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No. 3

Editorial.

EVILS OF THE GAMBLING MANIA.

The progress of the gambling spirit in our American life is simply alarming. It has long since reached out from the games of the card table and the poolroom to the great business and commercial interests of the country. Bonds and stocks, representing thousands of dollars, are the playthings of great financial gamblers. Through their skilful manipulations men are becoming millionaires, while now and then a few of them fail in their calculations and become paupers. Wheat and corn and cotton and oil are involved in the caprices of this speculative and gambling spirit. Such has been its progress in the last few years that the products of the soil are priced and disposed of even months before they are produced. Long before the farmer has sowed his wheat or planted his cotton and corn, the speculators in Chicago, New York and Liverpool have either made fortunes out of them or by them been reduced to poverty. And this spirit is pervading all classes of society from the little negro who shoots craps on up through the ramifications of social and business life to the man who handles his millions. And at the bottom of the whole thing there is the motive to get something without working for it, and to thus obtain it without giving anything in return for it. The effect of this spirit is seen in the defaulter, the embezzler, the wreck of banks, the failure of mercantile establishments and the bankruptcy of railroads. Through this gambling mania men are making haste to get rich, regardless of the methods they employ. And the most deplorable feature of the whole business is when you reach the higher stratum, where men handle millions in their great gambling schemes, the laws of our country, for the most part, protect and shield them in their stupendous speculations. Such men are held up to the youth of our land as worthy of emulation, and the great dollars point to them as the "Napoleons" of finance. In their gigantic schemes they have taken all the chances, and success has crowned their efforts, and the world says, "Nothing succeeds like success." But the man who stakes all and then fails in his gambling schemes is blasted with ruin. This is the sure penalty of failure. Success makes him a king in the money world, but failure stamps him as a felon and consigns him to the prison cell. We notice a case of this sort the other day in Detroit. A young man named Frank Andrews, a few years ago, was living there with a modest income and a good character. He entered a real-estate office, and such was his capacity for work that his salary was soon doubled; and in course of a few months it was doubled again. Then he was given a partnership and in a few weeks he was worth \$25,000! Then the gambling mania took hold of him in dead earnest. His wealth soon quadrupled and he rose to the head of a leading banking establishment. And his townsmen pointed to him as their "Napoleon" of finance. He was more than a millionaire. But a few weeks ago it was

announced that his bank was a wreck and two millions of the people's money was swallowed up. Then they cursed him and the papers branded him as a thief, and today he is sitting out a fifteen-year term in the State penitentiary! He failed and the world will not forgive him, but while he succeeded he was great and good. Yet at heart he is no more of a thief and a felon than many other millionaires who are now the world's great ones. Thus the gambling spirit is filling up and casting down the men of our times. What the end is to be we are not able to prognosticate; but in so far as we are able to see it, the trend of this whole business is evil and evil continually. And if it is not checked and held in bounds we are not only liable to become a nation of gamblers, but also a nation of moral bankrupts. The young men of our day need to study the situation with much care and caution.

BACK TO CHRIST.

"Back to Christ" is a war cry now on the lips of many enthusiastic writers and religious reformers, and we confess to no special liking for the use of the phrase. It implies that we have gone away from Christ, and the truth of this we are not yet ready to admit. The fact is we believe the contrary to be true. We have the gospel of Christ in all its purity and simplicity and we are preaching it more faithfully from our pulpits to-day than at any previous period in the history of the Church. And there never was a time when the utilities of the gospel were becoming so widespread and helpful to humanity as to-day. We are having more conversions and accessions to the Church than ever before, more is being done to give the gospel to universal mankind than was ever dreamed of in any other age of the Church, and the truths of the gospel are becoming a larger part of the civilization of the world than our forefathers thought possible. And there is a greater degree of harmony among the various denominations of the Church than was ever known in the ages past. Therefore we believe the cry, "Back to Christ," is a confession of a state of apostasy from Christ altogether without foundation in fact. We would rather adopt the motto, "Forward to Christ," as more appropriate and far more truthful. Christ is not in the past, and he is in to cause a side issue. He is at the head of the column, waving his followers on to larger conquests and to greater achievements. And such are the lofty ideals that he holds before our faith and vision that we are to press forward to the crowning day when we will realize in him our fondest hope and prayer. Like Paul, therefore, we must "press forward to the mark for the prize of our high calling of God in Christ Jesus," rather than go back to find him in the rubbish of other days. He is just ahead of us beckoning us to higher attainments in the developments of his kingdom. To find him in his fullness we must go forward with faith and hope and love, and the more fully we find him the further we will go in our onward march to the goal.

A FAITH THAT NEVER FAILS.

There is nothing necessarily common in faith when you notice it in a person as a profession. As such it is something more than taking God at his word, or a mere passive reliance in the weakness of the Scriptures. There is something in the nature of faith that is more significant than a mere profession of a Christian man to be genuine in his faith, or a child's belief. When a man professes to give his disciples an account of his faith, he has a little child's faith, and he is in a region of the whole world of the world. In the child's mind, as in the child's heart, there is nothing. He believes in things, and he believes all that he says and does, and he remains in a state of belief, and he believes that people should and are doing. Until he reaches that period he knows nothing. No one ever reached a higher little child. In order to become a child of God, we have to go back to the child period where doubt is not known. Then when we read what God says we believe in a supernatural way. This is the normal Christian mind. Doubt is the abnormal state of the physical organism. Health is the normal state. So faith is the healthy condition of the Christian mind. It is the disease of the soul that renders it abnormal. Perfect faith is the healthy condition of the Christian mind. Without this we are separated in our spiritual health and deprived in our spiritual resources. With it we are religiously robust and ready for any sort of arduous service. In and through a perfect faith the full God can accomplish marvellous results. And we do not hesitate to say that the word of our Methodist people today is nothing that doubts nothing in God's promises. Christ, in his earlier incarnation, and the faith to perfection. Paul, in all his great enterprises throughout Asia Minor and Europe, had a similar faith and was successful. But from before now. The word of faith in God is the word of all success in our spiritual experiences and in our personal work for Christ. "How faith in God" is an adjective that needs to be used upon our people at the present time.

THE COMMERCIALISM OF THE TIMES.

The spirit of commercialism is more dominant in the world today than ever before. And such is its grip upon public sentiment that men are bringing everything else under contribution to its demands. We are measuring all things by its standards. When we undertake any sort of an enterprise, we want to know how well we are to make out of it before we are willing to put much effort. And the more money we make, the more we want. There is no end to our greed. Men who own great fortunes are having their selves with the thought of larger investments in order to increase their belongings. They are afraid to withdraw a few thousands from their vast account and put it into Church and school work, lest they cripple some money-making establishment now in operation. In other words, they are wor-

shipping in the world's economy. And such is their dominion over public sentiment that they are bringing everything else under contribution to their demands. We are measuring all things by its standards. When we undertake any sort of an enterprise, we want to know how well we are to make out of it before we are willing to put much effort. And the more money we make, the more we want. There is no end to our greed. Men who own great fortunes are having their selves with the thought of larger investments in order to increase their belongings. They are afraid to withdraw a few thousands from their vast account and put it into Church and school work, lest they cripple some money-making establishment now in operation. In other words, they are wor-

"The old are they which are brought, and these other will bring up." The word has another at well as the best. These men have had and more that they have to do, to spiritual things and more. The word has to be of the heart of the old and the new must be spiritual with the state of the old and the new. When we have a word and more that they have to do, to spiritual things and more. The word has to be of the heart of the old and the new must be spiritual with the state of the old and the new.

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Even to the Dividing Asunder of Soul & Spirit

What Am I? Whence Came I? Whither Am I Going?

By Geo. Hare, M. D.—Part II.

Science says. For aught we know, the brain may be a medium through which a spirit may act or take cognizance of the physical world.

A slumber in the deepest darkness—while his mind is in the darkness of troubled feeling—sometimes a Christian in distress, will throw up the hands in sudden delight, with a feeling of the light of day breaking in on the soul.

As is the culture and passivity of the phosphoric light in the darkness, so easily moved about by the smallest breeze, so is the substance of what we will now designate spirit in the mind of man.

The spirit's feeble beginnings as a mere passive entity without instinctive impressions—without the smile of a molecule of magnetic propulsion or impulsion to determine it to lay hold of copper or resist zinc, and yet having capacities and capabilities of endless enlargement, declares its individuality as separate and apart from its environments, and therefore we have rightly termed it a spirit.

The conflict between the two desires to choose the life on earth or life in heaven definitely settles the question. Can it surely be that death but sets the spirit free for greater joys on high? How opposite to this is that Old Testament Scripture, "Then shall the dust return to the earth as it was, and the spirit shall return unto God who gave it" (Evel. 12:7.)

According to the Bible, the brain, considered in connection with the spirit, can only be its vis media, or that by which the spirit takes cognizance of and communicates with the physical world. The Bible in effect declares the consciousness of the spirit, either with or without the body or

brain. Let the inspiration of Paul be granted, and the consciousness of the spirit independent of the body must be recognized. If Paul knew or believed that the soul were unconscious apart from the body, he would have known or believed that the soul could not have been outside the body when those ecstatic impressions were made upon him in Paradise.

Did Paul write under the light of inspiration? Then the spirit of inspiration thought or believed that the spirit in man could make observations and receive conscious impressions when separated from the body as well as in it.

For I am in a strait betwixt two, having a desire to depart and to be with Christ; which is far better: Nevertheless to abide in the flesh is more needful for you. (Phil. 1:21-24.) "Dying will be taking my departure in the presence of Christ in Paradise, where I can only describe as a far more exalted and eternal weight of glory, and where I heard those unspeakable words: this will be incalculable gain."

The conflict between the two desires to choose the life on earth or life in heaven definitely settles the question. Can it surely be that death but sets the spirit free for greater joys on high? How opposite to this is that Old Testament Scripture, "Then shall the dust return to the earth as it was, and the spirit shall return unto God who gave it" (Evel. 12:7.)

What bliss anticipations were Paul's? Just listen to his declaration from actual knowledge: "We know that if this earthly house of our tabernacle were dissolved, we have"—directly on the extinction of human life—a building in the heavens that will never decay (II Cor. 5:1)—"we have a building of God." This will not apply to our bodies, brains or instincts. A building of God eternal in the heavens is not prepared for these perishing bodies. They are laid away in the silent grave to crumble into their native earth. Hence, our spirits only remain to con-

stitute the identity of the "we" with our personal individualities for whom a building of God is prepared in Paradise: that we—i. e., our spirits—may have a shelter from every stormy blast when death has entered on his work of dissolution in separating them from their mortal coils.

Cheer and comfort is abounding in the life and immortality brought to light through the gospel. What a communication is this to creatures born to die? "In my Father's house are many mansions; if it were not so I would have told you. I go to prepare a place for you." Peter revealed himself as one of ourselves when he replied: "Lord, to whom shall we go? thou hast the words of eternal life."

If we will take a little patience in perusing the memoirs of Christ, we shall see where Paul had an unmistakable source of information concerning the blessed anticipations of those who laid down their lives for their crucified Lord and Savior.

The parable of the rich man and Lazarus teaches perspicuously the individual consciousness of the spirit immediately after separation from the body. It is there related of the rich man he "died . . . was buried . . . and in hell he lifted up his eyes, being in torments, and cried, saying, Father Abraham . . . In the spirit world the consciousness of personality in suffering, in acting, in remembrance, in reasoning, is identical with that of the individual in the flesh.

What a blessed life and immortality is revealed to us by the Lord of life and glory when he pointed out to us the spiritual and conscious relationship that still existed between God and his servants, the departed patriarchs, and Lazarus was borne away up to the third heaven—into Paradise—and was a son a rest from his aching sores in the bosom of the living Abraham.

We perceive the dissolution—separation, clear distinction—of spirit from bodily life when Jesus, just before the extinction of life, commended his spirit to the Father's care. "Father," he said, "into thy hands I commend my spirit," and then "gave up the Ghost."

Stephen, in his last moments, with his face reflecting the glory from the eternal world, cried to the Jesus Christ, whom he had just beheld in the open heavens standing at the right hand of God, "Lord Jesus, receive my spirit."

"My soul shall quit this mournful veil And soar to worlds on high; Shall join the disembodied saints And find its long-sought rest. That only bliss for which it pants In my Redeemer's breast."

Moses, whose body lay hid in an eastern mountain vale, was as easily recognized at the transfiguration as Elijah, who had been seen to ascend with body and soul to his immortal home. Paul heard the unspeakable words of the immortal tongues, and the gates of Paradise were thrown open for Stephen to see Christ in his glory at the right hand of the Father.

Away with our sorrow and fear, We soon shall recover our home; The city of saints shall appear, The day of eternity come.

It was the hope of eternal life that made the martyrs courageous in full view of the tortures of death. It was this hope that bore their spirits up when hungering and thirsting in the wilderness and mountain dens for the sake of Him who was crucified for them. From them let us learn to die.

In hope of that immortal crown, I now the cross sustain, And gladly wander up and down, And smile at toil and pain.

Symphorianus, a Christian young man, was being dragged to the terrors of martyrdom. His Christian mother, meeting the procession, cried out to him: "Son! my son! I say remember life eternal; look up to heaven; lift up thine eye to Him that reigneth there; life is not taken from thee, but exchanged for a better." At these words of his heroic mother, the young man needed no more to be dragged, but went willingly to execution, and cheerfully laid down his head upon the block and was beheaded.

Are we ready? Can we read our titles clear to mansions in the skies? A young lady became wise to prepare for eternity. Having spent an afternoon at cards with gay companions, she returned home and found her servant-maid reading a pious book. Looking over her shoulder, she said: "Poor, melancholy soul! What pleasure canst thou find in poring so long over that book?" That night she could not sleep, but lay sighing and weeping very much, and her servant twice asked her what was the matter. At length she burst into tears, and said: "Oh! it is one word I saw in your book that troubles me. There I saw the word 'Eternity!' Oh! how happy should I be if I were prepared for eternity!" This led her to seek earnestly thereafter to be ready for the eternal world.

Weeping reader, are you resolved to save your soul? In view of eternal, rolling years, how valuable it is!

"The soul of man! Jehovah's breath, That keeps two worlds at strife; Hell moves beneath to work its death, Heaven stoops to give it life."

Jehovah stooped, indeed, so low that men did mock, not homage show; grace and mercy found the way that could the work of ruin stay—at the Cross:

"There no delusive hope invites despair, No mockery meets you, no deception there; The spells and charms that ravished you before All vanish there and fascinate no more."

SOME SHOTS.

Silence has been on the pen of the writer under the above caption for several months. He has sent up no article to the columns of the Advocate for publication, yet his talent has not been laid up in a napkin during that time. His attention has been called to other fields of literary toil and his domestic duties have been manifold, his loving and gentle wife being on the invalid list, and he would nurse her as tenderly as Robert Browning, the poet, did his beloved companion. Then he has been largely interested in the progress and success of his book, "Prose and Verse," watching the star of its destiny—whether it would rise to the ascendant. He has often felt a burning desire to grasp the pen and write, but the invisible fetters of old age bind him, and his hands and feet are slow to execute the will and wishes of the mind.

Though the writer has not been a correspondent, yet he has been a faithful reader of the Advocate. In retrospect of its issues for the intervening time he finds that it has maintained its high standard as a religious journal. The editorials have ranked high—the topics appropriate to the times and the comments pointed and luminous. Those in review of the Rules of the Church, in view of their vital importance and conservative teachings, should be to the Church "as goads and as nails fastened by the master of assemblies." The rebukes with which the editor smites the vices and follies of the times are true, just and salutary. There is no defective arrow or crooked aim.

The condensation of secular news the Advocate contains is admirable for the general reader. The devotional and spiritual page, presenting selections from the pens of gifted minds and pious hearts, opens up fountains of instruction and comfort to those Christians who have and seek for the spiritual enjoyment of religion. It is truly an oasis, delightful in the shade of its palm-trees and wells of water to refresh and strengthen devout souls by the way.

