that goes straight to the root of the matter and appeals with earnest prayer to God himself.

"All the building of his own imagin- ation, all the doubt and sin would have first to be cast down before any belief could avail him anything."

NINE "OUNCES OF PREVENTION."

Never lean with the back upon any- thing that is cold.

Never take warm drinks and then immediately go out into the cold.

Keep the back, especially between the shoulder-blades, well covered; also the chest well protected. In sleeping in a cold room, establish the habit of breathing through the nose, and never with the mouth open.

Never go to bed with cold or damp feet.

Never omit regular bathing, for, unless the skin is in active condition, the cold will close the pores and favor congestion or other diseases.

After exercise of any kind, never ride in an open carriage or near the window of a train for a moment; it is dangerous to health and even life.

When hoarse, speak as little as possible until the hoarseness is recovered from, else the voice may be perma- nently lost or difficulties of the throat be produced.

Morally warm the back by the fire and never continue keeping the back exposed to heat after it has become comfortably warm. To do otherwise is debilitating.

When going from a warm atmos- phere into a cooler one, keep the mouth closed so that the air may be warmed by its passage through the nose ere it reaches the lungs.—Table Talk

SUCH A LOT OF GOOD IN HIM.

Here is an interesting anecdote about the new Bishop of London and his popularity among the East End- ers of the world's metropolis.

While in serious conversation with a Church dignitary one day, Dr. In- gram suddenly said, "ardon me," rushed after a rough-looking man who was passing, shook him heartily by the hand, and talked to him for some minutes. "One of the cleverest of my Victoria Park opponents," said Dr. Ingram on his return.

"Not an atheist, surely?" rejoined his companion.

"Yes," said Dr. Ingram, "or, at all events, he fancies he is; but he's such a pleasant fellow, and there's a lot of good in him." And then, after a pause—"And goodness can only have one source."—Selected.

COULDN'T.

A few days ago we noticed a little boy amusing himself by watching the frolicsome flight of birds that were playing around him, says the Kinder- garten Magazine. At length a beauti- ful bobolink perched on a bough of an apple tree near where the urchin sat, and maintained his position, apparently unconscious of his dangerous neigh- bor.

The boy seemed astonished at his impudence, and after regarding him steadily for a minute or two, obeying the instinct of his baser part, he pick- ed up a stone and was preparing to throw it, steadying himself for a good aim. The little arm was drawn back- ward without alarming the bird, whose throat swelled and forth came nature's plea: "A-link, a-link, a-link, bob-o- link, bob-o-link, a-no-sweet, a-no-sweet, I know it, I know it, a-link, a-link, don't throw it, throw it, throw it," etc. And he didn't. Slowly the

little arm fell to its natural posi- tion and the stone dropped. The mis- trel charmed the murderer.

Anxious to hear an expression of the little fellow's feelings, we inquired, "Why didn't you stone him, my boy? You might have killed him and carried him home?" The little fellow looked up doubtfully, as though he suspected our meaning and, with an expression of half-shame, half-sorrow, he replied, "Couldn't, 'cos he sung so."—Selected.

"DEM SUPPOSES."

Those who are so anxious about the future as to be unhappy in the present may learn a lesson from a poor col- ored woman. Her name was Nancy, and she earned a moderate living by wash- ing. She was, however, always happy. One day one of those anxious Chris- tians, who are constantly "taking thought" about the morrow, said to her:

"Ah, Nancy, it is well enough to be happy now, but I should think your thoughts of your future would sober you. Suppose, for instance, that you should be sick and unable to work, or suppose that your present employ- ers should move away, and no one else give you anything to do; or sup- pose—"

"Stop!" cried Nancy. "I never sup- poses. De Lord is my Shepherd, and I knows I shall not want. And, home," she added to her gloomy friend "it's all dem supposes as is makin' you so miserable. You'd orter give dem all up and jes' trus' in de Lord."—Can- dian Epworth Era.

WHAT BOYS AND GIRLS SHOULD KNOW.

Every boy and girl that is educated should be able to—

Write a good, legible hand. Spell all the words in ordinary use. Know to use these words: Speak and write good English. Write a good social letter.

Add a column of figures rapidly. Make out an ordinary account. Receipt it when paid.

Write an advertisement for a local paper.

Write a notice or report of a public meeting.

Write an ordinary promissory note. Reckon the interest or discount on it for days, months and years.

Draw an ordinary bank check. Take it to the proper place in a bank to get the cash.

Make neat and correct entries in day-book and ledger.

Tell the number of yards of carpet required for the parlor.

Measure the pile of lumber in the shed.

Tell the largest number of bushels of wheat in the largest bin, and the value at current rates.

Tell something about the laws of health, and what to do in case of emergency.

Know how to behave in public and society.

Be able to give the great general principles of religion.

Have a good knowledge of the Bible. Have some acquaintance with the three great kingdoms of nature.

Have some knowledge of the fun- damental principles of philosophy and astronomy.

Have sufficient common sense to get along in the world. National Edu- cator.

SOMEWHAT EXAGGERATED.

Two little Scotch girls were talking about their respective fathers, who had both been in the army.

"Ma father's got the 'Victor's Cross,'" boasted one. "The queen pinned it on him with her ain hand."

"Ah," retorted the other, "ma father's braverer. He's been in dozens of wars, an' he's got gangs and gangs of medals and 'Victoria Crosses.' An' he's got a bonnie wudden leg an'—"

with a shrill shriek of triumph—"the queen pinned it on wi' her ain han'!"

CONSTIPATION

Inward Piles, Fullness of the Blood in the Head, Acidity of the Stomach, Nausea, Heartburn, Disgust of Food, Full- ness of Weight in the Stomach, Sour Eructations, Sinking or Fluttering of the Heart, Choking or Suffocating Sensations when in lying posture, Dim- ness of Vision, Dizziness on rising sud- denly, Dots or Webs before the Sight, Fever and Dull pain in the head, Defi- ciency of Perspiration, Yellowness of the Skin and Eyes, Pain in the Side, Chest, Limbs and Sudden Flashes of Heat, Burning in the Flesh. A few doses of

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Are you nervous? Are you completely exhausted? Do you suffer every month? If you answer "yes" to any of these questions, you have the Wine of Cardui. Do you appreciate what perfect health would be to you? After taking Wine of Cardui, thousands like you have realized it. Nervous strain, loss of sleep, cold or indigestion starts menstrual disorders that are not noticeable at first, but day by day steadily grow into troublesome complications. Wine of Cardui, used just before the men- strual period, will keep the female system in perfect condition. This medicine is taken quietly at home. There is nothing like it to help women enjoy good health. It costs only \$1 to test this remedy, which is endorsed by 1,000,000 cured women.

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RIG WAGES. We have Purest Water and a Steam Dome. We are looking for men to sell our product. The product is a steam dome. We are looking for men to sell our product. The product is a steam dome. We are looking for men to sell our product. The product is a steam dome.

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CHURCH BELLS. Chimes and Peals. Best Superior Copper and Steel Bells. MUSHANE BELL FOUNDRY, Manufacturers, St. Louis, Mo.

PLYMER BELL FOUNDRY. Write to Cincinnati Bell Foundry Co., Cincinnati, O.

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L. BLAYLOCK, Dallas, Texas.

**THE STATE EPWORTH LEAGUE CONFERENCE.**

The sessions of the tenth State Epworth League Conference, which met in this city last week, have passed into history. As we stated in our last issue, this body came together promptly at the appointed time and at once settled down to business. There were not so many present as at some of the preceding conferences, but there were three or four hundred, and they were here for the good of the organization. The furor and romance of the League organization have ceased, and practical work and common sense have taken their place. The program was an unusually good one, and it was systematically carried out from start to finish. One thing that we observed was that the most of the papers and addresses were read and delivered by League workers—young men and women trained for service. Still the older element in the conference had their part assigned to them. A number of the preachers spoke and made impromptu talks. Then, too, the sessions were deeply spiritual. Both mornings the sunrise prayer meeting was quite a feature, and it was well attended. Then through the sessions were interspersed devotional exercises which gave a religious flavor to the whole meeting. The young people were in earnest, and they constituted a body of very devout and earnest Christians. A number of the addresses were noteworthy and in every way creditable to the intelligence of young Methodism. They are too numerous to mention, but they were of a very high order. We will refer to the one delivered by Rev. George S. Sexton on his impressions of the Holy Land. He was just back from a trip to that sacred spot, and he took the Leaguers with him on his journey through that interesting country. For more than an hour he traveled graphically from Dan to Beersheba and pointed out places made familiar by Bible history. He gave an insight into their present condition, and made many things appear real and life-like to his audience. All in all, he added a great deal of interest to the conference. We are glad to have had these young people with us, and our Dallas Methodism ought to feel the throbb of a new impulse for months to come. We hope that some one of the Leaguers will write up their proceedings in full for these columns. The Advocate is their organ, and anything useful to the good of their order will have the right-of-way in the paper.

**A CHURCH DEDICATION IN RUSK.**

For six weeks I had been under promise to visit Rusk and take part in the dedication of their handsome new church structure, so last Saturday at 8:30 a. m., I was aboard the Texas & Pacific bound for East Texas. The train was the "Cannon Ball" and it is properly named. Its speed is marvelous, and as it burns the air one almost holds his breath. Yet I believe there has never been a serious accident with this flying piece of wood, work and iron. The roadbed is in fine shape and heavy steel rails make safe and smooth rolling. Then, too, the management have as accommodating and painstaking men in charge as can be found west of the Mississippi—or east of it, for that matter. Three hours after we left Dallas, we were at Big Sandy, a distance of nearly ninety miles. I dreaded to ask for the time of the westbound Cotton Belt, for it has always been my fate to miss connection at Big Sandy. So I timorously asked the agent and his response was, "Six hours late." I like to have faint-ed. But the Cotton Belt has one of the longest runs in the State, reaching from Gatesville to Memphis, Tenn., and then the hot sun had sprung the rails along the route in places, and the delay could not be avoided. So we asked for grace and abided our time. After a reasonably good meal at two bits, I concluded to sally forth and see if I could locate a Methodist in that town. I had been so accustomed to being left over there that I wanted to establish some Church fellowship and get into congenial company. After awhile my quest was attended with success. I found Brother Hugh McAllen, a merchant of the place and a man in whose heart flows the blood of several generations of fine Methodists. He is a great grandson of General and Mrs. Russell, who settled in the early part of the last century near where Saltville, Va., is now located. They were noted members of our Church and Bishop Asbury used to make their home his home, and he kept a regular appointment under that roof. He always preached in the large room of the house, which was built of walnut logs. There was a pulpit in one corner of it made for his use. I traveled a part of Smyth County, Va., twenty-eight years ago, and that house was still standing and the pulpit was intact, and the memory of General and Madam Russell was still lingering as sweet perfume in that country. What a pleasure to meet one of their descendants in Big Sandy. Brother McAllen took me to his house, where I met his good wife and sweet little girl, and our communion was sweet. The train kept getting later and so I tarried with them till after supper, and it has been many a day since I have had sweeter fellowship and a more delightful home. When I bade them goodnight I was made to promise them that if I ever passed that way again and had an hour to stay that I would consider their home my home and spend no more time at public houses in Big Sandy. Thank God for good Methodist homes.