Nor should the sketches of the editor in his brief tour to Europe be forgotten. They gave charm, grace and interest to the pages of the Advocate by their vivid descriptions of scenes, men and things of the Old World, whether of quaint, ocean-born Holland,

with its dikes and canals and expanse of gardens; or of La Belle France, with its brilliant pageantry of arts and social vices of its people; or antique England, with its venerable monuments of the past; or bonnie Scotland, with its highlands and its downs and unending vision of hills and slopes, verdant with grass and dotted with flocks of sheep and herds of cattle.

The manner in which the Advocate got up and published the proceedings of the General Conference of the M. E. Church, South, in its session at Dallas in May, is to be admired. The task was a difficult one to present in living force and interest the debates of that ecclesiastical body, in view of the character of the questions and business that came before it for discussion and legislation. The threads of debate, as strung out in the columns of the Advocate in lines and sentences and topics disjointed and isolated, could not largely interest but they were as deftly interwoven from week to week as web of old Arachne, with its gossamer filaments on the walls or corners of a room; but, unlike her spinneret as spun during the night and seen on vernal morns on boughs of trees and sparkling with dewdrops, the reader did not find upon the threads of debate the gems of wit, wisdom and eloquence that were wrapped up in that body, but excluded by the stern business features of the subjects and questions brought under discussion.

For all this, and other points of excellence in the Advocate, the writer renders high tribute of eulogy to editor, publisher and employees.

J. M. GREENE.

CLARENDON, CLARENDON COLLEGE, ANTI-SALOON LEAGUE AND ELSE.

Having received a twofold invitation to visit the goodly little city of Clarendon, I gladly hied myself away over the Denver on August 29. The first invitation came from the citizens for me to come and help them in a local option contest which is now on in this county; and the other was from President Barcus to be present at the opening of his school. Either invitation alone would have been sufficient; but the two, and both being so much in harmony with my life-work, were more than I could resist.

We found the "Invincible" Hinson full of work in closing up a most successful pastorate of four years at this place. He has wrought well, and his work abides. He started a local paper here three or four years ago, called "The Agitator." He ran it successfully, and sold it out, but the original is still here, and he is agitating the three saloons of the town. I think he will be unwilling to leave this charge if they are not knocked out. The prospects of success are very encouraging. He has a magnificent congregation. It is an inspiration to even a dull preacher to preach to such an audience. We tried it ourself.

At night all the Churches suspended their services and all came together at the Methodist Church in the interest of prohibition. We interpreted the presence of that great audience to be a protest against the existence of saloons in their midst. They so voted at the close of the sermon unanimously. We shall organize a strong Anti-Saloon League, and put these people in attitude to see that the law is enforced when it is carried.

Monday morning the Clarendon College began its fifth year, under the most flattering and promising prospects in its history. It was an inspiring occasion to stand before the bright young men and women and look into their hopeful faces and read the prophecy of their useful lives. They have come from all sections of this great Pan-handle country, and beyond.

This school is wisely located, and will help to conserve the moral forces of this section in its rapid material development. It is a beautiful locality, and is in the midst of its loyal friends. This town stands by the school and this country stands by it. One Methodist preacher brought fourteen young men eighty miles and put them in school. He ought to have a chromo for loyalty and perseverance. It was Rev. J. T. Hicks, of Wellington.

The enrollment was by far the largest in the history of the school, and 37 per cent above last year. The school will likely enroll 250 during the year. Barcus is a man of affairs, plans wisely and works them successfully. He put up a large dormitory for girls last year and a dormitory for boys this year, besides quite an amount of improvement on the college building.

We shall try to look into the liquor situation in this section for some two or three weeks.

Yours "n'tin" toward the Pan-handle.

God's showers can bring no blessing to seedless soil.

The best fruits must be touched by frost.—Ram's Horn.

Devoti

HELPFUL

The world is a light of blessed, to see them in our streets, in all the hearts, all who are bringing feet back, all who are trying to bring joy and peace standing on the M. E. Church, though light, and from the love of God, est of all. This is process of incarnate earth, the transfer man into the divinity of man with spirit. So it has history of his struggle with the then the struggle kingdom of heaven through the life-man—first the forces, then the demons of self, and life going back to those who have defeated.

This is the stoic Himself to the v gospel of the working throught hearts to reveal bring heaven up no new gospel. you know already children of the M bear in your heart His Spirit, that of the Holy One solemn, awful to the strong resolve in you, you will fit dwelling-places things.—Christia

HEARING

In order to ge sermon we should vice with a recey der heart. To mind and cold h of a sermon is lil upon hard and d it cannot hide o ur hearts are l some truth to h the most commo or sermon will l us.

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Come to the some special soul has a qu When one is lo for flowers in hundred where discovers one, testify that yet been dull and w when they hav no help, but th preaching and have heard it The purpose o listens to a se much we get o

Think about a sermon makes sermons are o to them as to they pass upon the sound is gone. Let the mon has cast

Devotional and Spiritual

HELPFUL LIVES.

The world is all aglow with the light of blessed, helpful lives. We see them in our homes, in our streets, in all the ways of life. All who are easing the pain of other hearts, all who are leading wandering feet back into paths of safety, all who are trying to mend the fragments of some shattered soul, all who are lovingly, humbly trying to bring joy and peace to men—all are standing on the Mount of Transfiguration, though they know it not, and round them shines the heavenly light, and from their faces beams the love of God. This is the highest of all. This is the climax of the process of incarnation here on the earth, the transformation of the human into the divine, the transfiguration of man with the glory of the spirit. So it runs through all the history of humanity—first the struggle with the earth, then the struggle with the animal instincts, then the struggle to bring in the kingdom of heaven. So it runs through the life of the individual man—first the conquest of physical forces, then the conquest of the demons of self, and then the victorious life going back to win the cause of those who have fought and been defeated.

This is the story of God's gift of Himself to the world. This is the gospel of the incarnation—God working through human minds and hearts to reveal His love and to bring heaven upon the earth. It is no new gospel. It tells you what you know already, that you are the children of the Most High, that you bear in your hearts the impress of His Spirit, that you are the temples of the Holy One. And out of that solemn, awful truth let there rise the strong resolve that, since God is in you, you will make yourselves a fit dwelling-place for all God-like things.—Christian Register.

HEARING A SERMON.

In order to get the most out of a sermon we should come to the service with a receptive mind and tender heart. To bring a thoughtless mind and cold heart to the hearing of a sermon is like casting good seed upon hard and dry ground, in which it cannot hide itself. Thus when our hearts are hungry and seeking some truth to help us in life, then the most common hymn or prayer or sermon will be full of pearls for us.

The hearer should come prepared for the sermon, as well as the preacher come prepared with the sermon. The trouble too frequently is that persons come to the service expecting the preacher to prepare both them and the sermon. They come with thoughtless minds, expecting to be made to think, and with cold hearts, expecting to be warmed; or, to use an old adage, "The preacher must find both the sermon and ears."

Come to the service looking for some special help. The seeking soul has a quickened perception. When one is looking with open eyes for flowers in the field, he sees a hundred where the unseeking walker discovers one. Most persons can testify that very able sermons have been dull and without profit to them when they have heard them seeking no help, but that the most ordinary preaching and the most commonplace sermon has been full of strength and comfort when they have heard it with a seeking heart. The purpose of the soul, when it listens to a sermon, decides how much we get out of it.

Think about it. To think about a sermon makes it more to us. Many sermons are only heard. We listen to them as to the rattle of wheels as they pass upon the street, and when the sound is gone the sermon is gone. Let the truth which the sermon has cast into the mind be si-

lently though over, held in the closet of the soul for a while in meditation, and it will become a part of the mind.

Talk it over. To talk over a sermon recalls it and reproduces it, and it becomes a kind of second sermon, a kind of review, and reviews are necessary to the greatest benefit in any study. Do not criticize the sermon, for that will destroy the good it was intended to do; but tell, one to the other, which part most interested or most helped you. Sometimes a good social meeting is one in which the last Sunday's sermon was talked over and prayed over. Ask the children to tell how much they remember, and have the parents do the same. A social discussion of the leading thoughts of a sermon leads to new thoughts. A good sermon is one which causes the hearer to think, and to talk over a sermon has the same result.

Take notes of the sermon, write out its plan, its heads, its most important thoughts. Every Christian audience is a kind of class in religious instruction, and every preacher or lecturer and every student knows that the notebook is one of the most important helps in the lecture room. We recently saw a notebook of sermons preached years ago and taken by a then young girl. It made sermon-hearing a new thing to her. It fixed her mind upon the truth, it helped her to remember the truth, and it became a source of delight in after years.

Lastly, take at least one thought of the sermon, and try to live it out for one day. Practice it. Reproduce it in your life, and that attempt will magnify the sermon—for it must be a very poor sermon which has not at least one good suggestion.

It has been said that "a sermon is never done until it is lived by those who heard it," as the life of a seed is not finished till it is reproduced by the soil which has received it. We know not how like a grain of mustard seed one thought is till we let it into our souls and feel its influence on our lives. Remember, we never know when a truth will find its way into our hearts unless we listen; and as we listen, all unexpected, some common truth will lodge in our minds. Therefore always look at the preacher, for a respectful hearer helps the preacher and helps himself. With a receptive, seeking, thinking, confessing, recording, and practicing soul, the commonest sermon becomes very uncommon in its results.—Christian Endeavor World.

As we must spend time in cultivating our earthly friendships if we are to have their blessings, so we must spend time in cultivating the companionship of Christ.—Henry Drummond.

THE HOLY SPIRIT AND THE INDWELLING GOD.

It still is useful, and sometimes necessary, to remind ourselves that the Holy Spirit is not an emanation, or an influence, but a person; as real a person as our Lord, or as any one of ourselves. The influence of the spirit, when we feel it, is not like that of a mere abstract principle, such as liberty; but is like that of any other person who is not present with us, but whose strong individuality affects us.

The Holy Spirit is the indwelling God. Few men are a positive now as most men used to be in the definitions of the mutual offices and relations of the three members of the divine Trinity, but whatever else may be disputed, there is general and hearty agreement that God enters and dwells in consenting human hearts, enlightening conscience and supplying spiritual guidance, encouragement and admonition. Jesus was God visible in the flesh to men. The divine Spirit has succeeded to His work, and is God no

longer visible yet not the less present and recognizable.

He continues God's work in the heart. There is no real growth in grace apart from His help. There is no security against misunderstanding history and present conditions alike and going wholly astray, except as the divine Guide within restrains and directs. The Holy Spirit performs a perpetual miracle, as it were, in consenting to make His home in an ordinary, sinful, repulsive human heart, and transforming it into the sweetness and the glory of the divine life.

Here is the safeguard and comfort of the young convert. It is not mere sentiment, but solid fact, that when he has submitted himself, God, in the person of the Holy Spirit, enters his heart and tries to rule therein. Then comes the struggle. The old and firmly-rooted evil tendencies do not yield readily. Freedom from them can be had only by fighting for it. But one no longer has to fight alone. God is within him, as eager for his success as he, and able and ready to aid. By surrender of self to the presence and rule of this Spirit, the character is transformed, at last, although only by degrees into the likeness of Jesus Christ.—Congregationalist.

THE BEAUTIFUL LIFE.

To rise each morning with a thought of God in the soul, left over to fill a new mission from the night before; to kneel ere descending the stairs for the consecration of your life and the renewed assurance of his guidance of you, just for that day—this is the true preface of a beautiful life.

Then to uplift confident and reverent hands toward some real good, yet unattained in character or service; and, claiming it, to go forth to bring it nearer, by to-day's living, than it has ever come before—this is to unlock God's meaning of your innermost and deepest spiritual life.

Each moment will come in some manner as an exact complement of your prayer and desire, and in these hours God himself shall quietly fulfill his thought within the fabric of your experience. Thus to live in God, and to be assured of his indwelling in you, is to mark afresh in a very simple but beautiful manner the footsteps of humanity's Christ and hallow life by the revelation of his presence among men.

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

The crown of the morrow lies in that approach to the Christ character which a life of faithfulness to-day makes real and abiding.—The Rev. J. Mench Chambers.

MANUFACTURING SAINTS.

This busy world is a saint factory, and market and school, mine and farm, peace and war, are work ceaselessly, unconsciously, but mightily, to produce the article God requires. All around us lies the raw material in our common, abundant, sinful humanity. Everywhere may be seen the unfinished article in all stages of manufacture save the final, and slowly, too slowly it seems to us, the great wheels whirl

and turn, and unseen hands are forever busy shaping the characters of men.

The potter's wheel is full of meaning. The potter's plan is hidden, the potter's wheel whirls ceaselessly, the potter's fingers never leave the clay. We think of wealth, and strive for it; God thinks of saintliness, and mars our plan. We dream of fame, and follow it with restless feet; God puts it far away, and makes us men. The air is tremulous with sanctifying energy; our human life is full of divine power, and everywhere, always, God is working to make men holy, and we are laborers together with God.—Zion's Herald.

THE MIND OF CHRIST.

The Christian must have the mind of the Master, as far as possible, and he must obtain this by a study of Christ's precepts and example. Christ said: "I do always the things that please Him." Just to the extent that we cannot say so we come short of His example. We forget His presence, we neglect His power—criminal forgetfulness, an inexcusable neglect. He has provided for contingencies. He is always with us to the end. His grace is sufficient for us. "These things write I unto you, that ye sin not. And if any man sin, we have an advocate with the Father, Jesus Christ the righteous." He is a priest forever after the order of Melchizedek. The duel for the soul that we neglect goes on. The adversary never ceases to tempt, to accuse, to entrap. The Advocate never ceases to plead, to persuade—and to save. Jesus Christ is always engaged in endeavoring to save your soul and mine.—Methodist Protestant.

DISCOMFORT.


How often men lack favorable surroundings, and work, good work, is done amid great discomfort! Is discomfort a hindrance to work? We sometimes think so, and say so. We have done our work, but we have been hampered by the attendant discomfort, and we think we might have done so much better if we had been perfectly comfortable.

The truth seems to be, however, that in the best work comfort or discomfort do not count at all. Milton's blindness and Beethoven's deafness did not count as "Paradise Lost" and "Pilgrim's Progress" spring into being. Discomforts drop from us like Elysiac mantle as we spring into the chariot of our work and, for the time being, are whirled aloft into a higher region of thought and activity. We cannot fetter the free spirit of man, and Enosch still may walk with God. Discomfort may clog the steps, but it cannot bar the upward path.—Zion's Herald.

HOW TO KEEP THE COURSE.

At sea each clear day at exactly noon the navigating officer of every ship stands on its deck, sextant in hand, to take an observation of the sun, in order to determine the latitude in which he is sailing; then he goes to his cabin and works out his position on the chart. Sometimes for days the sun is hidden, and the course must be calculated by "dead reckoning," on the basis of the speed as shown by the log, the known ocean currents, and the direction sailed. Then when the sun shines out again, the error is corrected. Some captains are so skillful that at the end of a week or more of stormy weather the error will be inappreciable; others will be off their course in a single day; but the most skillful will not omit the daily observation, if the sky permits its being taken.

Christ is our Sun. The Scriptures and prayer are both sextant and chart, and in sailing on the great sea of life we need the daily



I
Advise
Suffering
Women Strongly,
to Take Doctor
Pierce's Favorite
Prescription.

This advice comes from a woman who had suffered all the miseries women can suffer from disease, and had been perfectly and permanently cured by the use of Dr. Pierce's Favorite Prescription.

This great medicine for women establishes regularity, drives away, preventing, drives away inflammation and ulceration and cures female weakness.

Read Mrs. Kempton's letter and if you are sick, follow her advice.

"I thought it best to give a true story. I wrote that Mrs. P. had been cured of Cancer, Rheumatism, Dropsy, &c. I don't care what you think of it, but I know that I am still enjoying good health, thanks to you and your Favorite Prescription." When I think how I was five years ago, and how I am now, I say, God bless the doctor's works, and may he live long to help poor suffering women. I have never had any return of my weakness, and can walk and carry my can do all the work I wish, and in all cases, if not in two or three.

Dr. Pierce's Pleasant Pellets are an excellent laxative, suited to the use of delicate women.

observation, that we may keep steady on our course toward the heavenly harbor. We are not left to drift at the mercy of the winds and waves and currents, or to sail by guess-work upon the rocks and shoals. There are no days when our Sun need be obscured, or when the sextant and the chart may not be used.

Those who are not skillful in their sailing do not rely on their knowledge or their skill, but trustfully in the sextant in the sun, day after day, seek to verify their course, or find the error which was made, and correct it.

God's Word is the sextant, Christ, like the sun, is always the same, and gives us the true direction. "The sextant" and "the compass" are the Bible and prayer, which give your position, and your course, and show you how to keep heading. To neglect to use the sextant and compass is to wander in the uncertainty of the world, in the course of duty and to walk on the slippery path of error. To use them is to keep your feet on the sure ground of truth and salvation. Ladies can observe.

Silence is the mother of truth, as Dostoevsky says.

AN OLD WAR.

Pretty Near Time to Stop.

Wouldn't it make your friend mad to tell her she was in reality a Quaker, but many women are Quakers unconsciously from the use of coffee, which weakens their nervous systems, and they soon realize it when:

A lady in Philadelphia, Pa., was very badly affected by coffee, causing her to have nervous prostration, and she finally woke up to the fact that she was in reality a coffee drunkard. Her doctor had told her that she must give up coffee, but she seemed unable to do it.

One day she read an advertisement about Postum Food Coffee and thought she would give it a trial. She says: "Coffee had such a strong hold on me that at first I did not make it a Postum, but added a half-pound of coffee. After a while I was finding coffee in it at all, and soon found I felt much better. Continued use caused my headaches and nervousness, and I soon noticed that my nervousness had evidently left me for good. Now I would not use anything else, and the smell of coffee makes me sick."

I am using your Grape-Nuts also, and think it a wonderful food. I have cured an attack of indigestion by eating nothing but Grape-Nuts and drink the Postum for two weeks and now I can eat solid food and feel no distress. Name given by Postum Co., Battle Creek, Mich.

and canals and expanse of La Belle France, with gentry of arts and so-people; or antique E-venerable monuments -bonnie Scotland, with and its downs and un-hills and slopes, ver-and dotted with flocks rds of cattle.

In which the Advocate dished the proceedings Conference of the M. E. in its session at Dallas he admired. The task me to present in living est the debates of that dy, in view of the char-questions and business re it for discussion and e threads of debate, as he columns of the Ad-and sentences and top-and isolated, could not t, but they were as en from week to week machine, with its gosso- n the walls or corners t, unlike her sphineter the night and seen on a boughs of trees and dewdrops, the reader n the threads of debate- wisdom and eloquence ped up in that body, the stern business fea- subjects and questions discussion.

and other points of ex- Advocate, the writer fute of eulogy to ed- and employes.

J. M. GREENE.

CLARENDON COL- SALOON LEAGUE

ed a twofold invitation fly little city of Claren- id myself away over August 29. The first from the citizens for d help them in a local which is now on in this - other was from Presi- be present at the open- ol. Either invitation ve been sufficient; but oth being so much in ny life-work, were more sist.

"Invincible" Hinson fill- ng up a most successful ur years at this place. nt well, and his work ted a local paper here years ago, called "The ran it successfully, and it the original is still agitating the three sa- n. I think he will be ve this charge if they id out. The prospects very encouraging. He nt congregation. It is to even a dull preacher uch an audience. We

he Churches suspended nd all came together at Church in the interest We interpreted the e great audience to be at the existence of sam- idist. They so voted the sermon unanimous- rganize a strong Anti- and put these people ee that the law is en- is carried.

ing the Clarendon Col- fifth year, under the nd promising prospects It was an inspiring ce- before the bright young n and look into their nd read the prophecy lives. They have come ns of this great Pan- and beyond.

wisely located, and will re the moral forces of ts rapid material devel- ightful locality, and t of its loyal friends, nds by it. One Metho- rought fourteen young lies and put them in ight to have a chromo l perseverance. It was s. of Wellington.

ent was by far the -history of the school, t above last year. The ly enroll 250 during the s a man of affairs, plans rks them successfully, rge dormitory for girls dormitory for boys this nite an amount of im- he college building.

to look into the liquor is section for some two

in" toward the Pan-

W. J. MOORE.

s can bring no blessing

ults must be touched

's Horn.

Secular News Items.

There are 900,000 Jews in New York, according to the Jewish World.

General Nelson A. Miles will visit the Philippines for the purpose of inspecting the army.

The value of the gold output for the year in the United States was \$18,699,798, and silver \$38,128,400.

Four hundred earthquakes are reported to have occurred in the island of Mindanao since August 21.

The postoffice authorities of Great Britain are to start an independent parcel post to the United States.

Europe has five reigning princes who are over eighty years old, and nine others who are more than seventy.

The government estimates the gold output in Klondike this year at \$11,000,000 as compared with \$21,000,000 last year.

On July 1, 1902, there were 299,110 prisoners on the roll. This is the highest number reached in the history of the Government.

General Franks Sigel, one of the most successful heroes of the Civil War, died at New York City, August 21, in his seventy-eighth year.

Because they were stand-up collar with their uniforms, against regulations, eighteen officers of the garrison at Rome have been retired.

Parliament East Africa, including Delagoa Bay, is said to have been purchased by Great Britain with a secret agreement to divide with Germany.

Russia has decided on liberal ship subsidies, allowing loans without interest to builders using Russian materials and agreeing to pay part of insurance.

There are three states which have no debt—Nebraska, Nevada and Illinois. There are three others which have almost none—California, Missouri and Nevada.

The census report shows that 90 per cent of the population of the United States is American as compared with 40 per cent of residents of country districts.

The organization of the Harvey front is believed by the anonymous agent that ten thousand men will be thrown out of work in consequence. That's the way it works.

Senator Hanna says there is no hope of extending the operators to include the anti-trust laws, and predicts hard times for the men and higher prices for coal.

Congress General Mason, at Berlin, in a report to the state department says that the iron, steel and coal industries of Germany have combined to oppose the rest of the world.

The new capitol building at Pennsylvania, to take the place of the one burned two years ago, will cost \$1,000,000, of which \$150,000 is to be for mural paintings and \$300,000 for sculpture.

Rear Admiral Higginson's blue squadron, defending coast in naval war games, defeated and captured Commander Pillsbury's white squadron while it was trying to slip into Salem Harbor.

Secretary Shaw has invited bankers to deposit government bonds as security for an issue of currency needed to relieve the threatened stringency in the money market, due to the demand for cash to move crops.

The steamer Rodian, which had a marvelous escape from St. Pierre harbor on the day of the great volcanic disaster, collided with a schooner off Frawley point, England. The schooner sank, but the crew were rescued.

The famous mosque of Sultan Hassan, at Cairo, is to be completely repaired. The sum of \$200,000 necessary for the purpose has been furnished, and a first instalment has been paid to the committee for the preservation of the monuments in Cairo.

The school trustees of Summit Hill, Pa., have elected as a director one Jack Monner, a middle-weight prize fighter. He has many admirers in the town, and the school trustees declare he will make a satisfactory director of the educational affairs of the district.

As a part of the national memorial to Glaston a prize essay was established at Oxford, and the first award of it has been to Mr. Percy M. Roxby, of Christ Church College, for a paper on Glaston. It is an attempt not only to form a just estimate of the Irish patriot, but to depict the salient features of an important epoch in Irish history.

How a Woman Paid Her Debts.

I am out of debt, thanks to the Irish washer business. In the past three months I have made \$100.00 on the Irish washer business. I have a little more than \$100.00 in my pocket. I have a little more than \$100.00 in my pocket. I have a little more than \$100.00 in my pocket. I have a little more than \$100.00 in my pocket.

While Lord Salisbury was in office as Prime Minister 2,690,000 square miles of territory and a population of 40,000,000 were added to the British Empire. In other words, English domain has been increased about one-quarter.

A new stone church, to be devoted exclusively to the American colony in Berlin and to be known as the American Church, is nearing completion and will shortly be dedicated with elaborate ceremonies. Rev. J. F. Dickie is pastor.

Samuel W. Packard, former follower of Dr. John Alexander Dowie and for years the legal adviser of the Zion leader, returned to the Congregational Church in Oak Park, Chicago, last week, and was received with open arms.

The Right Rev. Dr. Nevill, the Anglican Bishop of Dunedon, New Zealand, is reported to be forming a synodicate, largely composed of clergymen and Church members, for the purchase of saloons and the building of "reformed" hotels in their place.

It comes out that the Morgan syndicate reaped \$50,500,000 profit on an investment of \$25,000,000 in organizing and financing the steel trust. That's 25 per cent, and a snug sum. No syndicate in the history of the financial world ever before reaped such enormous profits.

The little island of Torishima was overwhelmed by a volcanic eruption between Aug. 13 and Aug. 15, and all the inhabitants, numbering 150 persons, were undoubtedly killed. Torishima is one of a chain of islands extending between the Bonin Islands and Honda, the biggest island in Japan.

The Chicago Record-Herald made a count of men and women of 125 of the largest places of worship within that city last Sunday, and from this made an estimate for the entire city. The general results follow: Men at church, \$1,811; women at church, 123,733. Total, 244,544.

When Lillian Russell was arrested in New York for fast auto-driving, one of the local journals described her as inconspicuously attired in a long automobile coat of white silk, with a cardinal hat, one operator saying she looked like a big plate of vanilla ice cream, with a strawberry on top.

A native evangelist, who arrived at Shanghai, August 23, confirms the reports of the murder of an Australian missionary named Bruce and an English missionary named Lewis at Chien-chow, in Hunan Province. The missionaries disregarded the warnings of the natives, who foretold the outbreak.

It is estimated that vessels worth not less than \$10,000,000 will be built on the American side of the great lakes in 1902. Twenty-four freight ships are now under contract, those ordered from the American Shipbuilding Company alone are said to be worth \$7,500,000.

The American health authorities of Manila have decided on heroic measures to rid the city of the cholera. All unsanitary buildings are to be destroyed, though the cost may be half a million dollars. The Filipinos object, but the Americans, who cleaned up Havana, will clean up Manila and make it habitable.

Baron d'Estournelles de Constant, the diplomat who presided at The Hague peace conference, has written to the Temps, saying in effect that President Roosevelt has saved the Hague tribunal from being a dead failure by submitting to its arbitration the dispute between the United States and Mexico with regard to the pious fund.

A peeress, in her coronet and coronation robes, was a passenger on the London Underground railway after the ceremony. Her carriage had failed to return to the abbey for her. A peer who, owing to a similar accident, had to walk along the street, was hailed with the cry: "Here's one o' them peeresses escaped."

The great armaments of Europe are awfully expensive. Germany's naval program will necessitate the borrowing of over \$200,000,000 in the sixteen years' period covered by the construction plans. And long before that period ends, probably, new inventions will make the navy so constructed obsolete and useless.

The retiring president of the Case School of Applied Science, at Cleveland, Ohio, Cady Staley, L. D., has started on a trip around the world that may last five years, and after that he intends to devote the remainder of his life to his own amusement. For sixteen years he was president of Case School.

Turkey is the hardest nation to get justice from on the face of the earth. Our relations with that government are again strained, because of the failure to carry out agreements made long ago affecting the interests of American citizens. The only way to get anything out of the Turk is to stand over him with a club constantly. Later.—The Sultan has again eaten humble pie and promised to be good.

President Palma and cabinet have called a halt in the scheme to borrow \$15,000,000 to pay off the Cuban army. Palma and other conservatives are wise enough to see that this wild project of the radical element would simply play into the hands of the annexationists and strike a death blow to Cuban independence.

The average number of persons killed by lightning in the United States each year is 725, according to the weather bureau reports. The last report shows that 713 were killed in 1900, in that year 873 persons were more or less injured by lightning. The mortality from lightning has been unusually heavy in South Carolina this summer.

President Roosevelt opened his tour of New England with a speech at Hartford, Conn., August 22, in which he explained the Government's policy in the Philippines and gave a brief address to the workmen of the city. In his speech at Providence, R. I., President Roosevelt said that trusts must be curbed even if the Constitution has to be amended.

Mrs. Gertrude Drennon, wife of a Kansas City Everyman, died a few days ago, and in accordance with her expressed desire, six girl friends acted as pallbearers at her funeral. They were dressed in white, and the novel spectacle attracted a large crowd to the cemetery. Mrs. Drennon was 22 years of age, and had been married less than a year.

Dr. Alfred Exner, of Vienna, explains the immunity of children from hurt by the swallowing of pins and other sharp things by declaring that the stomach's gut intestine puckers up and thickens itself at the point of contact, withdraws itself so as to form a little pocket and gradually turns the things around so as to turn the edge or point away.

The Right Rev. Benjamin J. Kelley, Bishop of Savannah, Ga., has urged upon the Pontiff the wishes of a large number of American Bishops for the emancipation of American Catholics from the jurisdiction of the Congregation of the Propaganda at Rome, on the ground that the congregation was only intended to supervise religious affairs in infidel regions.

Miss Mary Felochinski, of New York, has just discovered that her marriage to Mr. Marian Pivovskiy, which was promoted by a matrimonial agency and consummated by Mr. Leschinsky, a supposed clergyman, was fraudulent. The groom has disappeared with \$229 of her savings. The clergyman proves to have been a crook. She may now resume her maiden name.

A. H. Jackson, the Republican candidate for Congress in the Thirteenth Ohio District, was a plowboy in his youth, then became a street auctioneer and a circus manager and proprietor, finally settling down as a manufacturer of bustles. To this business he added all sorts of women's underwear and has become wealthy and ambitious of political distinction. He is liberal with his money and very popular.

"It all depends upon the point of view," said Ex-Governor Boutwell, the other day, during the course of a little comparison he was making between Lincoln and Roosevelt. "President Roosevelt recently said he wouldn't give much for a soldier who didn't want to fight. Lincoln once told me that he had never known but two soldiers who wanted to fight who were any good."

Mr. David James Shackleton, who has been elected to the British Parliament for Clitheroe division in place of Sir Ughtred Kay-Shuttleworth, one of the coronation Peers, is a representative of labor and a life-teacher. He is Secretary of the Accrington and District Weavers' Association. He was a millhand, but early developed a great capacity for leadership and organizing work. Mr. Shackleton is thirty-nine years of age.

Benjamin Franklin left \$500 each to the cities of Philadelphia and Boston for the benefit of printers and artisans of the printers' craft. Now claimants turn up who say the money was never used for the purpose intended, therefore it must revert to the heirs, and they have retained counsel to push the claim. The fun of it is they claim not only the original sums, but compound interest, which figures up about \$100,000.

Jacob S. Coxey, who once led the "Commonwealth Army" over the Allegheny Mountains into Washington and got into trouble there through failing to "keep off the grass," says he has discarded his Populist ideas, adding somewhat significantly, "I have spent about \$500,000 on my new foundry." Still more significant, perhaps, is the fact that Mr. Coxey recently paid a visit to Senator Hanna at Cleveland.