At about 9 o'clock the Cotton Belt pulled in, dusty from a long run, and once more I was headed for Rusk. I reached Tyler at 10:20 and had nearly an hour with my old friend, Allan Ragsdale, now the popular agent there of that great road. Of course this was an unmixed pleasure, for it is known that for several years he was a part of the Advocate force. And he would still be with us had he not concluded to enter railroad life. His rise has been marked and we all rejoice in his success. At Tyler I took the branch of the Cotton Belt that runs from there to Lufkin, and at nearly 1 o'clock Sunday morning I lined up in Rusk where I ought to have been at 5 o'clock in the afternoon before. As I looked out I saw the rugged form of that grand old man, the Rev. John Mathis, the pastor at Rusk. He was there with his lantern, in his shirt sleeves, and without any collar, at that late hour and in that sultry and hot weather. I always did love him, but when I saw him at his age going to that trouble to meet me I thought of him as a son thinks of a father.

Soon he had me in a large room at the parsonage, and said to me, "Now you are at home and just do as you please." Soon I was coiled up in a clean, comfortable bed, and it was 7 o'clock next morning before consciousness came to me. Brother and Sister Mathis are now just as they were when they entered life together forty odd years ago. Their four children are married and live in different places in Texas and are doing well, but these two useful servants of the Church are still strong in body and putting in some of their very best work for our Methodism. To meet such happy and devoted laborers in the Master's vineyard is an inspiration to a younger man.

At 11 o'clock the handsome and commodious church building was full of intelligent and attentive people to take part in the worship preceding the dedicatory service. The structure is a modern frame building, oblong in form, with high ceiling and beautiful windows. Instead of paper, it is finished in dressed plank, and becomingly painted. The body of it is of light color, the overhead is blue, set off with a rich border. This ornamental work was done by a young man serving a sentence in the State prison. He is evidently an artist by nature. The pews are elegant and were made in the State prison. The chairs, the pulpit and the organ are all in good taste. Carpets cover the open spaces. The auditorium will seat about five hundred people, and the building is surrounded by stately elms that give it a picturesque air. The enterprise was projected under the pastorate of Rev. V. A. Godbey and was carried through nearly to completion under his administration. Then it stood for a season, and after Bro. Mathis got installed he and his flock concluded to finish it. So they raised several hundred dollars, and now it is a gem, worthy of our East Texas Methodism. It cost in the neighborhood of \$5,000 and was dedicated without a dollar to be collected. I preached as best I could and there were some tokens that God owned and blessed the service. We had a good spiritual time. Then following the form of our discipline, the beautiful house was set apart formally to the service of Almighty God. I then repaired to the house of Captain Gregg, an old East Tennessean, with whose hospitable family I dined. He is from Green County and we know many people in common. We had a good time talking over the old memories of other places and people. In the afternoon I preached out at the State prison, of which I will speak in another place. At night Brother Davis, the new presiding elder, came in and joined us in the night service. He is doing well on that district. He is a good preacher and a painstaking executive. At the close of the service I went to the good home of Dr. and Mrs. J. R. Millburn and spent the night. They are working members of the Church and a great help to the preacher. They have two interesting little girls and I enjoyed my stay in their happy home. Rusk is one of the old towns of that section. Its surroundings remind me of North Georgia. It is a red sandy country, broken by foothills and streams. The trees grow large and tall. It has a population of fifteen hundred, and local opinion prevails. It would be hard to find a more quiet and orderly community in Texas. The people live well and they cultivate the grace of hospitality. They take time to speak to one another and to live in fellowship. I have not met a more delightful people in Texas. We have many copies of the Advocate taken and this fact made me feel very much at home. So on Monday morning I boarded the train at 10 o'clock for home, after a fairly good day's work. At 8 o'clock at night I pulled into Dallas, tired, dusty and travel stained, but not much the worse for wear.

G. C. R.

**A VISIT TO THE STATE PRISON AT RUSK.**

By invitation of the Chaplain, Rev. F. T. Mitchell, I went out to the State prison at Rusk last Sunday afternoon and conducted service at the prison chapel. There are five hundred and

twenty-four men now confined there and a large per cent of them were present at the worship. They were attired in prison uniform made of substantial cotton cloth, clean and summer like. Captain M. Ezell, who is a member of our Church, has charge of the prison and the men, together with their work and conduct. He is an expert at this business, having been engaged in it since 1870. He is firm, quiet, orderly and kind, and the men seem very fond of him. He has every thing like a new pin. All sorts of industries are carried on in the prison. There is a large farm in connection with it, and vegetables, fruits and cereals are produced in abundance. Just outside of the brick enclosure there is a large charcoal establishment and this article is manufactured in large quantities. Also an extensive water pipe factory, with furnace, etc. The iron ore exists all about there in great quantities and they are using it in various ways. Then on the inside of the enclosure, which comprises eleven acres, it is a veritable hive of industry. Buildings adapted to the departments are in good repair and all sorts of useful articles are made. Smoothing irons, castings, furniture, clothing, cabinet work, vehicles and nearly everything else is produced. These give employment to the men according to their health, age, tastes, talents and aptitudes. The income does not make the institution self-sustaining but it does reduce the cost of its support. And at the same time it keeps the men employed. The open spaces in the enclosure are converted into courts, with walks, fountains and flowers. They have their own water works and electric light plant I went through the kitchen and saw them preparing the food. They were cooking better beef than I sometimes get at home, and the bread and soup looked tempting. The sleeping apartments are each enclosed with bars, but they are nicely white-washed, and the furniture and bedding, together with the linen, looked clean, and there was not the faintest trace of bad odor. The sanitary condition is well nigh perfect. I went through the hospital, and found it well equipped and in splendid state. The men, for the most part, looked healthy, and they seemed as contented as possible under the circumstances. To me the whole outfit was a revelation. It has many elements of reform and comfort as it has of confinement and punishment. The fact is, it looked more like a great industrial school than a prison. The men are treated humanely and no harsh discipline is resorted to where it can be possibly avoided. They have all sorts of men in the prison. Among them are doctors, school teachers, lawyers, preachers, artists, laborers. The fact is they represent all classes of society, but the most of them come from the humbler walks of life. And while their condition is made as agreeable as possible, yet there is an expression of loneliness and ostracism upon the faces of the most of them. Occasionally you see one with a look of despair upon his face. He is there for life and hope has well nigh gone out of his heart. And they represent all grades and characters of crime. I talked to many of them and they did not hesitate to tell me their heart sorrows and soul tragedies. But the most of these facts I gathered on Monday morning during a visit with Dr. Frazier and Brothers Mathis and Davis. Captain Ezell conducted us through and pointed out the different features of interest.

But I have not told of the service on Sunday afternoon. To me it was intensely interesting. Some four hundred prisoners in front of me with upturned faces listening to the word of life, made a strange audience to me. They had their own choir, made up of an organ, stringed instruments, horns, and a large number of singers. They used our Sunday school books and the music was good. I preached to them a sermon of sympathy and brotherly love and they were very much interested in what I had to say. They gave me undivided attention. Many of them knew me and were glad to see me. They came around and spoke to me after the sermon and ex-

pressed themselves benefited by the service. Now for my unquitted East Tennessean. I had no idea that I would find him in that audience. But I had occasion to refer in the sermon to Knoxville and that introduced me, for two men came around and told me that they were from that city, and lived there at the time I was pastor. Then two or three told me that they were from Chattanooga, and one of them knew me. Poor fellows, I was glad to see them, but sorry to find them in prison. Several from Dallas and Houston recognized me and I soon felt that I was no stranger. I honestly believe that it was one of the most profitable and helpful visits I ever made. I would really love to minister to that sort of people.

Dr. Mitchell made me feel very much at home and showed me every courtesy. He is now an old man, some eighty years of age, but he is in good condition for his years, and he is doing one of the best services of his long and useful life. The men seem to love him very dearly and he is leading them wisely in spiritual things. I spent a couple of hours with him at his home, and he is a wonderfully interesting man. His life goes back over the most important period of the history of the Church and of the country. He has heard all the great statesmen of other years, such as Webster, Calhoun, Clay, Preston, Hayne and others. He was a visitor at the great General Conference in 1844 and heard those great speeches of the leading men of the Church in that day. To sit at the feet of such a man and listen to him converse is a treat to any man of intelligence. I wish I could spend more time with him. If he had the strength and the time, what an interesting series of reminiscences he could write. But I must close this rambling letter, as it has already strung itself out too long. But I have hardly touched upon many of the thrilling things connected with my visit to the State prison.

G. C. R.

**LITERARY NOTICES.**

The July number of the Homiletic Review, published by Funk & Wagnalls, is before us, and as a journal of the kind it is full of matter pertaining to religion and sermonic literature. It covers a wide field and contains a variety of matter of special interest to ministers.

The Catalogue of the University of Texas is before us. It is a large volume of three hundred and sixty odd pages and contains all information as to the equipment, expenses, and facilities of this great Texas school. The document is one of great value to the people who are interested in their University, and this ought to mean all of them.

We have before us the first issue of the new missionary paper just instituted at Nashville by our Missionary Secretaries. It is a two-column, sixteen-page monthly, filled with fresh matter just from our several mission fields. It is twenty-five cents a year, and the price places it where all of our people can take it if the pastors present its claims.