Mr. Kipling's new home in Sussex, known as "Bateman's," is situated on the slopes of the hills between Tunbridge Wells and Battle Abbey, about a mile from the village. The estate is surrounded with trout streams, and on it is a picturesque mill. The house itself is a perfect specimen of the Ja-

Advertisement for Heiskell's Simple Remedy for Skin Trouble. Includes an image of the ointment tin and text describing its uses for various skin conditions like pimples, blisters, and ulcers.

besides many gifts in kind. The other branches of the Scriptural Knowledge Institution, of which the orphanage is only a department, show good reports. Eight day schools, four in England and four in Italy, and eleven Sunday-schools have been assisted. A total of 3,994 Bibles, 5,571 Testaments and 1,265 portions of Scripture were sold or given away, together with 1,537,319 tracts and books. A sum of £2,352 has been raised for the assistance of missions. For these objects a total income of £4,625 was received. This great work is supported entirely in answer to prayer and faith.

Gov. Taft arrived at Manila from Rome, August 22, and was given an enthusiastic reception, over 30,000 persons taking part in the demonstration. He was apparently deeply moved by these demonstrations. In a speech in reply to the addresses the Governor told in an interesting, straightforward way of his experiences in Washington and Rome. He said the American Congress was actuated solely in the legislation for the islands by the best interests of the people. He declared that the inhabitants should be congratulated on this legislation, which was in favor of the Filipinos, and did not permit the exploitation of the islands.

Japan, the Yankee nation of the Orient, seems to keep a steady hand in its experiment with constitutional government. The recent elections for members of the House of Representatives passed off as quietly as in older lands, and show no material change in the balance of parties. Marquis Ito, Japan's greatest statesman, retains the preeminence in the House, and so long as this is the case Japan's government is in safe hands.

H. W. Forster, Junior Lord of the Treasury in Balfour's Cabinet, was returned to Parliament from Seven Oaks by a largely reduced majority, losing more than 4,000 of the votes he received two years ago. It is evident that a few more victories of this kind will leave the ministry dependent upon a well-drilled majority in the House of Commons instead of upon popular support in the country. The education bill is a source of weakness, but the Balfour ministry is thoroughly committed to it, and must carry it through.

Dr. Theodore Herzl, founder of the Zionist movement and head of the Palestine Association, and Dr. Wolfson, President of the Hebrew Colonial Trust, have returned to Vienna from Constantinople, and report that their conferences with representatives of the Sultan with reference to the proposed settlement of Zionists in Palestine have been without result. The Sultan expressed sympathy with the Hebrews in their purposes and named certain concessions which he would grant. These, however, did not meet the requirements of the Zionists.

A West Superior (Wis.) Judge the other day administered a new—or rather, old—penalty for juvenile burglary. Two delinquents, thirteen years of age and the twin sons of a former Mayor, were by confession and evidence shown to have stolen hundreds of dollars from houses vacant for the summer. Judge Haily, of the Superior Court, sentenced them to a public whipping, each being given twenty-one lashes on the back, in lieu of a reform school sentence. It remains to be seen whether it was as effective as the other.

It is stated that consternation has been caused in the Treasury Department at Washington because of the recent reduction of salaries of three clerks who have been too fond of playing poker. The clerks have also been transferred to positions of less importance. In case of a repetition of the offense they will be dismissed from the service. Secretary Shaw is to be commended for this wise action. Gamblers, young or old in years, are not to be trusted in responsible positions. This should be the rule in all lines of business. And employers should set an example by themselves abstaining from all forms of gambling.

The sixty-third report of the new orphan houses on Ashley Down, Bristol, founded by the late George Muller, shows that there are now 1,659 children in the orphan houses, an increase of 221 over last year. The increase has been met with an increase in the balance in hand of £3,532, the total income being £36,887 (\$184,400).

There were fifteen additional to the Church were baptized. Rev. Denton, assisted us by...

Argo... C. A. Meier, Sept. 2... Argyle Circuit in Ad... I failed to mention... Bro. Hays, of the... meeting, and pre... at the afternoon... good preacher, indeed... here, too. Both did... tar. A number of... byerian brethren... all the services. W... for much work. T... zealous people in... bless them.

Commerce... R. B. Moreland, Se... a great day with us... the first service since... reported a few lines... cretions, and collee... age fund. In the af... a unique service. I... C. Hicks, to come... and baptize my mem... not yet ordained. I... good baptized one. I... two candidates by af... into the pond had... mersion, in that pro... congregation. That m... sessions to date at...

Birth... M. S. Sept. 2. Th... night, Texas, which... day in August, was... pastor, Rev. J. M. I... help, but did all the... Though not at all y... he preached st... inspiring sermons, w... best preached these... tractive features of... old-fashioned moun... were twenty-eight... and twenty-one that... Church. The Church... revived, and seeme... press forward than...

Farms... H. M. Phele, We... from the Rosalia... County. Had to c... that fat, malarial... two of my childre... the train the day w... twenty-seventh day... fever. Little Orest... thank Bro. T. W. I... E. Johnson, M. H. I... E. Lockwood and... their donation of \$... tending lectures at... Bro. C. G. Jones... God bless those b... Lord and pray for...

Det... Eva L. Averitt, I... the meeting at Det... by Bro. Morkley. I... from the meeting... and thank him for... spoke. I am only... thank God for giv... man, and I know... whom he has mad... him, and many wh... heaven must call h... return to my home... the meeting clos... much to leave the... it was best. Thou... him again, I will... and pray that God's... rest on him and his...

Roy... J. W. Holt, Sept... once more, seated... ing chair, so nam... weight). We left... So far have had a... as work and asso... Have held six prote... ble results: fifty c... tions to the Church... tized (seven in one... that. Evidently... country, sister Ch... We have received... services, with... ceiving full col... All other collectio... very good. Had a... very short, but p... consumption. Cott... the next six week... poor, mostly for w... looking well.

Kin... Geo. H. Adams, m... meeting at Elng... continued we c... visible results ex... greatly revived. I... help. I expect to... November 5, Aug... Quarterly Conferen... protracted. The p... S. Thomas, was w... week, and preached... sermons. Every s... onstrations of the... The imitatable. Rev... ley Church, Groves... preached three ev... a wheel-horse. At... day of the meeting... conversions: sixty... I organized a Leag... members. After c... to Ballard's Grove... which continued of... Fields and J. J. C... sermon for me. I... other pulpits help... meeting: twenty-t...

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Girls Where All Else Fails. Best Cough Syrup, Tussion Compound, Laxative Syrup. Sold by Druggists.

Notes From

NORTH TEXAS

Elm R...

L. L. Nangle, Sept. 1... ing at Elm Ridge... There were fifteen... additions to the Chur... were baptized. Rev... Denton, assisted us by...

Argo... C. A. Meier, Sept. 2... Argyle Circuit in Ad... I failed to mention... Bro. Hays, of the... meeting, and pre... at the afternoon... good preacher, indeed... here, too. Both did... tar. A number of... byerian brethren... all the services. W... for much work. T... zealous people in... bless them.

Commerce... R. B. Moreland, Se... a great day with us... the first service since... reported a few lines... cretions, and collee... age fund. In the af... a unique service. I... C. Hicks, to come... and baptize my mem... not yet ordained. I... good baptized one. I... two candidates by af... into the pond had... mersion, in that pro... congregation. That m... sessions to date at...

Birth... M. S. Sept. 2. Th... night, Texas, which... day in August, was... pastor, Rev. J. M. I... help, but did all the... Though not at all y... he preached st... inspiring sermons, w... best preached these... tractive features of... old-fashioned moun... were twenty-eight... and twenty-one that... Church. The Church... revived, and seeme... press forward than...

Farms... H. M. Phele, We... from the Rosalia... County. Had to c... that fat, malarial... two of my childre... the train the day w... twenty-seventh day... fever. Little Orest... thank Bro. T. W. I... E. Johnson, M. H. I... E. Lockwood and... their donation of \$... tending lectures at... Bro. C. G. Jones... God bless those b... Lord and pray for...

Det... Eva L. Averitt, I... the meeting at Det... by Bro. Morkley. I... from the meeting... and thank him for... spoke. I am only... thank God for giv... man, and I know... whom he has mad... him, and many wh... heaven must call h... return to my home... the meeting clos... much to leave the... it was best. Thou... him again, I will... and pray that God's... rest on him and his...

Roy... J. W. Holt, Sept... once more, seated... ing chair, so nam... weight). We left... So far have had a... as work and asso... Have held six prote... ble results: fifty c... tions to the Church... tized (seven in one... that. Evidently... country, sister Ch... We have received... services, with... ceiving full col... All other collectio... very good. Had a... very short, but p... consumption. Cott... the next six week... poor, mostly for w... looking well.

Kin... Geo. H. Adams, m... meeting at Elng... continued we c... visible results ex... greatly revived. I... help. I expect to... November 5, Aug... Quarterly Conferen... protracted. The p... S. Thomas, was w... week, and preached... sermons. Every s... onstrations of the... The imitatable. Rev... ley Church, Groves... preached three ev... a wheel-horse. At... day of the meeting... conversions: sixty... I organized a Leag... members. After c... to Ballard's Grove... which continued of... Fields and J. J. C... sermon for me. I... other pulpits help... meeting: twenty-t...

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GILLOTTE... THE BEST... HAVE... GRAND... Paris Exp...

The Home Circle.

A WORDS.

Words are things of little cost; Quickly spoken, quickly lost. We forget them, but they stand Witnesses at God's right hand, And a testimony bear For us or against us there.

Grant us, Lord, from day to day, Strength to watch and grace to pray. May our lips, from sin set free, Love to speak and sing of thee. Till in heaven we learn to raise Hymns of everlasting praise.

—Early Days.

발췌

STONES OR CANDY?

Well my little fellow what are you going to do with those?" asked old Mr. Crossley, after watching a small boy pick up three or four of the largest stones that he could find on the road.

"I'm going to throw them at Bill Reilly when he comes back this way," answered the boy readily. "He threw a whole lot at me."

"But don't you think it would be better to throw him some of the candy which you have in your hand?" was the old man's next question. "That would do him more good, and you too, my son."

Then Mr. Crossley passed on, leaving Ned to ponder over the question. "Which should he throw—stones or candy?" The little fellow looked thoughtfully at both. At the stones because he longed to show his skill in striking the enemy; and at the candy, because he longed to eat it all himself. He cared not to use even one bit for making peace with a boy who had wronged him.

But Ned was a reasonable lad, and after thinking over the matter carefully he could not help seeing that Mr. Crossley was right. But it was very hard for him to let go of the stones and make a determination to share his candy with rough Billy Reilly. But he did this very thing, and thereby gained a greater victory than he who conquers a vast army. By and by Bill Reilly came shuffling around the corner, looking this way and that, to discover what had become of Ned. Suddenly from a place of concealment, out stepped the little fellow. "Have some candy, Bill!" he asked. But Bill answered instead, "You and your other hand contained no stones, he walked no closer to him, and said, 'Jolly ain't yer?'"

"No indeed, I want you to have some," And Ned put half of the precious candy into his companion's dirty hand.

"For a moment both were silent. Then as great tears streamed down Billy's face, he said, 'Sense me, Ned, but now, Bill Reilly, ain't yer worth anything? Who didn't yer check stones back at me? Never mind, I'll never do it again, and I'll give him as does—' That, think it, Bill Reilly knows it." Young Crossley's Paper.

발췌

HOW TED REMEMBERED.

Teddy was out in the backyard playing with Johnnie Gibbs. They were playing stonchard and had just had a dreadful disaster when mamma came to the door.

"I want you to go down the street for me, Teddy," she said. "I must have some baking powder and vanilla before I can finish my baking."

"But I'm all smashed up, mamma," answered Teddy, from under a pile of rubbish. "They'll pull me out, fore long and find out if I'm killed or not. If I ain't please I can go blindly."

Mamma laughed. "I don't see how I can wait, my son. Judging from appearances, I do not think you are killed, and I can join the rescue party and help you out. I want my baking powder as soon as possible."

Ted crawled slowly out. "I wish things could be made without things," he said, rather vaguely. "Or else I wish mamma would keep a store himself right here at home, then I wouldn't always have to stop right in the most intrusting place. Couldn't you anyhow get along without 'em?"

"No, my dear, but if you go right along quickly you will soon be back. As a general rule, I want my little boy to do errands for me because he loves me, but since you were in such a critical condition, I will give you two pennies to spend. Now, don't forget, Teddy, baking powder and vanilla. Say it over five times, to be sure."

"Bakin' powder and verniller—I won't forget, see if I do—bakin' powder and verniller. Do you care what kind of candy I get?"

"No, just what you like, if it comes within your means. What is it you are to get for me?"

"Bakin' powder and verniller. Won't forget never."

Perhaps not, but say it over to

yourself on the way and go as quickly as you can."

Down the road ran Ted. "Bakin' powder—I'll get a candy-cigar—verniller—and p'raps a chocolate mouse. Bakin' powder—I don't know but I'd rather have just taffy; it takes longer to eat it, 'cause it sticks to your teeth. What was that other thing mamma wanted? I should like a whole pound of candy once. Oh dear! I can't remember what that other thing was, an' I kept saying it like everything! Well, if I get one, maybe she can get along without the other. I'll ask Mr. Clark what he supposes it was; maybe he will remember for me. I most think I won't get the cigar, after all. I'd have more fun, I guess, if it was all one kind. When you can't have much of a thing, you just git goin', and it's gone. I'm going to get all taffy." Having settled the momentous question in his mind, Ted flew over the ground.

"I want—2 cents' worth of taffy," he said breathlessly as he bounded into the store.

"All right," answered Mr. Clark, pleasantly; "anything else?"

Ted's face grew blank. "Y—es, sir—my mother she wants—why, she wants—something. I kept saying it over and over and I don't anyway see how I forgot. It was something to bake with."

"Sugar, spices, extracts, soda," questioned Mr. Clark; but Ted shook his head.

"I think you had better run right back and find out. Shall I keep your candy for you until you come back?"

"No, sir, thank you. I think it will kind of—encourage me to have it with me."

"All right," said Mr. Clark, laughing.

So Ted trudged back home; and somehow it seemed much longer to him this time, in spite of his encouragement.

"Hurry!" called mamma from the door. "I am waiting for the baking powder."

"There," exclaimed Ted. "I knew what 'twas' only, you see. I couldn't think, and Mr. Clark couldn't either. I said it over lots of times; and what was the other?"

"O Ted Arnold, you did not go and forget both, did you?"

"Why, no, I don't think I really forgot 'em. I remembered the candy, but somehow I couldn't think what the names of the other two things were."

"Oh," said mamma, in a funny tone. "I see—a distinction without any difference, wasn't it? Well, now you go right back and I will keep your candy for you. If you do not remember this time, you cannot have it at all. Baking powder and vanilla."

And now—wasn't it funny?—Ted remembered this time without the least trouble.

"Hereafter," said mamma, "I will not pay you until you get home. I think."—Watchman.

발췌

GIVE ME YOUR LUCK.

"I wish you'd give me your luck!" exclaimed Harry to his friend Paul, who had just been awarded a prize of twenty-five dollars for excellence in composition. "Here you've been taking prizes and honors ever since we've been in the high school, and I've never got a single thing. I never had any luck, anyway, and I think it's a shame!" and Harry's tone spoke his disgust.

"But just think how I've worked," said Paul; "and how I've given up skating and conating and parties in order to get time to read up on the subject. It doesn't seem to me there's much luck about that. I'm sure I thought it was pretty hard luck when I had to stay at home while the rest of you were having such good times, and I'm sure I never could have stuck it out if it hadn't been for my father."

"When I first entered the high school, he said to me: 'Now, Paul, you'll find in school, just as you will all through life, that you can't have everything. Something must always be given up, and you will be wise to consider the matter carefully, and decide just which you care most about, pleasures or success. If you start out with the idea that you can never give up pleasure, then you mustn't wonder if you don't count for much in school, for the only way to succeed is to give up anything that conflicts with important duties.'

"I've found out the truth of his words already. I'm as fond of fun as anybody can be, but I don't regret any that I've given up, because I've gained things that are worth a great deal more; and I believe, Harry, that if you worked as I have, your luck, as you call it, would be away ahead of mine."