**TEXAS PERSONALS.**

Rev. A. P. Hightower, of Ponder, was in the city last week and made an agreeable call at this office.

While at Rusk I met Rev. W. L. Pate who took part in the dedicatory service on Sunday. His work is Hallsville.

Rev. L. L. Naugle and his good wife did not overlook the Advocate people last week in their attendance upon the League Conference.

W. C. Hudnall and Miss Annie Eckford, two Leaguers of Waxahachie, called last week and paid their respects to the Advocate force.

Rev. A. D. Porter, of Fort Worth, dropped in a few minutes after the League adjourned last Thursday. He is at Trinity Church in our sister city.

Rev. F. A. Rosser and Rev. J. H. McLean, D. D. of McKinney, called pleasantly upon the Advocate force this week. They took in the League Conference.

We are pleased to have had Miss Stella Philpott, of Forney, Miss E. Pearl Moore of Bryson, and Mr. W. A.

Cook, of Bryson a pleasant visit League Confer

Rev. J. C. Northwest is attending the conference. He expects to this

In passing I we had a for Rev. C. F. Sml good health, along success

Prof. J. E. College, is taking literature at ter and family cation at Boul

In a postal e Carver, we lea son-in-law of R cently died in good man and Church.

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In a letter fr of El Paso, he has been requeste les at once and Church to tak Knickerbocker.

John Reedy, o been ill for so better. He was last Tuesday, faithful young for him a spee and health.

The following League Confer ant call on the Whitehead, Rev. F. Dunn, Rev. H. Neely, D. I and Rev. T. S.

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President an arrived at Cant to spend the McKinley still recent illness, rapidly.



Caution: W Extract but in the weak, wat rations reverse. Pond's Ex contain wood, the skin and, deadly poison. Genuine Pond in sealed bot wrappers.



themselves benefited by the Now for my unquitting East...

He is now an old man, some ars of age, but he is in good for his years...

To sit at the feet of such a listen to him converse is a ny man of intelligence.

FERRY NOTICES.

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TEXAS PERSONALS.

Hightower, of Ponder, was e last week and made an...

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Porter, of Fort Worth, e a few minutes after...

Rosser and Rev. J. H. D. of McKinney, called...

deceased to have had Miss ott, of Forney, Miss E...

Cook, of Bryson, make the Advocate a pleasant visit during the stay at the League Conference.

Rev. J. C. Carter, of Bluffdale, Northwest Texas Conference, is attending the session of the League Conference.

In passing Jacksonville last Monday we had a few pleasant words with Rev. C. F. Smith, the pastor.

Prof. J. F. Stigler, of Polytechnic College, is taking a six weeks' course in literature at Cornell.

In a postal card from Rev. C. S. McCarver, we learn that Dr. A. J. Gray, son-in-law of Rev. Littleton Fowler, recently died in Eastland.

An older brother of Rev. R. C. Hicks recently died at Sulphur Springs. This is a loss to his family and to the Church.

In a letter from Dr. W. M. Leftwich, of El Paso, he says: "The Bishops have requested me to go to Los Angeles at once and take charge of Trinity Church to take the place of Brother Knickerbocker, who has resigned."

John Reedy, of the Branch House, has been ill for some weeks, but is now better. He was able to visit this office last Tuesday.

The following brethren attended the League Conference and made a pleasant call on the Advocate: Rev. J. D. Whitehead, Rev. W. J. Hearon, Rev. R. F. Dunn, Rev. D. J. Martin, Rev. M. H. Neely, D. D., Rev. A. F. Hendrix, and Rev. T. S. Armstrong.

Rev. John M. Barcus, of Cleburne, was in the city this week, looking after the plans for the new church building over there.

One of the youngest in spirit of the Leaguers to attend the Conference last week was Rev. Jno. H. Reynolds, now pastor in Lewisville Station.

Miss Rama H. Godbold, daughter of Bro. N. W. Godbold, of this city, has completed a course of instruction in the Emerson School of Education in Boston.

President and Mrs. McKinley have arrived at Canton, where they intend to spend the summer quietly.

POND'S EXTRACT advertisement with image of a man carrying a large bundle on his back.

A BROTHERLY RECOGNITION.

It is very rare that we quote anything from our exchanges in commendation of us and our work, nevertheless we appreciate such expressions coming from our editorial brethren.

"The Branch House in Dallas, Texas, is not a branch publishing house, but a magnificent store filled to overflowing with a general assortment of literature for our people."

"While in Dallas we also looked in on Dr. Rankin, the editor of the Texas Christian Advocate. He is making a grand success of the Advocate, and has taken rank at the head of the column as one of our very best and most versatile editors."

SAD NOTE FROM BRO. ARCHER.

Our beautiful church, "Waffle's Memorial," was struck by a cyclone July 15, about 5 o'clock p. m., and the northwest corner and a part of the west wall lies in ruins.

Denison, Texas.

TENDER NOTE FROM BRO. SMITH.

This day is a memorable anniversary to me. Fifty-eight years ago to-day I was licensed to preach. I rode thirty miles on horseback to reach the session of the Quarterly Conference which was held in a log meeting house in the pine woods of Marion County, Alabama.

Abilene, Texas, July 8, 1901.

Keep your system in perfect order and you will have health, even in the most debilitated seasons.

HARD AT WORK.

Since my last in the Advocate I have been on the wing all the time. I have visited and preached and taken up collections at the following places: Orange Station, Bowie, Dallas and Terrell District Conferences; Winnsboro Station, Palestine Station, Paris District Conference; Lamar Station, Paris, Bonham, Tyler, Pittsburg, San Augustine and Marshall District Conferences, and Rusk Station and the penitentiary.

At all these places the people received the word gladly and contributed willingly toward the support of the Orphanage, save one. One preacher refused to allow me to take a collection.

Some are afraid that they will not get their own collections if the Orphanage is represented. Others think that the children ought to be put in good homes.

R. W. THOMPSON, 291 Ervay St., Dallas, Texas.

NEWS NOTES.

The President has made the following appointments: Francis R. Loomis, Ohio, Minister to Portugal; Herbert W. Bowen, New York, Minister to Venezuela; Lloyd C. Griscom, Pennsylvania, Minister to Persia; Arthur Bailly Blanchard, Louisiana, second Secretary United States Embassy at Paris; Charles P. Snyder, West Virginia, Consul at Windsor, Nova Scotia; Spencer F. Eddy, Illinois, Secretary United States Legation at Constantinople.

The last has not been heard of military censorship in England, notwithstanding Lord Kitchener's blunt telegram, according to the London correspondent of the Tribune.

A train on the Vera Cruz and Pacific Railway was attacked during the week by a large force of armed men at Tierra Blanca, a small station seven miles from the train.

The Civil and Military Gazette, the accepted British exponent of army opinion, recently gave a review of the reorganization of the United States Army, in the course of which it said: "The strength of the cavalry regiment is, to European nations, remarkable."

Little Rock, Ark., July 16.—A Texas detective arrived a few days ago in King's River neighborhood, Madison County, and placed under arrest a supposed young woman who had been teaching a private school in the neighborhood for some time.

Cardinal Gibbons has been on a visit to Rome and is now in London on his return. He gives out the following to an Associated Press reporter and the great dailies publish it as though it were an oracle.

Spanish will be the official language in the Philippine courts for five years, and at the end of that period English will probably be adopted.

Commission, June 15, after a long debate. President Taft was in favor of the use of Spanish for five years. He argued that the adoption of English as the court language would exclude the Filipino lawyers from practicing in the courts, and he doubted that this would be a public benefit.

The Russian Ambassador Count Cassini, has communicated to the State Department that in consequence of the action of the American Government through a treasury order of March 5 last, applying tariff restriction against Russian petroleum imported into this country, the Russian Minister of Finance, M. de Witte, has issued an order, dated June 7, imposing the high tariff rate of the Russian schedule on American white resin and increasing the rate on the Russian laws.

The Johannesburg correspondent of the London Daily Mail, contributes a long letter to his paper in which he describes the American trade invasion of the Rand, and he alleges, to British sympathy, that Americans are quietly buying in Rand shares and pushing their efforts in every direction.

Cardinal Gibbons has been on a visit to Rome and is now in London on his return. He gives out the following to an Associated Press reporter and the great dailies publish it as though it were an oracle.

"The interest displayed by the Pope in the United States is as intense as ever and he is thankful to know that the progress of the Church in the United States keeps pace with America's commercial development. He astonishes every one by his powers of memory and his familiarity with every detail of American life."

"I have been in many countries in Europe and have returned to the United States each time more convinced of the wonderful future in store for us if we maintain the educational, religious and commercial progress so well begun."

"So far as the Philippines are concerned there are many problems, including the disposition of Church property, which the Holy See is anxious to have solved on the basis of fairness which characterizes American policy generally. It is impossible for me to discuss the recent Church legislation in France. It has given the Pope some concern, but it is a local matter of which I can not talk."

Rheumatism

What is the use of telling the rheumatism that he feels as if his joints were being dislocated? He knows that his sufferings are very much like the tortures of the rack.

Hood's Sarsaparilla It promptly neutralizes the acid in the blood on which the disease depends, completely eliminates it, and strengthens the system against its return.

A Spring House on Your Gallery!



Milk Cooler and Storage Factory, Rogers, Tex.

ESTEY

This Name on an Organ or Piano. It is positive assurance to the purchaser that he will get the greatest Estey's Value for the smallest possible price.

THE ESTEY CO. 1116 Olive St. St. Louis, Mo.

Douglas, Lacey & Co. advertisement listing various mining and smelting services.



A Large Acquaintance

With carriage builders acquainted as to the precise accuracy of the relative merits of their products, we pick the best ones as an every-day winner for beauty, comfort and wear, and the showing of these, exhibited in our repositories, is so good that it is best in carriage making of price suitable for the value of the thing.

PARLIN & ORENDORFF CO. DALLAS, TEXAS

BUEHLER PHELAN, ST. LOUIS, MO.

Manufacturer of Mixed Paints. This firm needs no introduction—its goods speak for themselves.

Sold by C. W. OWENS & CO. At Dallas, Fort Worth, Ft. Worth, N. El Paso, Wylie, Galley Hill, Oak Cliff, Marjory and Forney, Texas.

Also for sale by GEO. MULKEY, Ft. Worth, Jack Frost, State Representative, Oriental Hotel, DALLAS, TEXAS.