"Did you ever see any one so lucky as Grace Howard?" said Mary Markham to her mother. "She's always getting lovely invitations and beautiful presents, and everybody likes her, and she has stylish clothes, and al-

ways looks as pretty as a picture, and yet the Howards are not rich."

"Yes, Grace is very fortunate," replied her mother; "but did you ever notice how much pains she takes to make other people happy? I don't see her very often, but whenever I do see her she is always helping somebody or planning a pleasure for one of her friends. She wouldn't be half so pretty if it were not for her lovely expression; and, as for her clothes, I happen to know that she took lessons of a dressmaker, and worked hard to learn how to make the pretty things which she otherwise could not afford to have. I can tell you," continued Mrs. Markham, "that Grace's good luck, as you call it, is the result of her unselfishness and her determination to make the most of all her opportunities, and not a matter of chance at all."

There may be some exceptions, but, as a rule, the lucky people are those who are willing to take pains, to endure drudgery, to give up pleasure—in short, those who are ready to bend all their energies to the attainment of an end. If young people want the prizes of life, let them work for them bravely and persistently, and they will seldom have cause to complain of bad luck.—Martha Clark Rankin, in Forward.

발췌

WILD ANIMALS OF MICHIGAN—THE BEAR.

Bruin has been for years the delight and terror of children—at least I know of one child of which this was true, and judge the others accordingly. Why this feeling of fright is felt is something I am unable to account for, for he is usually very inoffensive so far as people are concerned.

I remember at one time when the bears were quite numerous in this part of the State, called here, we beloved, by the immense crop of acorns, of which they are very fond, a young girl started to go to Sunday school, that was to be held in a school-house about two miles distant. Her way ran through the woods, and she had gone but a few rods when a bear came out of the underbrush on one side of the road. The girl gave one scream and turned and ran for home, and the bear—ran after her!

I own that would make a better story, but the truth was he did nothing of the kind. He ran as fast as he could, to be sure, but it was in another direction, and the girl's father often remarked that he did not know which was frightened the most, the girl or the bear.

This is, of course, the common black bear of which I am speaking. Of course some bears, the grizzly bear, for instance, are considered dangerous, but I believe the black bear did not attack man without provocation. A female bear with her cubs is considered the most dangerous to meet, as she will fight furiously for her young.

Still they sometimes annoyed the farmer greatly, when pressed by hunger, by a visit to his pig pen. Unless very hungry this did not happen, as they feed on fruit, of which they are very fond, and on roots, and even cabbage and other vegetables are to their liking.

When fighting the bear often rears on its hind legs, and taking its enemy into its embrace squeezes the life out of it.

The bear is easily tamed and may be taught many tricks. I presume most of you have seen the performing bears that go through the country so much in the warm weather. The greater number of those seen by the writ have been the brown bear, a much larger animal than our common black one, although a few were black.

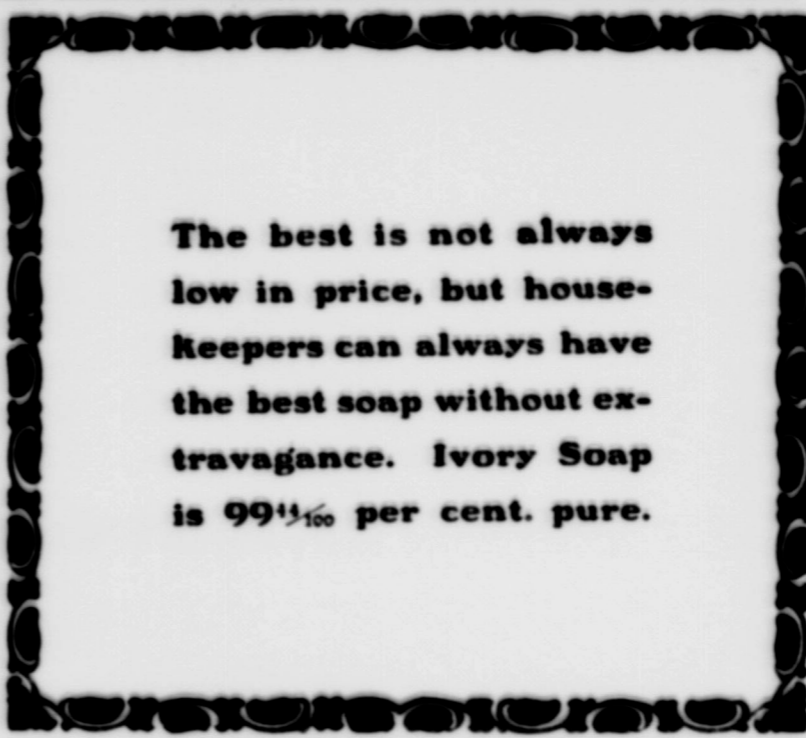
The bears that are preserved in the Yellowstone Park are said to be so tame that they pay no attention to the presence of man.

One thing of which the bear is very fond I did not tell you about, and that is honey. They often rob the bees of their store, and later on when men began to raise bees they robbed the hives. On account of their thick, shaggy coat, about the only place the bee can sting them is on the nose, and I am quite sure they often have a very sore one to pay them for their meddling.

Bear's meat was formerly considered a great dish, and they were hunted for their flesh as well as for their skin, which is valuable.

Another curious thing about the bear is that he eats enough in the summer to last him all winter. That is, he eats and becomes very fat, then when the cold weather really comes he finds a good snug place and goes to sleep. Here he remains in a sort of stupor until spring comes again. Then he will be found to be a very lean, hungry-looking bear.

In conclusion I am going to tell you a little story that I once heard, which may or may not be true. While it may seem improbable, it is not altogether impossible, so I shall let



The best is not always low in price, but house-keepers can always have the best soap without extravagance. Ivory Soap is 99 1/100 per cent. pure.

you decide the question yourselves without giving you my opinion.

A tiny little girl about three years old wandered away from her home one day into the woods. Her mother supposed her playing near and did not think anything of it. When it began to grow late she went out to call her, but she did not answer. Still she was not frightened, as she thought her father must have taken her with him, as he often did.

When her husband came from his work and said he had seen nothing of her, the poor mother became nearly frantic. The night was chilly, for it was late in the year, and the child would surely perish of cold or be torn to pieces by wild beasts.

The neighbors were alarmed and a hunt began at once that lasted the whole night. Toward morning they found her, snugly sleeping by a large black bear. One of the men lifted his gun, but the little one cried out: "Don't shoot the nice doggie, he has kept me so warm." The father echoed her words: "Don't shoot the bear, boys," as he received the child in his arms, and the bear was allowed to run off through the woods, while the weary men went gladly home to the waiting mother.—Irma E. Matthews.

발췌

THREE LITTLE RULES.

Three little rules we all should keep To make life happy and bright— Smile in the morning; smile at noon; And keep on smiling at night!

—Sella George Stern, in St. Nicholas.

발췌

SHE HAD HER WAY.

A little girl, noticing cards upon houses in various places about the city, stating the presence of certain leaves, asked her mother what they meant. Her mother explained, and the child remarked mournfully: "We never have anything like that on our house."

"You wouldn't want it, would you?" said the mother.

"Yes, I would," answered Miss Four-Lear-Old. Some weeks afterwards the little one was taken sick with chicken-pox, but was not confined to her bed. On Sunday morning the mother noticed an amused expression on the faces of people passing by on the way to Church and was puzzled to account for it. At last her curiosity was so aroused that she went to the front parlor to learn the cause of the hilarity of the passers-by and discovered that the child had torn up a box and secured two large cards on which she had printed:

I HAVE GOT CHICKEN-POX BAD.

and hung one in each window. Then the mother remembered the child's wish of a few weeks before and noted her satisfaction at its gratification as she watched the effects of her notice on the people in the street.—Waterbury American.

발췌

STEP IN ANYWHERE.

During one of the great battles of the Civil War a recruit who had lost his company in the tumult of strife approached General Sheridan and timidly asked where he would "step in."

"Step in!" thundered Sheridan, in a voice that frightened the already terrified recruit almost as much as the roar of cannonading and muske-

try. "Step in anywhere; there's fighting all along the line!"

An accident occurred recently that very forcibly brought Sheridan's words to mind. A heavy piece of machinery was being moved into a building by means of a block and tackle. Suddenly one of the ropes parted and the machine began to slide backward. The two men who had charge of the work sprang to stay its progress, but it was more than they were capable of doing.

"Give us a lift!" one of them shouted to a bystander.

"Where shall I take hold?" asked the man thus addressed, unmindful of the fact that both men were exerting every muscle to control the machine and that there was not a second to lose.

"Grab hold anywhere!" yelled the mover.

But another had already seen the necessity for instant action, and rendered the necessary assistance.

It may be that we are in a field where we are unaccustomed to work, and are timidly asking where we shall "step in." We may find our answer in the words of Sheridan: "Step in anywhere; there's fighting all along the line."—Wellspring.

TESTED HIS STRENGTH.

Charley M. was at home from college, spending his summer vacation. The M.'s were people fairly well-to-do and Charley was passing the forenoon very comfortably on the cool and shady veranda, says an exchange.

Down by the barnyard fence, in a neglected place, a crop of strong, healthy weeds had sprung up and flourished under the summer sun. Left unmolested in the rush of work on the farm, they were fast becoming a blot on the otherwise orderly premises and that morning Charley's father had sallied forth and was now making a vigorous assault upon the patch.

Suddenly he left his work and came up into the yard. Taking a broomstick which happened to be leaning against the veranda he laid it on the grass, then turned to Charley and said:

"Git down here and see if you can pull me over that stick."

He held in his hand a small chain, in each end of which was inserted a stout stick to serve as a handle. Then the tug began and developed into quite a spirited contest. But at last Charley succeeded in dragging the old man across the line.

"There, that'll do," he said, dropping his end of the chain. "I guess you've got strength to pull them weeds down there by the barn."

"I never said a word," said Charley, telling the story afterward, "but before noon there weren't any weeds left standing."—Exchange.

AN "EXPANSIVE" GIRL.

Not Necessarily an Expensive One. A little Kansas girl is called an "expansionist" because her clothes require "letting out" so often. She lives mostly on Grape-Nuts since recovering from a sick spell caused by too much greasy food.

Almost all ailments of children (and grown folks as well) are traceable to the wrong kind of food, and the surest cure is to quit the old sort, the greasy, pasty, undercooked or overdone things, that ruin the stomach and bowels.

Put the children and adults on the perfectly cooked food Grape-Nuts. It is digested by the weakest stomach. Has the delicate sweet flavor of the Grape Sugar and surely and quickly rebuilds the body, brain and nerves. There's a reason.

Endowment

SOUTHWESTERN ENDOW

Every preacher with the advantages of a destined to be dependent on the verdict of the voters that require or is true in a measure out any regard to attainments. Scholarship, and must convince themselves of each other search. It is, therefore, the institutions from are are to come before investigation, so that given out in the nation may be reliable, an agent may have the conditions for demonstration. Wise men will avail themselves of the afforded in the best Church does not afford must do so, or all that to make the progress. The State is, and the Church must ask for patronage. are in a condition that world that we have received for the most cause of education, I we have come into a perity in this great State a great forward movement of both Church and State has the power to push forward can obtain it by law the money in its must obtain it by its membership. I we have men of influence among us, peals that are withheld their gifts, of the Lord. A generation in the Church will not reach the cause is a few men who will bring it and be as a sacrifice for them do not hesitate to who have given but responsibility for an occur to meet the demand I have members in could easily give \$1 Southwestern Univ quite sure that if I would do so. Many Texas have such money to give in large sum need of money, but need of conscience money, since this is the solution of this a tertialistic spirit of hold on our people, preachers come before tions to collect the I, an apology on their. We must have a revival the pockets of the poor, or we must cost best we can while the divine court again are executed.

I believe that a Boards of Education, trustees of schools, educators is necessary of work. A paper from man in the State the best results, even conferences. Many a for its adoption who labor to make it effect will result in failure ment, and we ought has fair prospects of all. But by all the Southwestern U

Tyler, Texas.

SOUTHWESTERN

Southwestern Univ important institution. There is nothing interests of our Church as the furtherance of Methodism was crash-verity. Wesley, from standpoint, as well as the peer of any man thought primarily pure gospel, but he I do this best, he must ple as well as the mi we hear Wesley speak, we hear him speak of education. I would detract from the cause. We have never done cause. But we must in order to do the notice, we must educate degree at home. His heart was aflame for man deeply learned, the precursor of the mission work of all kind revival of learning of the reformation, a gelical missionary effort has been the home movements that have Christianity of to-day It is worthy of note great reformers have



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L. BLAYLOCK, Dallas, Texas.

TEXAS ANNUAL CONFERENCES.

Table of Texas Annual Conferences: Dallas, E. R. Vanders; Corpus Christi, Houston, Oct. 20; West Texas, Floresville, Nov. 3; Northwest Texas, Temple, Nov. 17; North Texas, Terrell, Nov. 25; Texas, Carrollton, Dec. 2.

The Advocate is not in need of any more communications on "The Singing Convention" question. We are overrun now with them, and it is very probable that more than half of the number now on hand will never see the light of day. We have other matters that claim the attention of the Methodist public as well as this, and we will publish several now on file, then permit Bro. Shutt to make his rejoinder and close the controversy.

THE NEW DISCIPLINE.

The new Discipline is now out, and a copy of it is lying before us. While we have not yet had the time to make a careful examination of it, yet so far as we have looked into it we think the Book Editor, Dr. Tigert, has done another piece of most excellent work. The fact is, nothing ever leaves his hand until the most painstaking effort has been made to perfect it to the fullest extent possible. And this new Discipline is an exception in his rule.

GOLIAD CHURCH FUND.

Table of Goliad Church Fund: Brought over from last report, \$155.42; From Rev. J. M. McCarter, Benjamin congregation, 12.50; From Rev. J. I. Morris, Century congregation, Paris, 24.15; From Rev. J. A. Hoagie, Jefferson congregation, 8.95; From Floyd Street Sunday-school, Dallas, 5.00; Total, \$205.12.

The above amounts have been forwarded to Rev. B. H. Passmore, at Goliad. Of the \$12.50 from Benjamin, \$5.00 of the amount was contributed by Bro. J. A. Shawver. The fund is still growing. As will be seen from Bro. Passmore's acknowledgment, a good sum has been sent to him direct, making the amount very encouraging. A few good contributions will put our Goliad people in fine shape for rebuilding. G. C. RANKIN, Treas.

FROM REV. B. H. PASSMORE.

Table of contributions from Rev. B. H. Passmore: From abroad, \$844.79; Received from G. C. Rankin, 155.42; Total to date, \$1000.21; B. H. PASSMORE.

A FREETHINKER IN A DALLAS PULPIT.