LIGHTNING WELL MACHY advertisement for pumps, air lifts, gasoline engines, and air compressors.

LADIES My Monthly Regulator never fails. Price Free. DR. F. MAY, Birmingham, Ala.

Roelofs Hats advertisement featuring a hat illustration and text: "The Glass of Fashion reflects the Roelofs styles. They are the first choice of good dressers everywhere—they are generally worn where good service is a consideration."



Sunday-School Department.

THIRD QUARTER, LESSON 4, JULY 28.

GOD CALLS ABRAM. Gen. 12:1-9.

Golden Text: "I will bless thee and make thy name great; and thou shalt be a blessing."—Gen. 12:2.

In the Sunday School Magazine, Dr. Paul Whitehead gives the following Doctrinal Teachings from the lesson.

The flood was necessary to preserve the earth for a righteous generation threatened with extinction by overwhelming wickedness. The revolted province was reconquered by destruction, utter and complete, of the hostile forces whom no love or goodness of God could pacify.

In time a new segregation of righteous men from the world at large was required; and God called Abram, the son of Terah, tenth in line of direct descent from Noah.

Between Noah, "saved in the ark," and Abram, whom "God calls" to go forth from the Chaldean land and settle in Canaan, there are some strong points of resemblance.

1. In faith. Noah was the conspicuous, almost the only, case of faith in God in his time. Abram's faith was so great, and on two occasions so wonderfully exercised, that he was called "the father of the faithful."

2. In righteousness. God said to Noah: "These have I seen righteous before me in this generation." And the record is that Abram "believed God and it was counted to him for righteousness."

3. Each is a typical worshiper of Jehovah, untainted with image worship, and consecrated his substance to God, offering sacrifices, and honoring Jehovah wherever he goes.

In human weakness. Each falling below the ideal of a perfect servant of Jehovah on at least some occasions. Noah fell into drunkenness by lingering over the wine made from the vineyard he planted after the flood and Abram prevaricated and showed a sad shrinking from complete trust in God, for which he was rebuked by Abimelech.

But with all reasonable discount, Abram remains the father of the faithful, and his position as a prophet and a leader among the holy men is unquestionably the highest in his time. Nothing can be better than his faith to follow God, "not knowing whether he went" (Heb. 11:8); and his faith in God's promise when all probabilities of nature were against its fulfillment (Rom. 4:18-21); and above all, his believing obedience to a command which called for the sacrifice of his greatest good and dearest hope on earth—his "son," his "only son Isaac" (meaning "laughter")—"whom thou lovest." Out of all the life of this grand old patriarch, the star of faith in God shines like the pole star in the heavens.

Epworth League Department.

July 28: "Missions: True Philanthropy."—Gal. 6:1-10.

From the Canadian Era we clip the following upon the lesson:

Philanthropy means friendship for man. And by man is meant not only the members of our own family, the inhabitants of our own community, the citizens of our own country, but all humanity whom we may reach and bless. Our Savior declared as one of his commandments, summing up the second part of the decalogue, "Thou shalt love thy neighbor as thyself." And by neighbor he explained to mean, any one in need of help. The Christian, therefore, is called upon to have love for his kind, a love that will prompt him to deeds of mercy and kindness.

HOW TO LOOK AT IT? It will be profitable to regard our subject not only in its application to missions, as suggested by Lefroy, but in a general sense of doing good to all men.

1. A precious thing—opportunity. People talk about making time for this or that purpose. The time is really

made for us, but we are often too idle or too careless to use it for the proper end. Opportunities of usefulness are almost of incessant occurrence. Chances of doing good are presented every day. And what a blessing each one might be in this old world if he would only seize and worthily use the opportunities that come and go—a blessing to others in the distribution of sympathy and deeds of love; a blessing to himself, for good deeds performed for others return to enrich the giver's bosom.

2. One's whole life—an opportunity. There is such a thing as a useful life, a noble life, though all lives must needs contain many neglected opportunities. And every one must join in the mournful cadences of the poet:

"Of all sad words of tongue or pen, The saddest are these—it might have been."

As a series of opportunities, every life is woefully imperfect. But as one great opportunity, the Christian's life is not utterly unworthy of the example of Christ. Let every one have a golden thread of right intention running through his life. Let every young Christian have a constant design to love humanity, an active purpose for philanthropy in its broadest sense, and daily openings for its exercise shall not be wanting. The continuous opportunity of life must be utilized, if the particular opportunities of doing good in a practical way are to be turned to the best account.

3. The field of philanthropy is wide. Wherever men are found it is possible to do them good. We may touch only a few persons, but each of these is in contact with others, and a holy influence emanating from one individual may result in the blessing of thousands. To do great things with great powers is easy enough; but things so done may be undone so. The glory of Christianity has always been that it does great things with small powers, or powers that men regard as small. Good work done by many hands is better than the extended philanthropy of an individual; for what is this but the effort of one man to make amends for the neglect of a thousand? The "pray, study, give" plan, with which all our Leagues should be familiar, is admirably adapted to use the ability or every follower of Christ to extend the kingdom of God in the world—each one praying, each one studying, each one giving, that the Gospel may be taken to the regions beyond and to the neglected fields at home.

4. Some have a special claim to our philanthropy. Though it is true that all men have a claim on our Christian philanthropy, yet some are entitled to first consideration. A man does not become a better citizen when he spurns his own family and neglects the duties nearest him. On the contrary, the noblest philanthropist is the most affectionate father, the most attentive brother or sister. He who loves most intensely in his own home, so it will be with the true believer in his outlook for good in the world. He will begin with those who are called by the common name and worship the common Lord, and from these he will go on with his energy not exhausted but refreshed, to the great mass of humanity. This was exactly the spirit of our Lord's commission to his disciples: "Ye shall be witnesses unto me both in Jerusalem and in all Judea and in Samaria, and unto the uttermost parts of the earth." Jerusalem, first at home; Judea, then a widening of the field; Samaria, still a wider sphere; uttermost parts, earth's remotest bounds.

THE WORK OF THE JUNIOR LEAGUE.

(Read by Mrs. W. A. Evans at the Sulphur Springs District League Conference.)

"Train up a child in the way he should go, and when he is old, he will not depart from it." is a bit of wisdom that all parents ought not only to remember, but follow as well. In former days when the father had no Sunday paper to con, the mother no visitors to gossip with, when there were no Sunday excursions, and when children were children, when the parents spent the Sabbath afternoon in telling the little ones Bible stories, reading to them the great truths from the Holy Book, teaching them such songs as Jesus Lover of My Soul, Rock of Ages, etc., there was really no great need of a Junior Epworth League.

But times have changed and our Church has risen equal to the emergency, and as loyal Methodists we ought to see that there is organized a Junior League in every charge. Next to the Sunday-school work nothing is more important than this field of Christian labor. A Church without a Junior League is certainly out of line, and deserves to be ranked among the old fogies. If such a Church is here represented, I would beg that it bestir itself into activity along this line. The other Churches are training their children in the doctrines and works pertaining to their respective Churches, and I'm sure none of us want the

Methodist Church to lag behind in the procession. A lot of bright, happy children, being trained as future workers in the Church, is an inspiration to any preacher. The short time in Sunday-school that is devoted to Bible teaching must be confined to the Sunday-school lesson, so that the League is really the only place where the Church has an opportunity to teach its little ones the way of life as we see it. Where is the father in this enlightened day who would leave his child to struggle along through the world without some literary knowledge, be it nothing more than reading and writing? A child whose education is neglected stands a poor chance, these days, to make a success of life; how much worse is it with that child whose knowledge of divine things is neglected! We all know that the memories of childhood are among the delights of age, and how much easier it will be in after years for the gospel to reach that boy or girl whose memories cluster around happy hours spent at the Church; and how vividly will the mind recall blessed truths then learned from God's word. Not many well trained Epworth Leaguers will forget the path of duty; but should they slip, how much easier to draw them back; for around them will have been woven a net through which it will be hard to plunge. If we could realize that the training of children at home, in school, or in the Church is not for show or for the time being, but for eternity, I am sure we would feel much more the responsibility resting upon us as the agents of our Heavenly Father. Children are as clay in the potter's hand to be moulded for honor or dishonor; how are we allowing the children of our Church to be moulded?

In the next ten or fifteen years the Church that is not well posted in regard to home and foreign missions will be a signal failure. Who will compose the Church of the future? Why the children of course; then ought not those children to be filled with the missionary spirit? The League, if properly conducted, will be the very place where such information is disseminated. Both the Woman's Home Mission Society and the Woman's Foreign Missionary Society have practically placed their juvenile work in the hands of the Junior League superintendents. The Junior League is a blessing to those children who would otherwise be given a bicycle and a long rope on Sunday afternoon; for generally after an hour spent at the League the child will return home benefited spiritually and mentally by the Christian training given there. Let the devil and his emissaries have a child from six to sixteen, and he is almost as good as lost; so why should we not strive through the Junior League to make religion so beautiful and attractive that the child will cling to it even down to old age? And where, too, are the effective Senior Leaguers of the future to come from unless it be from the Junior League? We have to-day many young men and women who are anxious to serve the Master, but who not having had early training are unskilled laborers, and hence are backward about undertaking Church work of any kind. A word to the parents: See to it that your children are instructed in the Master's vineyard; don't encourage them to neglect the League at any time or for anything. A very good plan would be for father and mother to accompany the child, and see just what it is being taught, and may be learn something themselves. Then, too, some children, I am sorry to say, have a way of playing truant, so don't be too sure that your child is attending the League when you yourself are driving around the country, or at home idling away the Lord's day. Had I a reader pen, I would use it to urge every preacher present, who has no Junior League in his charge, to organize one at once. I am sure you can find some woman in every community who can and will make a sacrifice for the children of the Church. Such a woman will help you in this League work, and you may be assured that the children will enter into it with zeal. Worldly interests will draw our people away from the Church, unless we strive diligently to keep their minds and hearts employed for the Master; and what better institution have we for doing this work than the League, which when properly managed and encouraged is one of the great powers of our Church for winning souls; and why not teach the children of our Church to "seek first the kingdom of God and his righteousness."

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### DESIGN OF BAPTISM.

NUMBER THREE.