Last Sunday the Unitarian congregation of this city had Mr. J. D. Shaw, of Waco, to fill their pulpit and conduct their service. As is well known, Mr. Shaw was once an accredited minister in the Methodist Church and a leading member of the Northwest Texas Conference. But after preaching a number of years, he renounced his faith in the Bible, left the Church and became an Agnostic. There was never anything alleged against his moral character, but since his departure he has been an avowed enemy of the Church, and has used the platform and his pen to oppose it. Of course, the Church still lives, and the opposition of Mr. Shaw has never been seriously regarded. For a number of years he has been living a quiet and unobtrusive life in Waco, and but little has been heard of him, but now he comes to the front in a new role. We had some curiosity to see him in a pulpit and to hear what he would have to say. So, with about one hundred and fifty other people, we were present last Sunday morning at the Unitarian Church to hear him. He has aged quite a good deal, and has the look of a man somewhat withered in his vitality. He was evidently cramped and more or less embarrassed in his pulpit manner, and offered an apology for his appearance in the pulpit. Said he was there unsought by himself; that no creedal inquisition was imposed upon him; that he was an Agnostic, but not in the fullest sense of that word; that his religion was one of ethical culture; that he believed whatever he found to be true in the Bible; that he hoped there is a future life, but did not know it; that Christ's character was transcendently beautiful; that his humanity was intense; that he wanted his Freethinker friends to fully understand why he was in that pulpit; that he would preach in any pulpit that would invite him and leave him free to say what he believed; that he was a Unitarian in so far as the monotheistic conception of the universe is concerned, and that he several years ago to preach for the Methodists when they no longer wanted to hear him. Then he took a text and read a rhapsodic on truth, purity, justice and things of good report. The essay was made up of generalities, and delivered without any attempt at oratory or elocution. There was but little in it that any Christian man could object to, so far as he delivered himself on matters affecting religion. And there was nothing in his manner, tone of voice or style at all offensive to taste or propriety. He was modest, timorous and apparently shrinking rather than pompous and self-assertive. In fact, he spoke like a man whose position was tentative, and, in feeling his way, found it very necessary to be exceedingly cautious and prudent. His face had a pensive look, indicative of sadness and weariness, and the intonations of his voice led one to conclude that he had passed through mental anguish and much heart-sorrow. Therefore, instead of arousing resentment in any one opposed to him, he excited sympathy and commiseration. There was nothing to inspire hope and cheerfulness in anything he said, because his first announcement threw a pall of doubt and misgiving over the whole field he was trying to investigate. This is not surprising, for at one time he preached eloquently and powerfully a gospel of full salvation and of a future life, but when he turned away from this he entered the chamber of darkness, and since then no ray of light has fallen upon his vision, no hope has inspired his ambition, no cheerfulness has pervaded his social relation, and no morning of immortality has beckoned him to a brighter day. Still, we believe Mr. Shaw is striving to find a little of his lost light, and in his effort he is turning toward the Unitarian Church, if haply he may succeed. These people, it is said, are contemplating giving him a call to their pulpit, and if he accepts, we include the hope that it will mark the beginning of purpose to return to the old paths in which he was once an efficient preacher, an amiable com-

panion and a wonderfully happy man. For his own sake we wish him the dawn of a day in which his clouds will lift and the sunshine return. We believe that his aspirations are in this direction, and if he can find any stimulus in the faith of the Unitarians we hope he will heed their call. Among them he will find good fellowship and an excellent class of citizens. In any event, they will prove a great advantage over anything he has experienced the past twenty years.

CORNER-STONE LAYING AT POLYTECHNIC COLLEGE.

On account of sickness we were not able to be present and take part in the exercises, last week, at the cornerstone laying of Polytechnic College. To us this is as much to be regretted as it was to those whom we had promised to take part in these delightful exercises. However, we have been able to gather a very good though brief report of what transpired, and it will be very interesting reading to the members of the Advocate family. At 10 o'clock Wednesday morning, in the presence of a large congregation, Rev. H. A. Boaz, M. A., President of the Polytechnic College, called for order. He made a brief statement concerning the gathering, and gave a short outline of the policy of the school. He spoke of the excellent location and the fine field that the school has to occupy. The entire congregation joined in singing the long-metre devotional, after which Rev. R. C. Armstrong led the congregation in prayer. "How firm a foundation" was sung with great enthusiasm. Rev. O. S. Sensabaugh took his place near the corner-stone and delivered the address of the occasion. He spoke of the educational interests of Texas, the fine prospects of Polytechnic College, and declared the Board of Trustees would be serene to the duty if they failed to see this great undertaking successfully completed. He declared the school was established by the authority of the Northwest Texas Conference, and was and ought to be kept in thorough harmony with the educational system of Texas. After his address the corner-stone was laid in due form, according to the ritual of the M. E. Church, South. The congregation then adjourned to the chapel, where the school was opened for the fall term. The chapel was crowded to overflowing. Religious exercises were conducted by Dr. H. A. Bourland, of Belton, Texas. Dr. Jas. Campbell, of Dallas, made a most excellent talk to the students. Dr. H. A. Bourland also gave a fine address on the educational interests of Texas. President Boaz made a few brief remarks, and the school was declared open for regular work.

The attendance was better by far than on any opening day for several years past. Students are still coming in, and the prospects for a large attendance are good. All the friends of the college are encouraged and look for great things in the future.

TEXAS NOTES.

The anti-carried Navarro and Montgomery Counties by narrow majorities last Saturday, but they lost Denton and Titus Counties—the latter two having gone for local option. So the battle goes steadily on and the anti's are on the run.

Last Sunday was missionary day among the Methodists of Waco. They met in the splendid auditorium of the Austin Street Church, which was filled with a large congregation and a farewell service was tendered to Rev. Ed Pilley, who now returns to China to take his place among the workers in the foreign field. Brother Pilley delivered an address, followed by Dr. Bishop and Rev. J. R. Nelson. It was a great occasion, the effect of which will last for a long time to come.

We notice in the Crochet Enterprise that Earl Madden, son of our Judge Madden, of that city, has passed a successful examination at the Naval Acad-

emy at Annapolis, and that he will enter that institution with honor. He is a bright young man and we predict for him a brilliant future.

Col. Daniel Waggoner, of Decatur, perhaps the wealthiest man in Texas, died last Saturday at Colorado Springs after a short indisposition. He came to this country back in the Indian times and invested in lands. At that time he was poor, but frugal. He soon went into the cattle business and made money very rapidly. For the past several years he has had great prosperity and he leaves a colossal fortune. He was a member of the Methodist Church and a good man. Throughout all the country he was familiarly called "Uncle Daniel," and he numbered his friends by the thousand. He died at a ripe old age.

Judge L. H. Browne, of San Marcos, has been giving the Advocate readers some excellent articles of late. He knows exactly what he wants to say, and lawyer that he is, he knows exactly how to say it. We now have on file another fine article from his pen, which will appear in due time.

In a private note from Dr. Harrison, President of San Antonio Female College, he gives us the following cheerful news item:

I am glad to inform you that the first week of the college shows a gain of fourteen boarding and two day pupils over first week last year. We have added eight elegant bed rooms to the building and have increased the teaching force. We begin our sixth year under encouraging conditions.

Abe Mulkey has just closed a fine meeting at Detroit, Texas. He has gone to Shawnee, O. T., to begin another, from thence he will go to San Bernardino, Cal., to help Rev. Z. V. Liles, our North Texas brother who transferred out there last fall. He will remain in California for some time and conduct meetings at several points. So far this year he has conducted seventeen revivals and has had more calls than he could possibly fill. Abe lets no grass grow under his feet and he works in perfect harmony with his Church. Hence he is never without work within her fold. He has peculiarities and he would not be Abe Mulkey without them, but he is one of the truest men in the Church and everybody has faith in his goodness and sincerity.

The Texas Advocate is a weekly history of the doings of Methodism in Texas. In its columns can be found all that is of special importance that transpires throughout the State in Methodist circles. We have glanced over the home department of the paper last issue to see how many professions and accessions were recorded in a single number of the paper, and we find 1349 conversions and 718 accessions to the Church, while a goodly number of the reports mentioned many conversions and accessions without giving the number. This shows a healthy condition of spirituality, and it further shows that our preachers are faithful to the doctrines and traditions of Methodism. The man who says that the old-time Methodist fire is dying out, is either dead himself or he is so stupefied with indolence as to be unconscious of what is going on.

THE CHILDREN OF THE CHURCH.

In a private letter to the editor, Rev. John Adams, D. D., adds a note which we take the liberty of reproducing, as it is a subject of paramount importance to the Church. He says:

Day before yesterday I mailed to you an article for publication in the Advocate, entitled "The Children of the Church," which refers to a matter of grave importance to our Church, especially in view of the fact that our Sunday-school Board has put into the Course of Study for the Sunday-schools of Southern Methodism a little book called "Bible Studies," which defines the Church to be a "union of believers in Christ, who through faith and love are members of the kingdom of God." This is an antipede definition. I wrote Dr. Hamill about it just before our General Conference at Dallas. He replied rather vaguely, but gave the as-

urance that he would teach the children and young people of our Church nothing contrary to Methodism. Near the same time I wrote to Dr. James Atkins about it, but he has not deigned to reply. And again: In our Sunday-School Senior Quarterly for the third quarter, 1902, the question is asked, "Who are proper participants of the communion?" The answer is, "The proper participants are baptized believers." This is exactly the Baptist view. What do these things mean? I am astonished beyond measure.

TEXAS PERSONALS.

Rev. C. M. Harless was in the city recently and made the Advocate a visit. His work at Bonham is prosperous.

Rev. T. W. Lovell, of South Bonham, came to the city last week and paid his respects to the Advocate, as all good preachers do, and made himself quite agreeable.

The preachers of Dallas have reorganized their Ministers' Association and they are now holding their usual Monday morning meetings.

Brother J. A. Yates, of Edgewood, was in the city this week and made the Advocate folks a pleasant visit. He is a worthy layman in the Church in his community and he appreciates the Advocate.

Mrs. J. P. Hamilton, wife of Brother J. P. Hamilton, of Meritt, died last week mourned by her family and a large circle of friends. She was a true woman and has entered upon an unbroken rest.

It is with sorrow that we announce the death of Mrs. F. B. Sines, wife of Rev. F. B. Sines, well known to the readers of the Advocate. She has been ill for a long time with that dread malady, consumption, and last Saturday she peacefully fell on sleep to awake in the land of the true and the good. She leaves a husband and several children to mourn her absence, but she has finished a splendid course and has entered the Church triumphant.

CHURCH NEWS.

Trinity Church, Los Angeles, our leading Church on the Pacific Coast, is making good progress, nearly a hundred new members having been received this year.

Rev. Wiley J. Phillips, editor of the California Voice, the temperance organ of the State, is a member of Trinity Church, and a very valuable worker, ready at all times to do what he can for the Church.

Bishop Hargrove has sold his beautiful home in West Nashville to Judge John L. Nolen, a big-hearted Methodist who is one of the best laymen in that city. The Bishop and family will reside in West End.

A new illustrated edition of Dr. Pinnson's book, "In White and Black," has been brought out. Of this book The Booklover says: "This fresh and wholesome story well deserves the notice of the novel reader."

Mr. D. M. Smith, Junior Book Agent, and Paul Hunter have gone to New York to buy machinery for the Shanghai, China, Publishing House, and books for the new retail book store in Nashville, by order of the committee.

Col. Hemphill of Georgia left in his will \$15,000 to charitable and benevolent institutions. Of this amount, \$5000 is given to "Sixth" Church, Atlanta; \$5000 to Emory College, and \$5000 to Rheinhardt Normal College, to educate poor girls.

Bro. James M. Nelson, who died at Beaverville, Mo., recently, left \$5000 to the Church, the interest to be applied annually to the pastor's salary. The entire family have always been staunch Methodists, and their love for the Church is ever manifest.

Encouraging reports are given out concerning the foreign mission work of the Free Methodist Church. China has 31 native preachers, East Africa 11, West Africa 98, Jamaica 92, making a total of 292. The number of communions is given at 8866, with 3695 candidates for Church membership.

The annual meeting of the National Association of Local Preachers of the Methodist Episcopal Church will be held in Philadelphia, October 11-14. For many years the local preachers have been organized into a National Association, and legally incorporated under the laws of the State of Maryland, yet this organization has no official recognition by the Church; but among its members are found some of

the leading local Church—men who a great deal for their.

A dispatch from Pope has notified of Europe that no for consanguineous granted. It is the says the dispatch, sonages contract n royal families in o eration.

Rev. Hugh Pricer to take a vacation to resume his min Hall late in Septem in mission work du Gipey Smith and Pearse. The hall l vation and improv of \$15,000.

Mr. Halfour, the intent upon carry ment a bill to pu primary schools ur Established Churc formists stoutly op The control of the would be far bette oversight at all.

The Protestants of ing a grand work fo years they had onl that at Natchez. have one splendidly son; the Presbyteri bus; the Methodists ley, with more tha phans, the largest s

The Southwest M will meet at Jeff third time. Bishop the session of 1884, dix in 1894. This v son's second visit to having presided at. At that session fou ing elders he appoint in the office. One presiding elder, ha of the nineteen year since 1882.

Methodist Church asia embraces all t in that territory ex Methodists in New United Free Churc ating in Tonga. N have been noted in sionary activity dur the new plan began is thought that Churches will soon union. The field oc moa, Fiji, New Bri and New Georgia, Islands.

A PUBLIC

Dallas, Tex Mr. T. J. Duncan, E Dear Brother—Wl vise us time and pl wish to deliver the pledged by you at t tion on behalf of o that we may make accordingly? Yours E. H

Ennis, Ellis

My Dear Sir—I at letter from you, stat the Prohibition P "pledged twenty spee hibition party camp time and places of write to inform you the Dallas conventi therefore, have pledg es, or any other num ther say to you, in a have felt, and do fee fortunate that the Pr thrust that the party people of Texas whet ties have combined away from us by a t We are meeting with option on the ground political movement, I further the aim: "Prohibition party les tent that we can rep can succeed with lo we fail, then farew in Texas. The loca already achieved ha by men of all parti tinue to depend on for future success. seen a political movi hibitionists of any S go down in defeat if on a non-partisan given. The Metl Church, South, has d physically for prohibi traffic. It has not d hibition party, mind statement in the Da terday. I was amaze you represented the

Sunday-School Department.

Third Quarter, Lesson 12, Sept. 21.

THE DEATH OF MOSES.
Deut. 34:1-12.

Golden Text: "The Lord spake unto Moses face to face"—Ex. 33:11.

We take up the study of men's characters at their death. But in the case of the greatest men, much time must elapse before the world can get such a true perspective of them as to form a correct estimate of them. What Emerson says of Swedenborg may be said of every one belonging to the highest ranks of genius. "A colossal soul, he lies cast abroad on his times, and will require the focal distance of many centuries to be fully seen."

In the case of Moses, the world long ago reached the necessary focal distance for seeing him in his full proportions. And this by the consent of all for many centuries capable of estimating the greatness of men, he has been accorded a place among the few pre-eminently great men whose lives have influenced the destiny of the race.

What were the elements of the greatness of Moses? First of all, it should be said that he had great physical vitality and strength. He not only lived to a great age, but at the time of his death "his eye was not dim, nor his natural force abated." A strong body with enduring physical vitality does not make a man great, but it furnished a strong basis for greatness. The artists have done well to represent Moses as having a magnificent physique, for, without great physical resources, he could not have endured the burden and strain of his forty years of his leadership.

The case of Moses raises the old question whether a great man's greatness is in himself or whether it is the product of circumstances. To which the answer must be that circumstances can only draw out the latent greatness in a man. Circumstances may start the process of evolution, but can never work an involution. We must assume that Moses was great in himself. He was the one man of his times large enough in mental and spiritual stature for the occasion. And we may believe, without doubt, that God sent him into the world and endowed him for the work. Such men appear in the world at the right times and the right places, and there is no accident in their appearing.

On the voluntary side of Moses' greatness, we must place his abandonment of the luxuries and honors of the court of the Pharaohs that he might identify himself with his people (Heb. 11:24-26). He took his place upon the weaker side and the side of righteousness. "The pleasures of sin" were on the one side, and "the reproach of Christ" was upon the other. He chose the latter. He had the wisdom to see the real values of things. He chose the greater thing, not the less; for he esteemed what he chose—exile, poverty, hardship, with a good conscience and the favor of God—greater riches than the treasures of Egypt. That was the basis of his greatness. He got a proper spiritual perspective at the outset. He distinguished clearly between great things and small things—between realities and appearances. A man who can do that will not lose his way. Other men will go on choosing cheap and worthless things, deceived by their external glitter, but he will choose the real treasures.