It is not my purpose in this discussion to make an argument direct in favor of any specific mode of baptism, for the reason that the mode does not always indicate the design, but the design almost invariably indicates the mode, as the substance always indicates its shadow. As we have seen in Rom. 6:2-7, the absurd results of determining the design by the supposed mode of immersion from the use of the term burial, water baptismal regeneration inevitably follows. But I am not through with that liquid grave yet. There are but two ordinances of divine appointment—baptism and the Lord's Supper. The sacrament of the supper, all agree, represents the suffering and death of the Son of God for the redemption of the world. The burial, resurrection and ascension were consequent upon his death, and are therefore significant to us, not of suffering and death in atonement for sin, but of triumph over death. Life and immortality are brought to light through the resurrection of Christ. But life eternal is made possible to us through the atoning blood and regenerating Spirit, and in that way alone. But immortality as a state of life is not the result of the mediation of Christ in any degree or sense whatever. Immortality is inherent in the divine economy of the moral and spiritual universe. "The sons of God who shouted for joy" at the dawn of creation, and the "Angels that kept their first estate," dwell in immortality by virtue—not of the resurrection of Christ, but of their continued obedience and harmony with the moral government of God. But to fallen humanity, the mediation of Christ makes immortality possible, and his resurrection "brings life and immortality to light," and reveals to us the possibilities of redemption. In that sense, "he was delivered for our offenses and was raised again for our justification." Our faith follows Christ, not only from the manger to the cross, but also through the "valley of the shadow of death," up to the supernal glory, "where God dwelleth in immortality." But to fallen humanity, the blood of atonement, and the regenerating Spirit only, makes this immortal life possible. Hence, water baptism as an imitative burial and resurrection, can signify nothing to us, more than an expression of our faith in Christ as the "author of eternal life to all that believe." But what is the result of this designation of the ordinance? It makes the ordinance simply represent an act of the creature, an expression of faith—something done by us. Therefore a condition of salvation. In so doing, it takes the ordinance clear out of the range of analogy, with the designation given to it by John the Baptist, by Christ and his apostles. It also gives it a significance entirely foreign to the use of the term by Christ, in reference to his life of suffering—a continuous baptism through life—and the culminating crucial baptism on the cross, called by Christ "a baptism." But aside from this incongruity in the use of the term by a people "who strain at a gnat" for one meaning only for the term, it destroys the harmony of the divine word in reference to baptism. For instance, "One Lord, one faith, one baptism." That is the doctrine, it is not? Yes, says my Baptist brother over there, with a cheerful nod of the head. Now stick to that, and stand by your liquid grave, and I will have to turn you over to the Campbellites. Water baptism, if it represents the burial and resurrection of Christ, stands alone. As an ordinance, it can not be a shadow of a substance and a substance in fact. It must represent the substance for which it stands or be a substance itself. In either case it stands alone—a distinct baptism. Here then is one baptism. But Paul says: "By one Spirit we are all baptized into one body." Here then is another baptism. Where is your "one Lord, one faith, one baptism?" You cannot harmonize the teachings of Christ and his apostles in any other way, on the subject of baptism, than by blending water baptism and the baptism of the Holy Ghost into one baptism—one the shadow, the other the substance. Now, my Baptist brother, you can take your choice. Make John the Baptist, Christ and his apostles contradict themselves in order to find a liquid grave in water baptism, or contradict them yourself by turning Campbellite and denying the baptism of the Holy Ghost, or give up your "liquid grave." But again, this symbolical water baptism, representing the baptism of the Holy Ghost, gives pre-eminence to a subject of paramount importance. The regenerating power of God's Spirit, upon which is suspended the eternal destiny of every soul. "Except a man be born again, he cannot enter into the kingdom of God." How beautifully and forcibly does it illustrate man's spiritual necessities. If the physical man needs cleansing and purifying, water is the only substance that will answer the purpose. If the physical man is exhausted, water is the only reliable vitalizing element. It is an es-

ential part of our material being. We may have food, but "man cannot live by bread alone"—we must have water. So also in regard to our spiritual nature. We need cleansing; we need purifying; we need vitalizing. How shall we be cleansed and purified from our sins? And how shall we be vitalized? Here is the remedy: "The sanctification of the Spirit and sprinkling of the blood of Jesus Christ." (1 Peter 1:2.)

"The Ethiopian cannot change his skin, nor the leopard his spots." Even our own consciousness approves of the remedy and we cry with the psalmist, "Create within me a clean heart, and renew a right spirit within me, and restore unto me the joy of thy salvation, O God." And our "Hungry, thirsty souls are invited to come and take of the water of life freely." From the above quotation from the last invitation, in revelation, to our fallen race, we see that the symbolic character of water as applied to spiritual regeneration is of divine origin. There is also a beautiful harmony in the divine ordinances when viewed in this light. "In blood is the life," is a divine declaration. Hence, for physical uses we are forbidden to eat it. Therefore, in the symbolic eating and drinking of the broken body and shed blood of our Lord Jesus Christ, we thereby signify the important fact that we are partakers of that life he has imparted to us by the shedding of his most precious blood. He is said to have "poured out his soul an offering for sin." In this eating and drinking of the emblems of his broken body and shed blood, there is nothing imitative of his dying agony for us; but a recognition of the benefit we derive from the fact of his death. So also, in water baptism as a symbol of spiritual regeneration, there is nothing imitative of an act of Christ, or of the divine Spirit, but a recognition of the benefit derived from the "washing of regeneration and renewing of the Holy Ghost." "Can any man forbid water, seeing they have received the Holy Ghost as well as me?" (Peter at the house of Cornelius.) John the Baptist planted this symbolic tree in the wilderness of Judea in full bloom, and it commenced bearing fruit at Pentecost, and again for the first time on a Gentile graft ten years later, in the house of Cornelius. "I indeed baptize you with water, but he that cometh after me shall baptize you with the Holy Ghost and with fire." A baptism of fire? How and when was that promise fulfilled? "And there appeared unto them cloven tongues like as of fire, and it sat upon each of them." "And they were all filled with the Holy Ghost." Acts 2:3-4. Here is a symbol of the effect of the baptism of the Holy Ghost. These cloven or forked tongues of fire indicate the burning zeal inspired by the Holy Ghost in the heart of the believer, that only finds vent in utterance of the tongue, and this burning message of salvation shoots out in forked flame to Jew and Gentile, to bond and free. "Out of the abundance of the heart the mouth speaketh." "When I kept silence my bones burned within me."—Psalms. Well, here is another baptism by pouring. "It sat upon each of them." "And they were all filled with the Holy Ghost." Acts 2:3-4. Here is a symbol of the effect of the baptism of the Holy Ghost. These cloven or forked tongues of fire indicate the burning zeal inspired by the Holy Ghost in the heart of the believer, that only finds vent in utterance of the tongue, and this burning message of salvation shoots out in forked flame to Jew and Gentile, to bond and free. "Out of the abundance of the heart the mouth speaketh." "When I kept silence my bones burned within me."—Psalms.

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ter of life freely."—Rev. Now if as our immersionist brethren contend, that term baptism has but one meaning, it certainly means pour and nothing else. And, therefore, water baptism must be by pouring. Brethren in the faith of the gospel, if we ever "see eye to eye," we must get our heads above the waves of the "liquid grave."  
**J. M. DUNN,**  
Bolivar, Texas.

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**A. G. P. A. G. A. P. D. T. P. A.**  
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Illustration of a buffalo and a train.



WOMAN'S DEPARTMENT.

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

ANNUAL MEETING, W. F. M. SOCIETY, NORTHWEST TEXAS CONFERENCE.

The lady who consented to send to the Advocate a notice of the annual meeting of the Woman's Foreign Missionary Society, Northwest Texas Conference, writes me that circumstances prevent her doing so now; so I send you this hastily written report of one of the best meetings our Conference Society ever held.

We met at Lampasas, and never was a gathering more heartily welcomed, judging by the acts of kindness so bounteously bestowed, and the thoughtful consideration and anticipation of every want. From the afternoon of our arrival, when so large a delegation met us at the depot, till the last morning, when the same ones went with us to the train and said, "Good-bye," nothing was left undone that could in any way add to our pleasure and comfort. The church was beautifully decorated with plants and flowers; and at the close of the last night's service, each delegate and visitor was presented a nice bouquet.

The choir had provided special music for every service—soul-inspiring, uplifting, and thrilling with joy and hope.

A most enjoyable reception was given one afternoon by the ladies of the Home and Foreign Missionary Societies; and another afternoon, a fine ride, followed by a bath in the large pools of sulphur water was given by the juvenile society of Lampasas. But time would fail us to tell of all the nice things done for us.

Lampasas is the home of our much-loved and honored Sister Mungler, who for so many years was President of our society. She was not able to leave her home, but most of the delegates and visitors were invited to eat a meal with her; and delightful indeed was an hour or so spent in her presence. She is so calm and peaceful, so cheerful and resigned, so hopeful and serene at the thought of the future, that it was a benediction to be with her and a privilege we shall always remember.

Every social feature of the meeting was pleasant. Those who had been working in the same cause during the past year, were rejoiced to see each other's faces and talk of past experiences and pray together for greater success in the future. Some one remarked, "See how these Christian ladies love one another." There is something in the unselfishness and consecration required to be an earnest worker in foreign missions that creates a spirit of love—love for Christ and for each other, and love for every soul who is heir to the redemption purchased by Jesus Christ.

The business sessions of the conference were harmonious and profitable. The Corresponding Secretary brought back a full and interesting report from the board meeting recently held in Ashville, N. C. As she told of the large class of bright young women who were accepted and are ready to go out as missionaries, and of the beautiful scene as they stood around the altar to receive the charge of the President, Mrs. Wightman, and then knelt in prayer to listen to the petition of their much-loved Miss Gibson, our hearts rejoiced, and we were encouraged, and felt sure that the hand of our God is leading in the efforts to save for Christ the homes of heathen nations.

We resolved to pledge \$750 for next year, besides dues and contingent money and special. Delegates promptly promised amounts from the societies they represented, enough to make what we had pledged secure. All seemed to agree in the thought that we must not go backward in our contributions; and whatever was paid last year on Twentieth Century Fund, and other objects, can be paid again this year wherever needed. If we were able to give it last year, we can do it again, and we may be sure of God's blessing upon the offering.

As officers for the next year there were elected: President, Mrs. M. E. Bullock, Vice President, Mrs. O. F. Samsbaugh, Corresponding Secretary, Mrs. J. P. Mussett, Assistant Corresponding Secretary, Mrs. W. F. Barnum, Recording Secretary, Miss Minnie Rawlings, Treasurer, Mrs. C. J. Harper, Honorary President, Mrs. S. S. Mungler, Honorary Vice President, Mrs. Mary M. Davidson. The same District Secretaries were re-elected.

The spiritual feature of the meeting was most delightful. The promise was fulfilled that where ye are met in my name, there am I in the midst. We sat together in heavenly places, and held fellowship one with another, and with the Father and with his Son, Jesus Christ.

Brother Nelson was with us, and his earnest gospel preaching and words of counsel and encouragement did us

good. As a member of the Board of Missions of the Northwest Texas Conference, he brought us a message. Resolutions were adopted thanking the Board for the courtesy extended us last spring in having one of our body to occupy a place on the program at the semi-annual meeting; and the invitation to our executive officers to meet with the Board in their next meeting was accepted with thanks. Our next annual meeting will be held at Granbury, Weatherford, too, was most earnest and cordial in an invitation to have it there, and other places asked for it.

We shall never forget the kindness and consideration of Bro. Braswell, the pastor at Lampasas. No doubt the prayer from every heart as we returned to our homes was for greater success in our work during the coming year and for an increase in the number of societies and members. The need for woman's work among her heathen sisters is indeed great, and the call is urgent.

(MRS. MARY E. BULLOCK, Richie, Texas.

ANNUAL MEETING W. F. M. SOCIETY, WEST TEXAS CONFERENCE.

The nineteenth annual meeting of the W. F. M. Society, of the West Texas Conference, was held in San Marcos, June 22-25. There were present four officers and six delegates, representing four auxiliaries and two juvenile societies, out of the eleven adult auxiliaries and three juvenile societies in the conference.

On Sunday morning, Rev. L. C. Matthis, of Lockhart, preached the sermon. The women greatly appreciated his encouraging words and his strong presentation of their cause. The address by Judge L. H. Browne, Sunday night, was entertaining, complimentary and earnest.

Our President, Mrs. E. C. Nichols, was present and presided. While this is the first meeting over which she has presided, she has long been one of our most faithful workers, and her services, as President, have given universal satisfaction.

Mrs. Steele, our Corresponding Secretary is well known through her many years of active service as a conference officer. She had just returned from the annual meeting of the Woman's Board of Foreign Missions in Asheville, N. C., and gave a gratifying report of her visit, and of the hopeful condition of the work.

Miss B. Malone, our Treasurer, though the youngest of our officers, is one of our best workers. In addition to her duties as a conference officer, she is the successful manager of the Juvenile Society of San Marcos.

The delegates were full of zeal, and seemed to be greatly impressed with the importance of the work in which they are engaged.

Several of our preachers came in, and spoke words of encouragement during the progress of the meeting.

Some very interesting letters from our missionaries were read, which we think will make us have greater appreciation of their work.

The treasurer's report showed encouraging collections throughout the conference. In the eleven auxiliaries there are 122 members, and there has been collected during the year \$374.80. The three Juvenile Societies have 93 members, and have collected \$121.49.

The society, by unanimous vote, conferred an honorary life membership on Mrs. A. M. Ireland. Mrs. Ireland has lately removed from Seguin to make her home in Georgetown. She has been identified with the woman's work in this conference for many years. It is with sincere regret that we

part with one who has so abounded in good works.

We pray the good Father, whom she has so long and lovingly served, will be with her always, and more abundantly bless her labors, and give her that "peace that passeth all understanding."

A pleasant feature of the meeting was an informal reception given to the delegates and visitors by Judge and Mrs. L. H. Browne, at their lovely home.

The officers elected for the ensuing year are:

Mrs. E. C. Nichols, President; Mrs. L. H. Browne, First Vice President; Mrs. E. Ward, Second Vice President; Mrs. H. T. Steele, Corresponding Secretary; Miss S. A. Glover, Recording Secretary; Miss B. Malone, Treasurer.

District Secretaries: San Antonio, Mrs. Robertson; San Marcos, Mrs. G. W. Monkhouse; Caco, Mrs. L. M. Fournoy; Boeville, Mrs. W. T. Renfro; Llano, S. S. Spears; San Angelo, Mrs. N. B. Thompson.

Lockhart was selected as the place for the next meeting.

SUE H. FISHER, Recording Secretary Pro Tem, San Marcos, Texas.

The W. H. M. Society, Sulphur Springs District, held a two days' session in Cooper, Texas, June 27, 1901. Mrs. R. B. Vaughan, presiding. Good reports read from Sulphur Springs, Cumbly, Forest Academy and Cooper Societies. On the evening of the 29th an open meeting was held at the Methodist church. An interesting program was rendered. Papers by Mrs. Stucky and Mrs. Evans, interesting and instructive. The business meetings were held on Thursday and Friday mornings. Talks on the different departments of the Home Mission work were helpful to the local auxiliary. The meeting was very much enjoyed by those in attendance.

MRS. A. S. LAIN, Corresponding Secretary Cooper Auxiliary.

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Take a bottle of Hood's Sarsaparilla along with you. Three doses daily of this great tonic will do more than anything else to refresh your blood, overcome your tired feeling, improve your appetite, and make your sleep easy and restful.

UNANSWERED LETTERS. July 11—J. A. Fledger, sub J. A. Griffin, sub Jim Hopmitch, sub W. T. Melugin, sub J. T. H. Miller, sub M. F. Daniels, sub. July 12—W. T. Morrow, has attention J. J. Canafax, sub R. B. Young, sub G. M. Gardner, sub Mac M. Smith, change. July 13—J. C. Lyon, sub J. A. Wyatt, sub T. S. Willford, sub T. H. Graves, correction made. H. P. Shrader, sub J. M. Armstrong, sub.

A TEXAS WONDER.

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One small bottle of Hall's Great Discovery cures all kidney and bladder troubles, removes gravel, cures diabetes, seminal emissions, weak and lame backs, rheumatism and all irregularities of the kidneys and bladder in both men and women, regulates bladder troubles in children. If not sold by your druggist, will be sent by mail on receipt of \$1. One small bottle is two months' treatment, and will cure any case above mentioned. Dr. E. W. Hall, sole manufacturer, P. O. Box 629, St. Louis, Mo. Send for testimonials. Sold by all druggists.

Read This. Beaumont, Feb. 12.—This is to certify that I have used Hall's Great Discovery for kidney and bladder troubles and can fully recommend it to all sufferers from these complaints. W. A. IVES, Ex-Mayor of Beaumont.

The dividends of sin come back in the same coin as the investments.

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California—Account Homeseekers' Excursions, one fare plus \$2.00, first and third Tuesdays of July, August and September, limited for return 21 days from date of sale. Buffalo—Account of Pan-American Exposition, various rates according to limit, on sale daily. Milwaukee—Account Grand Lodge B. P. O. E., one fare plus \$2.00, July 20 and 21, limited July 25. Chicago—Account International Convention B. Y. P. E., one fare plus \$2.00, July 22 and 23, limited August 1, with privilege of extension to August 31. College Station—Account Farmers' Congress, convention rates, July 22, 23 and 24, limited July 27. Louisville, Ky.—Account Conclave Knights Templar, one fare plus \$2.00, Aug.

24 and 25, limited to leave Louisville Sept. 2, with privilege of extension to Sept. 15. Indianapolis, Ind.—Account Sovereign Grand Lodge, G. O. F., one and one-third fare, Sept. 15 and 16, limited Sept. 25, privilege of extension to Oct. 7. Austin—Account Encampment State Volunteer Guards, convention rates, July 18 to 20, inclusive, limited July 25. W. S. KEENAN, G. P. & T. A., Galveston, Texas.

I. & G. N. Popular Excursions.

Dates shown are those on which tickets are on sale. Buffalo, N. Y.—Pan-American Exposition, tickets on sale daily. Chicago, Ill.—Baptist Young People's Union, July 22-25 north of Palestine, 21-22 south and west of Palestine. Milwaukee, Wis.—Annual Meeting Grand Lodge B. P. O. Elks, July 20-21 north of Palestine, 19-20 south and west of Palestine. Chicago, Ill.—Summer Session Educational Institutions, Louisville, Ky.—Triennial Conclave Knights Templar, August 21-25 north of Palestine, 23-24 south of Palestine. College Station—Texas Farmers' Congress, July 22-25. Martin—All-year-round excursion tickets from I. & G. N. points at rate of one and one-third (1-1/3) fares. World-Famous Hot Well, Natural Sanitarium and Health Resort. Tyler—Old Settlers' and Settlers' Reunion, July 15-18. Cripple Creek, Colo.—Trans-Mississippi Commercial Congress, July 14-15 north of Palestine, 13-14 south and west of Palestine. Austin—Texas Volunteer Guards' Encampment. Low excursion rates will be made for all the above occasions. Ask Ticket Agents for Particulars as to Rates, Dates of Meeting, etc., or write to D. J. PRICE, G. P. & T. A., Palestine, Texas.

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Rev. Charl will be recall work entitled now revised a work, and in title "Study Principles, M suits." The 1 \$3.00, net.

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OBITUARIES.

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

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

POETRY CAN IN NO CASE BE INSERTED.

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

BARTLETT - Mrs. Harriet Bartlett was born February 2, 1832, in Putnam County, Texas, and died June 21, 1901, in Wise County, Texas, professed religion in 1852 and joined the M. E. Church, South, at Whitehouse, Texas. She leaves a husband, three sons and two daughters to mourn their loss, but it is her gain. She died in full triumph of faith. Dear sisters, we will see you on the mount of God. S. CRUTCHFIELD, Pastor.

CARROLL - Mrs. Nancy Jane Carr was born in Fayette County, Ill., December 25, 1846. She was Miss Nancy J. Hays. She was married to Mr. J. D. Carr in 1865. She was converted at the age of 11 years, and joined a consistent Christian church in the Cumberland Presbyterian Church until she, with her family, came to Texas in 1870, when she, with her family, joined the M. E. Church, South, in Pecosville, Bell County, Texas. She died on July 1, 1901, aged 54 years, 7 months and 7 days. She has gone to heaven. Let us follow on, God bless the family. C. S. CAMERON.