In the intellectual qualities which constitute greatness, Moses was pre-eminent. He was a great leader. He was a consummate organizer. He knew how to use other men. He was a great statesman. I am not losing sight of the revolutions which God gave to Moses, but in matters of law, as in all other things, God used the genius of Moses. The Mosaic system of laws were the product of the wisdom of Moses, assisted by his counselors, and illuminated and guided by the Spirit of God. Then, too, Moses came to be a great orator. It was in him from the beginning, though he did not know it. When God first called him he protested, "I am not eloquent, neither heretofore nor since thou hast spoken unto thy servant; but I am slow of speech, and of a slow tongue." (Ex. 4:10.) He got over that. For a time Aaron spoke for him. That was a concession that God made to Moses' timidity and modesty, but God knew that Moses had the capacity for great speech. (Ex. 4:11, 12.) In the end it—the power—came into magnificent exercise. For lofty and sustained eloquence there is nothing in the record's oratory than the farewell addresses of Moses, beginning with the twenty-seventh chapter of Deuteronomy. These chapters should be read and appreciated as masterpieces of oratory. Moreover, Moses was a poet. Deut. 32:1-43 is a song. We read it as prose, but it is a great poem. It was the eagle's flight of the orator, in which his impassioned soul rose into the higher ranges of thought and feeling. Then we have in the

Psalms one great song, at least, from Moses—the ninetieth Psalm. What solemn depth and power are in that great song, that makes it most fitting to be read at the death of Kings and the great of the earth!

Moses was forbidden to enter the promised land. The original cause of this denial was a fault in Moses' temper—such a fault as would have been slight in a common man in a common place, but great in Moses, holding the position he did. But long since the sin had been pardoned, and I have the feeling that God at last persisted in the denial not in anger, but in kindness for Moses. It was better he should die on the mountain in sight of the land into which his beloved people were soon to enter—die and be buried by the hand of God—than that he should pass over to endure the trials which would have come in the conquest and settlement of the land, to die at last in feebleness and probable disappointment.—International Evangelist.

Epworth League Department.

Topic for September 21: "The Fullness of God: How Secured."—Eph. 3:14-21.

HOME READINGS.

Monday, Sept. 15—God in His Church, Eph. 1:15-23.

Tuesday, Sept. 16—God in His Book, Jer. 23:31-34.

Wednesday, Sept. 17—God in His children, John 1:9-16.

Thursday, Sept. 18—The stature of Christ, Eph. 4:7-16.

Friday, Sept. 19—The Spirit unmeasured, John 3:27-36.

Saturday, Sept. 20—Complete in Him, Col. 2:6-12.

Too many Christians stop short of full-orbed spiritual development. They are satisfied with a partial enjoyment, a limited appropriation of the divine provision for moral and spiritual strength. Such a state of things reminds one of unsightly foundations of buildings that have been abandoned without the superstructure—unfinished work. No one should be religiously contented until he has brought his whole life, inward and outward, into subjection to the will of Christ. He builds too low who has not this plan of moral architecture constantly before him as a model: "That ye might be filled with the fullness of God."

A DIVINE MODEL—THE FATHER.

In the attainment of our Christian purpose, we have a perfect ideal, a divine model, an enduring inspiration—The Father of our Lord Jesus Christ.

The central figure, the central object of love, the central authority in the great family of saints, is God the Father. The family name is that of the Father. The saints are known as sons of God. What an honor to bear such a name! In the early times the father's name was given to all his descendants, and often became the basis of tribal union. A whole tribe or clan felt ennobled by the name they bore, and legitimized themselves well in order to uphold the honor of their name, and the dignity of their family. So believers bear the Father's name, and that name becomes the ground of Christian activity. The great host of the redeemed feel honored beyond measure by the name they bear, and their aim and determination always should be to uphold the fame and glory of the name and the distinguished dignity of the family.

AN ILLUSTRATION.

I have read of a lad who, in his wanderings about the world, kept near at hand his father's picture. When tempted to do wrong he would look at the noble features of his father, endeared to him by a thousand acts of love, and say, "The son of such a father must never do a wrong." When the children of the highest contemplate the character and love of their Father—the eternal God, intimately revealed in his Son Jesus Christ—they must be impelled to say "We can not sin—our Father is too holy, great and good. We must honor our name. We must maintain the family dignity. We are sons of God!"

NOBLE CHARACTERS—THE CHILDREN.

The members of God's family are not all upon the earth. All who dwell in this visible scene can think of kindred souls that have vanished from us into the invisible. These does Jesus keep dwelling near our hearts; making still one family of those in heaven and those on earth.

"One family we dwell in him,
One Church above, beneath.
Though now divided by the stream,
The narrow stream of death."

The good of every age are made into a glorious family of the children of

God. The part of the family in heaven is already provided for. The more needy and tempted, and human part of the family on earth are also insured final victory of the condition of faithfulness, for they are "kept by the power of God through faith unto salvation." The Church militant and the Church triumphant are one—an exhibition of "the love that can not be lost amidst immensity, but finds the surest track across the void." Meditate, young people, upon this privilege until its magnificence takes possession of you.

"Till the dilating soul, enrapt, transfused,
Into the mighty vision passing—there
As in her natural form, swells vast to
heaven."

As children of the highest, the qualities we exemplify are love, obedience, service—love for the Father, obedience to his will, service in his name.

HOW PREPARED.

1. Inner spiritual equipment.—"Strengthened with might by his Spirit in the inner man." This is God's way. He does not make us members of his family by changing the features of the outside, but by introducing the divine life upon the inside. Physical form begins with physical life. And spiritual beauty begins with spiritual life, and becomes permanent by the continuous existence of spiritual life. Moreover, strength for service, resistance of evil, power of endurance, is not a result of altered surroundings—a path made smooth for easy walking—but is a result of the strengthening of the "inner man" by the might of the Spirit of God. Christ dwelling in the heart by faith produces internal beauty—feeling, intellect, will, are in harmony with the eternal personality in the image of whom man was created. As a consequence, eternal moral beauty will be constantly displayed as the flower of spiritual life.

2. Right relations upward and outward.—Being rooted and grounded in love. When Christ lives in the heart love is shed abroad there, and becomes the genial soil in which our graces grow, and the basis of all thought and action. Love is strength, the most reliable, sustaining and victorious kind of strength. And its strength is only equalled by its beauty. Believers are to know this love, than which no knowledge can be deeper, grander, more satisfying, more enduring, more sublime. Remember, also, that love as spoken of in Scripture, is not a mere emotion, but is a right relation of the soul upward—to God, and a right relation of the soul outward—toward men. In other words, it is a right conception and performance of our duty to God and man.

3. Unfailing source of strength.—That we might be filled with all the fullness of God. A comprehensive prayer, implying that the believer may gain the sum-total of God's gifts, be filled in every capacity of his nature with the whole plenitude of God. The spiritual strength and beauty consequent upon this divine endowment is the highest gift of all. It becomes the motive-power that gives movement and direction to the whole man.

AN ILLUSTRATION.

Look at that fine ocean steamship—a wonderful combination of strength and beauty. Everything seems as perfect as engineering science can make it. But there is something wanting. It is a fatal defect. For lacking it, the whole craft is useless. The whole vessel heaves helplessly on the rolling tide. The fires are out, and the driving power is absent! What steam is to that floating mass of complicated mechanism, giving it life, movement, direction, purpose—that spiritual strength is to our mental and physical organism. To be equipped with the richest measure of spiritual strength and beauty, the soul must receive the fullness of the indwelling Deity—God in our imagination, God in our motives, God in our meditations, God in our activities, God filling up our entire manhood.

POINTS FOR THE PRESIDENT.

You will find it to be very interesting and profitable to make use of the foregoing exposition in unfolding the topic. Select two persons a week in advance, one to read the section, "A divine model—the Father," and the other to read "Noble characters—the children." Then select three more persons to read the section, "How Prepared," number one, taking paragraph 1; number two, paragraph 2, and number 3, paragraph 3. The President can come prepared to make appropriate observations after each one has read. This, with appropriate Scripture, song, discussion and appeal, will make a very helpful meeting.—Canadian Era.

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LITTLE TH (Noli diem reum p here.)
The feathered singer, a Puff all the air in me And were it not for tin There'd be no mighty Had Friga sworn the The same as all thing "Hilder the Good, hi Had lived to bless hi Achilles, in the river S All but his heel went This mortal spot the w Of an immortal word
One note misplaced, That shocks the set The portrait wants a And smile or frown
A loving smile, or just That is in kindness at May be a babe for ach Or even one that's br
All great things are of Nothing uncolored by The pasture filled with Is made of tiny grass
Despise not then the B Thou atom of creation Thou art a part, althou Of this most mighty r
Nor is this all: for Ho "One day is mine in a Records your every the In his great book in I ELSIE MALON Haskell, Texas.

THE LAST PA

No. 3.
Did Christ eat this la his disciples before he commonly accepted or did. But this opinion l on a misapprehension bearing on the subject necessary confusion of passover" and "the la two are in no sense 1 and they are separate least thirty-four hour and to the testimony:
The law for the pa in Ex. 17:3-29. It v verse six that the lam on the fourteenth day "in the evening," at of the sun" (See also other day would do eat the flesh in that day ended at sunset, a from sunset. Hence, a killed in the closing h tenth day, and cat that night was the f fifteenth day. The da slain was called "the pt lamb" that had been t tenth day must now that is, slain and drow in the fourth-our passover" was "a (1 Cor. 5:7) on this day nial. "And it was the the passover, and ab hour" (John 19:14) fore, because it was t that the bodies should the cross," etc. (John Mark 15:42; Luke 23:5 The sum of the matter sacrificed on the Jev day. 2. The preparat a fixed law (Num 9:2) tenth of the first m crucifixion of Christ th shed to the letter.
It will not be quest feast followed the slayl it could not have prep preparation of the lan evening" of the fourt the "feast" followed, a ended at sunset and b set, it follows that the passover" must of nee the fifteenth.
Let us carefully fol moments of divine writ of unloven bread is called the passover. "And the fifteenth day is the feast," (Num. 2 enough. The law posit the children of Israel passover at his appo (Num. 9:2.) Let us quotation: "Now the followed the day of t the chief priests and together unto Pilate, remember that that while he was yet alive, I will rise again. Com that the sepulchre be t the third day." (Matt. It is plain, therefore, t slain the day before t feast followed on the f lows, therefore, that C have eaten that passov
The supper that Jess

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LITTLE THINGS.

(Noli diem rerum parvarum contem- nere.)

The feathered singer, as he flies, Puts all the air in motion; And were it not for tiny drops, There'd be no mighty ocean.

Had Frigga sworn the mistletoe The same as all things other, "Hallel, the Good, his fate forestalled Had lived to bless his mother.

Achilles, in the river Styx, All but his heel went under; This mortal spot the world did rob Of an immortal wonder.

One note misplaced, a discord makes That shocks the sense of hearing; The portrait wants one little touch, And smile or frown is nearing.

A loving smile, or just one word That is in kindness spoken, May be a balm for aching hearts, Or even one that's broken.

All great things are of atoms made— Nothing unnoticed passes; The pasture filled with flocks and herds Is made of tiny grasses.

Despite not then the little things, Thou atom of creation! Thou art a part, although unknown, Of this most mighty nation.

Nor is this all; for He who said, "One day is mine in secret," Records your every thought and deed In his great book in heaven.

ELSIE MALONE MCCOLLUM, Haskell, Texas.

THE LAST PASSOVER.

No. 3.

Did Christ eat this last passover with his disciples before he suffered? The commonly accepted opinion is that he did. But this opinion is no doubt based on a misapprehension of the Scriptures bearing on the subject, and on an unnecessary confusion of the "feast of the passover" and "the last supper." The two are in no sense identical in fact, and they are separated in time by at least thirty-four hours. To the law and to the testimony:

The law for the passover is found in Ex. 12:3-20. It will be seen from verse six that the lamb must be killed on the fourteenth day of the month, "in the evening," "at the going down of the sun" (See also Dent. 16:6.) No other day would do. "And they shall eat the flesh in that night." As the day ended at sunset, so the day began from sunset. Hence, as the lamb was killed in the closing hours of the fourteenth day, and eaten "that night," that night was the beginning of the fifteenth day. The day the lamb was slain was called "the preparation." The lamb that had been provided on the tenth day must now be "prepared"—that is, slain and dressed—in the evening of the fourteenth. That "Christ our passover" was "sacrificed for us" (1 Cor. 5:7) on this day can not be denied. "And it was the preparation of the passover, and about the sixth hour." (John 19:14) "The Jews therefore, because it was the preparation, that the bodies should not remain upon the cross," etc. (John 19:31. See also Mark 15:42; Luke 23:54; John 19:42.) The sum of the matter is: 1. Jesus was sacrificed on the Jews' preparation day. 2. The preparation, according to a fixed law (Num 9:2), was the fourteenth of the first month. 3. In the crucifixion of Christ the law was fulfilled to the letter.

It will not be questioned that the feast followed the slaying of the lamb. It could not have preceded it. As the preparation of the lamb was "in the evening" of the fourteenth day, and the "feast" followed, and as the day ended at sunset and began from sunset, it follows that the "feast of the passover" must of necessity begin on the fifteenth. Let us carefully follow the statements of divine writ. "Now the feast of unleavened bread drew nigh, which is called the passover." (Luke 22:1.) "And the fifteenth day of this month is the feast." (Num. 28:17.) That is enough. The law positively said, "Let the children of Israel also keep the passover at his appointed season." (Num. 9:2.) Let us give one more quotation: "Now the next day, that followed the day of the preparation, the chief priests and Pharisees came together unto Pilate, saying, S. r. we remember that that deceiver said, while he was yet alive, After three days I will rise again. Command therefore, that the sepulchre be made sure until the third day." (Matt. 27:62, 63, 64.) It is plain, therefore, that Christ was slain the day before the feast. As he was slain on the fourteenth, and the feast followed on the fifteenth, it follows, therefore, that Christ could not have eaten that passover.

The supper that Jesus ate with his

disciples must not be confused with the passover. The passover is never called a supper. Jesus had sent Peter and John to engage rooms for the passover. This was the day before the preparation, or the thirteenth. On their returning and reporting to Jesus it is said: "And when the hour was come he sat down, and the apostles with him. And he said unto them, With desire I have desired to eat this passover with you before I suffer; but I say unto you I will not eat it until it be fulfilled in the kingdom of God." (Luke 22:14-16. R. V.) What hour? Certainly not the hour for the passover, but the hour for supper. Jesus now declares more plainly than ever his approaching death. He was now in less than twenty-four hours of it—the hour when the passover must be slain. He now tells them plainly, "I will not eat of it." Can we wonder that their hearts were filled with sorrow? "Let not your heart be troubled," said Jesus. "If I go, I will come again." While they were at supper—this same supper at which they had just sat down—John says: "Now before the feast of the passover, when Jesus knew that his hour was come," etc. (John 13:1.) "And supper being ended, he riseth from supper." (John 13:2, 3.) Observe, please, that this supper is said to be "before the feast of the passover," and hence was not itself that feast. But read again: "And when he had dipped the sop, he gave it to Judas Iscariot, the son of Simon. Then said Jesus unto him, 'That thou doest, do quickly.' Now no man at the table knew for what intent he spake this unto him. For some of them thought, because Judas had the bag, that Jesus had said unto him, 'Buy those things that we have need of against the feast.' (John 13:26-29.) What feast, pray? Was it not the feast of the passover? Could this supper, then, have been that feast? If so, would not the apostles have known it? How could they have made the mistake of supposing that Jesus meant for Judas 'to buy those things that we have need of against the feast?' How I repeat, if this supper were that feast? Jesus ate supper, as he had often done, but not this last feast. And at this, the last supper he ever ate with his apostles, he instituted what is known as "the Lord's Supper." Jesus himself was the Lamb for that last feast. "Christ our passover is sacrificed for us; therefore let us keep the feast with the unleavened bread of sincerity and truth." (1 Cor. 5:7, 8.)