HIDDLE - Willie Eugene, the sweet baby boy of Rev. W. T. Hiddle and wife, was born November 18, 1898, and died at his home, near Rosser, Texas, June 18, 1901. Our dear children leave us one by one for the better land. But the tomb is not dark to those who have faith in Him who robbed the grave of its victory and death of its sting. The doctrine of the resurrection is full of hope and joy to the bereaved. It forthes the grave with flowers and wreaths (the tomb with ascending angels). May the God of all grace heal the broken hearts in the prayer of their pastor.

JESSE G. FORESTER.

MARSHALL - Sadie Kate, the second daughter of Rev. Gus Garrison, of North Star, Marshall, passed away last Friday (July 13) at 2:30 a. m. She was sick only a week with typhoid fever. Her death was unexpected, and, oh, so sad! Just a short time ago the mother was laid away in the cemetery at Sulphur Springs, and now one of the sweetest members of the remaining family goes to the tomb. She was a kind, loving, sweet and gentle, amiable and winsome, that all were her friends. But she is at rest - rest in Jesus; for she was a devout Christian, only 18, and yet always ready to testify for Jesus, talk about Him and do His will. She was at the front in Church work, and loved the cross with all her heart. Oh, that all our young folks would imitate her example! May God bless and comfort the stricken family. A. S. WHITFIELD, RST.

COMMANDER - The subject of this sketch was born in Mississippi, February 21, 1840, and departed this life May 29, 1901, at his home in Naraghoechee County, Texas. He was happily married to Malissa Bruce in 1857. To them were born seven children, two of whom preceded him to the home of the pure and good. A heartbroken wife and nine fatherless children are lonely since his spirit took its flight to God who gave it; but they weep not as those who have no hope. His Commander was a good man, a loving husband and an affectionate father. He was one of my stewards, who proved himself a servant of God. His place will be hard to fill in the Church and in the community, but God doeth all things well and we bow in humble submission to His will. Peace to his ashes. R. L. MINTYRE, Mission, Texas.

JONES - Little Willie Jones, daughter of J. F. and Sister Jones, was born January 22, 1898, and died June 1, 1901. Little Willie was bitten by a large rattlesnake, and lived only a few hours. She was one of the brightest and sweetest of all the children in our land. Young as she was, she knew and loved her pastor. She took an unusual interest in her Sunday-school lessons, and was not satisfied till she understood them well. She loved to go to Sunday-school and Church, and her little young heart would bound with joy when Sunday morning would come. I will never forget her little bright eyes and rosy cheeks and how she glimmed into my eyes and how merrily she talked to me when I visited their home. Dear parents, how dark and lonely must be your home! How heart-breaking to see her playthings all scattered around and her vacant place at the table. Is little Willie dead? No. Her little soul that budded in this life, has just blossomed in heaven. Her beautiful light shines forth from the glory-world and beckons to papa and mamma to come on home. Her pastor, M. W. ROGERS.

ONEAL - Harriet S. Oneal (nee Riley) was born in Bibb County, Ga., October 25, 1846, was married March 5, 1867, to Edmund Oneal, was born again and united with the M. E. Church, South, in 1890, at Liberty Hill Church, in Chattahoochee County, Ga., as was her husband at the same time, and as they journeyed through life together up to October 8, 1878, when Edmund died, they walked together with God and kept the faith, filling many important positions in the Church. This union was blessed with seven children - three boys and four girls - all of whom are now and are walking in the footsteps of their parents. Harriet S. Oneal moved to Hart County, Texas, in January, 1888, and settled near South Sulphur, where she lived in peace, surrounded by her children, until about the 1st of November, 1900, when she contracted blood poison and suffered in great agony, but bore her suffering with Christian fortitude until the 30th of November, 1900, when the Lord said, "It is enough, come up higher." Her sainted spirit took its flight from earth to meet the loved ones who had preceded her. Hers was a ripe age, be-

ing 51 years and 21 days; her Christian age nearly 50 years. But she has gone, with all her motherly affection. The battle is over and the strife is ended. Her glorified spirit is gone up on high. Let us not weep, but emulate her in precept and example, always ready to talk and work for the Master. Her remains were interred at Cape Cemetery, and funeral preached by Rev. J. T. Beckham, her pastor, and was honored by a very large concourse of relatives and friends. Brothers and sisters, grandchildren, and relatives, let us walk in the steps of the Saviour, and in truth we meet our sainted parents in the sweet by and by. Her son, W. A. ONEAL, Commerce, Texas.

PEURIFOY - Louise G. son of R. G. and L. R. Peurifoy, was born March 19, 1887, died June 15, 1898; was laid to rest until the resurrection in the cemetery at Battle, Texas. This precious bud bloomed on earth for 1 year, 3 months and 5 days, when, after a lingering illness of forty-seven days, he was transplanted to bloom forever in the home of our Heavenly Father. Louise was a very interesting and lovable child. He won the love of all by his affectionate and attractive ways. During the long illness, which finally carried him away, he was the same sweet-tempered, patient little sufferer. All that loving parents and skilled physicians could do was done for him, but the good Lord took him to that place where no sickness ever comes. God bless the loving hearts of the young parents, and give them grace to live here and finally meet their little one in heaven. CHAS. DAVIS.

HOOVER - Little Eugene, infant son of O. Bert and Lena Hoover, was born in Yukon, O. T., March 1, 1898, and died June 20, 1899. This little star was the bright and morning star to his fond parents. Oh, what a delight this child was to all around! Everybody expected that it would be an angel son, and therefore it was specially loved and cared for. While his parents were informed that they would hardly raise their first-born, yet their affections were so wound around it that when the cords were broken their hearts were left mangled and bleeding. It will take them a long time to recover from the shock. Of course, this world is changed to them. They are in a darker and less attractive, but the other is made brighter and very attractive. Let's all meet little Eugene in heaven, the land of the beautiful, the land of children, the land of Christ, the city of God. J. L. WHITE, Springtown, Texas.

PEARSON - Little Norma, daughter of Wm. and Pina Pearson, was born June 22, 1898, in Delta County, Texas, and died June 5, 1901. She was sick but about six days, enduring great suffering until just before dawn Wednesday morning. The Lord came and took her away from us to the house of many mansions. No more can we see her on earth - see the sweet face, always radiant with smiles, or hear the joyful laugh. But, brother and sister, you will see your Norma again. We know it was hard to give her up. You will miss her in your home, which she has brightened with her smiles for nearly one year. But do not weep more, be comforted and be reconciled to your sorrow by the thoughts that your Norma enjoys the happiness of that blessed heavenly home. Blessed Savior, lead us in the right way, that when our life on earth is ended, we may peacefully cross the river of death and see and be with Norma in heaven. Her helpers, J. F. HOLCOMB, Honest, Texas.

DAVIS - Della May Davis (nee Johnson) was born October 2, 1889, in Cass County, Texas, professed religion and joined the M. E. Church, South, at the age of 11 years, was married to L. L. Davis December 15, 1899, died of pneumonia in Atlanta, Texas, April 19, 1901. Her husband preceded her to the other world two years. Sister Davis was a devout Christian, always at her place in the Sunday-school and Church. She leaves three little girls behind, one of whom professed religion and joined the Church since her mother's death. Strange and mysterious indeed are the dealings of God with his people. We can not understand His ways, but we may reverence. We believe; help thou our unbelief. We love thee; help us to love thee more and more; and then, in humble submission to Him who doeth all things well, we can say, "Thy will be done, not ours." Dear girls, follow mamma as she followed Christ, and some sweet day you will meet her again. C. A. TOWER.

HALE - Miss Willie Hale was born August 15, 1881, and departed this life July 1, 1901. She was converted and joined the M. E. Church, South, in the summer of 1898. She was loved by all who knew her. Well educated and refined in character, no one was held in higher esteem by her friends and associates than she. All during her late illness they were ever ready to do what they could to relieve her suffering. She died with that most dreadful of all diseases, consumption; but never was a word of complaint about her condition heard to escape her lips. She bore it as only those in Christ can. She was resigned, knew that the end was near. At one time, when she thought she was dying, she called all present around her bed and bade them live right and meet her in heaven. May He that has promised to support the widow and orphan sustain and keep the mother, brothers and sisters in their affliction, help them to emulate the life she lived, that they may be able to die the death she died. Her pastor, C. H. ADAMS.

ELMORE - Mr. J. F. Elmore was born in Perry County, Mo., November 27, 1828. When four years old he moved to Grayson County, Texas. Three years later he moved to Pilot Point, at which place he lived forty-five years, then passed to his reward, April 26, 1901. Truly a good man has fallen, for forty-five years a sufficient time to reveal the true worth of a man. He died without a blemish upon his character. He served his generation well. Truth, honor, manliness and benevolence were some of the graces that adorned his life. With an indomitable will and an inflexible purpose he stood for the right and condemned the wrong. For forty-five years he was a member of the Methodist Church, South, and no truer man ever bowed at her altars or waited upon her services. He was a man of strong faith, perfect love to God and man, and unlimited devotion. He was ready to meet the bridegroom when he came, and enter into the feast. He was married twice. To his first wife he was born several children, s.w. of whom ministered faithfully to him in his

last hours and wept over his cold form, while brother, grandchildren and friends joined the sad funeral march. His last wife survives him to feel her loss. A precious, good woman is robbed of the delight of her life. She was true to him from the marriage altar to the tomb, and feels the stroke perhaps more keenly than all others. We trust his consistent life and triumphant death may be the means of transforming the life of many into the image of the Holy One. Peace be to his ashes, and grace given to the bereft ones. A. F. HENDRIX.

CRENSHAW - Mattie M. Crenshaw, wife of Albert L. Crenshaw, was born February 18, 1852, and died June 19, 1891. She professed religion when she was quite young, and left the Church militant to join the Church triumphant when the messenger of death bade her leave her earthly relations to join those above. Sister Crenshaw had greatly endeared herself to those who knew her, and when we laid her body in the grave the large congregation assembled there wept with deep sorrow, such as we have seldom witnessed on such occasions. Her death came without warning, in a few minutes from the time she was taken ill she was a corpse, and neither friend nor physician could get there in time to render assistance before she passed away. Sister Crenshaw had buried four little children, who preceded her to the glory-world, and leaves behind her eight children, who sorely miss her, and who, with their bereaved father, may look forward to a happy reunion in the eternal city of God. The Church and community, and especially her family, have sustained a painful loss, but we believe our loss is her eternal gain. R. F. DUNN.

COLEY - Mrs. T. A. Coley (nee Derrick) was born December 31, 1850, and died at her home in Gilmer, Texas, July 1, 1901. She was converted and joined the M. E. Church, South, when 15 years old, and lived an exemplary Christian life until the Lord took her to her home above. She was sick about six months, and was never heard to murmur at her afflictions, but was oftentimes heard to say she was resigned to the Lord's will and was ready to go at his bidding. She was married to G. T. Coley November 21, 1878, who preceded her to the glory-world. She leaves four children and one brother and one sister and a number of relatives and friends to mourn their loss. The Church has lost one of her best and most useful members, but we weep not as those who have no hope, for we expect, by grace divine, to meet her in the kingdom of our God. We sympathize with the grief-stricken loved ones, and pray that the sustaining grace of God may lead them home at last. The funeral was preached by the writer, in the church at Gilmer, to a weeping congregation, and the body was laid to rest in the Derrick family grave-yard, three miles west of Gilmer, to await the resurrection morn. L. H. MCGEE.

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Table listing various locations and names, likely a directory or index. Includes entries like Austin D, West Point, Welmam and O, Flatonia sta., Manor sta., Webberville, at Center Point of Merrittown an, Manchaca cr., Hotchkiss Mem, South Austin, Tenth Street, A, First Street, J, Huntsville, Montgomery, at Courtney, at C, Navasota, Anderson, at F, Lodge, at Elmer, Prairie Plains, Zion, at Dallas, Cold Springs, a, Willis, Conroe, Calvert D, Henrie and W, Leon cr., at El, Franklin cr., at Franklin sta., Marcor sta., Mt. Vernon cr., Rosebud sta., Travis cr., at C, Durango cr., at Left, at Gold, Pleasant Hill, Beaman and H, Marlin sta., Brenham I, Lyons, at Mt. J, Caldwell, at C, Milam, at Frair, Cameron cr., at Cameron, Mayesfield, at I, Rockdale, Lexington, at T, Giddings, at L, Davilla, Pleasant Hill, Beaman and I, Houston D, Columbia and B, Angleton, Cedar Bayou, at El Campo, at D, Shears, Tabernacle, M-Kee Street, Washington Str, Alvin, Richmond, Magnolia, Dickinson, NORTHWEST, Vernon D, Childress, at Est, Gorse, Round Timbers, Seymour, Harold, Vernon, Altus, at Prairie, Navajo, Throckmorton, Gatesville D, Copernus Cove, Evans, Hamilton, Gatesville mts., Crawford, Killen and Noh, Jonesboro, Brookhaven, Correll City, Waco Dist, Morgan, Lorena, at Robt, Bosqueville, at F, Troy, at Pendlet, Aquilla, at Elm, Bruceville, at Ed, Elm Street, Peoria, at Kirby, Abilene D, Colorado sta., Roby, at White, Swader, at Dunn, Clairmont, at C, Albany and M, Crystal Falls, at F, Buffalo Gap, at J, Merkel, at Rock, Abilene sta., Fort Worth I, Smithfield, at S, Joshua, at Denton, Burleson, at Ken, Mansfield, at St, Covington, at Ph, First Church, Blum, at Rio Vb, Brownwood D, Zephyr, at Zephyr, Brownwood, Center City, at B, Lorena, at Bonne, Comanche cr., at Fleming, at Newl, Comanche, Bangs, Santa Anna, Clarendon Ds, Hereford, at Ds, Memphis, at M, Canyon City, at F, Clarendon sta., Abilene, at Salem, Higgins, at Seco, Coldwater, Cataline, at Sham, Emma, Floydada, at Esta, Channing, Dublin Dist, Bluff Dale, at Tol, Glen Rose, at Oak, Granbury, at Oak, Duffau, at Oden's







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### A CHAT WITH LOCAL PREACHERS.

We have never denied that there are two sides to the local preacher problem. But we have constantly insisted that we carefully consider, first, the part we have performed in bringing about the unsatisfactory conditions with which we are confronted. That we may be able, first, to "cast out the beam that is in our own eye, that we may see clearly how to cast the mote out of our brother's eye, has been our steady aim. We will endeavor, in a future issue, to show our comparatively helpless condition, when would render, at this time, a contest for a satisfactory adjustment of relations entirely futile.

Bishop Pierce once remarked that Methodist preachers are the most homogeneous class of men in the world. We suppose he had reference to the itinerants, for his relations and experience were principally with that class. Be that as it may, how is it with the local preachers? Are they homogeneous as a class? The word homogeneous comes from two Greek words: homos, same, and genos, kind. It means, in our tongue, the same kind. We take it that the Bishop used the word in its metaphorical sense—meaning of one mind. Now, if the local preachers are a class, in the main, are of the same mind on any subject, it seems to be far away from the District Conference. So it appeared in the mother Church in 1826, and so it may seem to appear in our own connection at this time.

The official report from the Gainesville District Conference, at the North Texas Conference, held at Pilot Point the 20th to the 24th ult., shows only three local preachers out of twenty-five present, while there were seventeen out of nineteen itinerants in attendance.

The report from Cleburne District, of the West Texas Conference, held at Youkum May 19-12, shows all the itinerants present but two, but no local preacher is in evidence.

It is not only so in Texas. We see in the New Orleans Christian Advocate of the 20th ult. the report of the Meridian District Conference in Mississippi. Nearly all the pastors were present, but the local ministry was not represented at all, except by two young men who were licensed to preach by the conference.

All of the three conferences above mentioned were held at railroad centers, and it is notable that no reverend gentleman's name appears in the roll of delegates to the Annual Conference. No one could expect it otherwise, the foregoing conditions considered.

The General Minutes of all the Annual Conferences of our connection for the year 1900 show the whole number of local preachers to be 5151, which is a decrease of 178 the past year. Now 5151, divided by 178 loss, goes a fraction less than thirty times, which indicates that at that rate of decrease we have less than thirty years to run our course. The year before that our decrease was 146, so that the annual decrease, like the momentum of a falling body, seems to be increasing with the flight of years. A short mathematical calculation, at that annual increasing rate of decrease in our numbers, if continued, will suggest how soon "the Methodist local preacher must go."

We have never admitted that the local preacher must go, but that he will go is quite another question. That they are going at the rate of 178 per annum is as sure as mathematical demonstration. And the reported pro-

ceedings of the District Conferences and the General Minutes of all the Annual Conferences show how they go, and which way they are now going.

The reports from several District Conferences held since our last issue are before us. We note several encouraging items of good news: "Gainesville District Conference met in its twenty-eighth session the 27th inst. Every pastor in the district was present, while the attendance of local preachers . . . was larger than usual. . . . Our district has a noble band of faithful local preachers, who are doing much to advance the interest of the Church, and who are great powers in the hands of their pastors. God bless all those faithful local preachers who have done so much for Methodism in the years gone by."

We note with peculiar pleasure the fact that a local preacher heads the list of delegates to the Annual Conference, and that his alternate is a local preacher. The fact is no marvel in the face of the record of the Secretary that "as a rule they are in great favor, and are entirely acceptable to the people, so that they can be used by the pastor."

Greenville District held its session in Fairlie June 29. All the pastors, fifteen local preachers and thirty-two delegates were present at roll call. "The conference was a spiritual feast from the first to the last. Many said it was the best District Conference they ever attended. Much is due to the persistent efforts of our new presiding elder, who tried to secure the attendance of every delegate and local preacher." The head of the delegation to the Annual Conference is a local preacher. That incidentally solves the mystery which our esteemed correspondent at Flordia promised to unravel if some one else would not explain why so many local preachers do not attend the District Conference—the lack of attention and official solicitation. The new presiding elder seems to have an abiding conviction that local preachers are "human beings," and hence we find such a large attendance of all classes.

Calvert District Conference was held the 29th to the 23d inst., at Calvert. Every pastor in the district was present. There was a good attendance of local preachers, who entered heartily into the work of the conference. While their presence was expected, their service was efficient and was appreciated by the other members of the conference. Several local preachers were absent, sent no report, made no request, and their license were not renewed. There is no local preacher in the list of delegates to the Annual Conference. The absence of so many of the brethren may account for the fact that no local preacher appears in that roll. The failure to renew the license of the absentees may be taken as an indication of what may soon happen throughout the whole connection, for there seems to be an increasing conviction that a local preacher who habitually fails to attend the Quarterly and District Conferences and neglects to make his annual report, as the Discipline provides, should be discontinued.

Weatherford District Conference was held June 29, at Springtown. There were fifteen out of eighteen pastors present. The attendance of the local preachers was not good, but there were quite a good many laymen on hand. A local preacher was elected as delegate to the Annual Conference. Llano District Conference has just passed. The report is as silent as the grave as it relates to the local preacher.

The San Augustine District Conference was held at Lufkin June 26-30. The published report recites that "every preacher in the district was present, and their reports rang like bugle notes." We suppose it means every pastor, for it does not mention a single local preacher in the whole proceedings.

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We have briefly reviewed these reports to show what the local preachers are doing in Texas, and which way they are now tending.

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EDIT

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The most use community, th since learned th itself popular must be attract welcome for all its way. And so dom that it adap and conditions o to reach the m the slum district as the low and catering to the pleasure. Then where the app opens in conspi them up in styl inducements to a rial position. It to beguile patro plain. Then in middle classes doors and bids t cold, wintry day warm and invit are made compe try summer it tric fans for ti weary and the it has institutio tain classes o costly restaurant things to all noc intoxicants. As penny or can b standing welcome ter. When he i sure of a cheerf congenial compa the saloon there distinctions. M common level, a sober, they are saloon has found cessful way to through the soci it has converted social club-hou men regard it a community. It r and as a down many worldly pe petuated because result, we are s with a most vic has rooted itself of men, and to d problems now b divorce the socia from the drink r upon its merit r against it would begins. But just entrenched itself at its mercy. T learn a lesson fr particular. It b us the problem masses; and it h social instincts t that our Church point. Our aver tractive to the c We reach the wo but men make u our church after them find other t and where they t come. Hence th was eminently so lived among the touched them at terest. But the vice to-day is r tensely solemn.