W. E. CAPERTON, Weatherford, Texas.

THE CHILDREN OF THE CHURCH.

Who Are They?—Has the Church Any Children?

In the Advocate of August 21 there is an article on "The Relation of Baptized Children to the Church," in which several extracts from the Discipline are given to prove that the Methodist Church teaches that baptized children are not members of the Church. The logic of the article seems to be about this: "Baptized babies" are not adult members of the Church therefore they are not members at all. But the Church teaches in plain, unmistakable terms that they are members—not adult members, but infant members of the Church. They are not adult members of the family, but they are infant members of the family. The Church is the family—the household of God. In the Discipline, page 217, it is said: "But as none who have arrived at the years of discretion can remain within its pales," etc. These words evidently refer to baptized children who were already within the pales of the Church. On page 209 it is said: "In causing this child to be brought by baptism into the Church of Christ, it is your duty to teach him... to obediently keep God's holy will and commandments all the day of his life." This settles the question so far as the teaching of the Church is concerned. Is this teaching sustained by the Word of God? It is believed that Dr. Ditzler made a very grave and harmful mistake when he stated in his book on baptism that "Baptism is symbol, and nothing else. That was its entire religious meaning. It was not initiatory into anything." The process of reasoning which led Dr. Ditzler to the above conclusion was based on the washings and cleansings (baptisms) of the Jewish ceremonial law. I doubt not he would have reached a very different conclusion if he had, in this connection, examined with his usual care the passages in the New Testament which refer to baptism, such as: "All we who were baptized into (eis) Jesus Christ were baptized into (eis) his death. We were buried therefore by baptism into (eis) death." "For by one spirit are we all baptized into (eis) one body." "For as many of you as were baptized into (eis) Christ did put on Christ."

"Go ye, therefore, and make disciples of all nations, baptizing them

into (eis) the name of the Father, and of the Son, and of the Holy Ghost."

Now, we submit to all candid men that the central idea of these passages is "initiation," induction, bringing into a new condition or state of life. "Baptized into Christ"—brought into union with him, so that we are clothed with him, buried with him into death to sin, our life hid with him in God. "Baptized by one Spirit into one body"—the body or Church of Christ. This is equivalent to being born of the Spirit into the kingdom of God—regeneration—which involves a change of heart from sin to holiness, and an introduction into the family of God. This union with Christ and his Church, which is the result of baptism, is the greatest thing in the world. It is twofold—it is inward and spiritual, and also outward and visible.

Make disciples—baptizing them. Baptism into the name of the Father, and of the Son, and of the Holy Ghost, is the rite of introduction into discipleship. Of course, disciples are members of the Church. Infants belong to the kingdom of God, and when we baptize them we thereby recognize the fact, in the Church and before the world, that they are disciples of Christ, and are to be taught by their parents and by the Church, from their earliest infancy, to love the Savior and keep his commandments. Methodism has always taught that infant baptism and infant Church membership stand or fall together. And this is true, for baptism does induce into the Church. "By one Spirit were we all baptized into one body." "Make disciples—baptizing them."

Again in the article above referred to it is said: "If we make baptism a door into the Church, then all persons, whether adult or infant, would be in the Church as soon as they were baptized, and the only way to get them out of the Church would be to unbaptize them." This brings to mind the saying of St. Paul: "Circumcision which thou receivest as a babe, verily profiteth if you keep the law but if thou be a breaker of the law, thy circumcision is made uncircumcision." If the baptized child keep the law, when he gets old enough his baptism verily profiteth, but if he be a breaker of the law his baptism is made unbaptism. The way to nullify baptism and get out of the Church is to "be a breaker of the law." Our Church wants her baptized children to be so trained that when they get old enough they will "keep the law" and "remain within her pales." See that admirable chapter on the children of the Church in the Discipline, page 30.

JOHN ADAMS, Tyler, Texas.

GEN. LEE TO HIS SON

Following is the text of a letter from Gen. Robert E. Lee to his son, the original of which is in the possession of Dr. J. T. Fry, of Galveston: "Arlington House, April 5, 1852. My Dear Son: I am just in the act of leaving home for New Mexico. My fine old regiment has been ordered to that distant region, and I must hasten on to see that they are properly cared for. I have but little to add in reply to your letters of March 26, 27 and 28. Your letters breath a true spirit of frankness; they have given myself and your mother great pleasure. You must study to be frank with the world, frankness is the child of honesty and courage. Say just what you mean to do on every occasion and take it for granted you mean to do right. If a friend asks a favor you should grant it if it is reasonable; if not tell him plainly why you cannot; you will wrong him and yourself by equivocation of any kind. Never do a wrong thing to make a friend or keep one; the man who requires you to do so is dearly purchased at such sacrifice. Deal kindly but firmly with all your classmates, you will find it the policy which wears best. Above all, do not appear to others what you are not. If you have any fault to find with any one, tell him, not others, of what you complain; there is no more dangerous experiment than that of undertaking to be one thing before a man's face, and other behind his back. We should live, act and say nothing to the injury of anyone. It is not

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It absorbs the injurious gases which collect in the stomach and bowels; it disinfects the mouth and throat from the poison of catarrh. All druggists sell charcoal in one form or another, but probably the best charcoal and the most for the money is in Stuart's Absorbent Lozenges; they are composed of the finest powdered Willow charcoal, and other harmless antiseptics in tablet form or rather in the form of large, pleasant tasting lozenges, the charcoal being mixed with honey.

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WOMAN'S DEPARTMENT.

NOTES FROM CHAUTAUQUA SUMMER ASSEMBLY.

To a person coming from Dallas, Texas, the middle of August to this cool lake resort, the contrast in temperature is indeed most striking. This place, which has this season witnessed the twenty-ninth Chautauqua Summer Assembly, is situated upon the picturesque Lake Chautauqua, from which it takes its name. The grounds, comprising acres and acres of green, grassy lawns and noble forest trees, slope to the lake, where boats of various kinds for the convenience of the traveling public pass to and fro, making an animated picture upon which the eye can linger, while the cool breezes bring refreshment to the weary one who comes to find rest and recreation.

There are numberless boarding-places—"cottages," as most of them are called—having from ten to twenty or more rooms, built in attractive style, and a large and elaborate hotel besides these, which, with the various buildings for teaching purposes and otherwise, comprise a large and populous settlement, affording ample accommodation for the throngs of visitors who come here during the assembly season.

The season for the annual assembly opened this year on July 2, closing August 25, and was a most successful season in every respect—as to attendance, and the feast of good things furnished by the daily programs. The formal closing on Thursday night, the 25th of August, was a most impressive hour, being a prayer and praise service, held in the Hall of Philosophy, conducted by Bishop Vincent, of the M. E. Church, who is founder of Chautauqua. It was an hour when the heart and mind were drawn, under the influence of the eloquent speaker, to contemplation of the Infinite, when the purest and loftiest sentiments of the listener were aroused and renewed determination made to rise to nobler heights of excellence in our Christian experience and life.

It is indeed a privilege to be coveted to spend a time at Chautauqua, where the influence of the entire place is elevating, and where the threefold needs of humanity—that of the spiritual, intellectual and the physical—are considered and careful arrangements are made to meet these needs. It is a place which every follower of Christ who can should visit, for each would find that which is helpful—such advantages, on the whole, as no other place can give to the same extent and in the same manner to those who are seeking for aid in the advancement toward a higher life spiritually, intellectually and physically.

Of the Chautauqua Literary and Scientific Circle, which was founded at the Chautauqua Summer Assembly of 1878, and which now has its auxiliary circles in nearly every town and city of our United States, we need not write in detail in this article, as its aims and purposes are well known to most of our readers. The purpose for which it was organized has been realized for in the twenty years or more since its organization there have been enrolled more than 250,000 members, of whom nearly 50,000 have graduated from the reading course.

For myself, I feel that the time which I have been permitted to spend here this season has been a rare privilege indeed, this beautiful location, the cool, bracing atmosphere—the mercury

\$100 Given Away.

We want the name and address of the youngest boy (1) lawyer, (2) doctor, (3) preacher, (4) S. S. superintendent, (5) S. S. teacher, (6) editor, (7) newsboy, (8) farmer, (9) contractor, (10) engineer. Also the youngest girl (1) who plays the church organ, (2) sings in the choir, (3) teaches a S. S. class, (4) leads a church society meeting, (5) mother, (6) dressmaker, (7) bookkeeper, (8) stenographer and typewriter, (9) music teacher, (10) housekeeper. To any one, boy or girl or grown person, who gives us the name and address of a boy or girl who is now the youngest one in the South engaged in any one (or more) of the 10 vocations or lines of business above named, we will give \$100. For the winning answer under each head state also the length of time he or she has been engaged in his or her line. It costs you nothing to send in names, as we are gathering this interesting information for our readers. This contest will close Nov. 1, 1902, and the names of the winners will be published in our December issue. Remember, \$100 will be given for each winning answer. Address: SCIENTIFIC AND YOUNG PEOPLE COMPANY, Dept. H, Dallas, Texas. Publishers of Southern Young People, a large, illustrated monthly magazine for boys and girls; 3 months' trial subscription, 10c; regular, \$1.50 a year.

standing at breakfast hour at about 60 degrees, rising to 70 or 75 at noon—and the added attractions provided by the varied program of the Chautauqua Assembly, combining to give all that one can reasonably ask for rest or recreation. A prayer of praise and thanksgiving arise from my heart as I think of it all and of the blessing which has thus come to me for a few short weeks this summer season.

FLORENCE E. HOWELL, Chautauqua, N. Y.

Synopsis of important action taken at the annual meeting of the Woman's Home Mission Society:

Work among the Indians is to be begun on the Choctaw Reservation, in Mississippi, where 2,500 Choctaws live in great need of religious and educational training. An appropriation of \$100 was made from the undivided Twentieth Century Fund, to build and furnish two small school-houses, and \$200 from the General Treasury, for the salaries of two teachers, who will be paid, in part, from the State school fund.

The Board authorized the erection, this summer, of the Girls' Industrial Hall at Paine Institute, \$1,200 of the \$5,000 called for having been subscribed. This school, the property of our Church located at Augusta, Ga., is for the education of the Negro. This work lay very near the heart of Bishop Haygood and, in his death, lost one of its most active supporters. The building of the Annex will be of inestimable value in giving industrial training. All fair minds recognize the obligation to elevate this race, not alone for their own good, but as the one means of security to ourselves.

The Woman's Board of Home Missions of the Methodist Episcopal Church sent in a request for a committee to be appointed to confer with a like committee from their own Board, in regard to forming a reading course, to be used in common by both societies. This sisterly communication was received in the spirit in which it was sent, and the committee was appointed.

The following appropriations were made: For parsonages \$5,000; rescue work \$1,150; mountain work \$2,000 and fees Cuban work \$5,050; Chinese work \$250; Japanese work \$1,910; Indian work \$700; Negro work \$2,600; furnishing Paine Annex \$1,000; city missions (10 per cent on last year's vouchers) \$450; teacher at Seawirt Training School, \$750; contingent, \$2,750.

A note comes from Greenville, Tenn., as full of gladness as the mockingbird's song in summer, for Baby Cottage is ready for the roof. It is built of brick, four stories high, counting cellar and attic. The heating will be by furnace. Mrs. Wiley, the indefatigable, is away in Chattanooga in the interest of the work. This enterprise has been largely helped by the gifts of a gentleman in another city, in memory of a lovely child.

MRS. S. C. FOLLIN.

TERRELL AUXILIARY, W. F. M. S.

Quite a long while has elapsed since the Terrell Auxiliary has been reported through the Woman's Department of the Advocate. Our auxiliary sends greetings to all our sisters interested in and working for a common cause with us.

Just starting out on our new year, we have no special work done to report, but we feel very rich in promises for a successful year. The glowing reports from the annual meeting of the Conference Sisters have added much to our zeal and enthusiasm.

The attendance during these warm summer months has been good, and the meetings are always very interesting and spiritual. We are studying "Via Christi" using the excellent questions each month from the Woman's Missionary Advocate, and the study is proving very pleasant as well as profitable.

Our society has been very much saddened recently by the death of one of its members, Mrs. Sidney Bass, the wife of one of our Church's most prominent laymen and citizens. The first Monday of August, the greater part of our auxiliary meeting was devoted to a memorial service in her memory. Our President, Mrs. M. A. Allen; Mrs. G. W. Gray, Mrs. W. B. Dashiell, Mrs. Moore, Mrs. O. P. Thomas, and others, spoke from their hearts of what help and inspiration they had gained from the sweet, noble, Christian womanhood, wifehood and motherhood of our departed friend and co-worker, for whom those who remain mourn greatly.

The West Texas W. H. M. Society will meet at Uvalde, October 31, closing Monday noon of November 2. It is especially urged that all delegates be in by Friday night, October 31. Send names of delegates to Bro. Swanson, MRS. H. B. HOLMES, Conf. Cor. Sec. Luling, Texas.

If you eat without appetite you need PRICKLY ARI BITTERS. It promptly removes impurities that clog and impede the action of the digestive organs, create good appetite and digestion, strength of body and activity of brain.

DYSPEPSIA

Geo. S. Sealy, of 15 Nassau St., New York, says: For years I have been troubled with dyspepsia and indigestion, and I came to a resolution to try your pills. I immediately found great relief from their use. I feel like a new man since I commenced taking them, and would not now be without them. The dreary sleep I used to have has entirely disappeared. The dyspepsia has left me and my rheumatism is gone entirely. I am satisfied if any one so afflicted will give Radway's Pills a trial, they will surely cure them. For I believe it all comes from the system being out of order—the liver not doing its work.

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SICK HEADACHE, FEMALE COMPLAINTS, BILIOUSNESS, INDIGESTION, CONSTIPATION AND

All Disorders of the LIVER.

25c. per box. At Druggists or by mail RADWAY & CO., 55 Elm St., New York.

Be sure to get "Radway's" and see that the name is on what you buy.

UNANSWERED LETTERS.

Sept. 4—Ira M. Bryce, changes made. Geo. H. Adams, sub. T. M. Kirk, sub. Sept. 5—Jno. W. Holt, subs. W. R. McKewen, sub. Sept. 6—C. G. Shutt, sub. Atticus Webb, sub. Sept. 8—W. T. Harris, sub. J. T. H. Miller, sub. J. C. Wilson, sub. L. A. Hanson, sub. W. D. Montreat, sub. Sept. 9—J. M. Baker, change. G. W. Kinchloe, subs and attention. M. C. Dickson, sub. Gus Garrison, sub. Sept. 10—C. R. Gray, sub. D. A. Gregg, sub. R. J. Smith, sub. J. R. K. Spain, sub.

The Renewal a Strain.

Vacation is over. Again the school bell rings at morning and at noon, again with tens of thousands the hardest kind of work has begun, the renewal of which is a mental and physical strain to all except the most rugged. The little girl that a few days ago had roses in her cheeks, and the little boy whose lips were then as red as a watermelon, have indicated that they had been "kissed by strawberries," have already lost something of the appearance of health. Now is a time when many children should be given a tonic, which may avert much serious trouble, and we know of no other so highly to be recommended as Hood's Sarsaparilla, which strengthens the nerves, perfects digestion and assimilation, and aids mental development by building up the whole system.

JOINT DISCUSSION.

There will be a joint discussion between the Methodists and Campbellites at Sand Flat, a little place about five miles from Grand Saline. The Methodists will be represented by Rev. J. C. Weaver. The time for holding the debate is September 15-23. All who would like to hear the discussion can govern themselves accordingly.

A METHVIN.

Grand Saline, Texas.

A TEXAS WONDER.

HALL'S GREAT DISCOVERY.

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.

Alvarado, Texas, Oct. 9, 1902. Dr. E. W. Hall, St. Louis, Mo. Dear Sir:—In 1897 I was a great sufferer from kidney and bladder trouble and your Texas Wonder, Hall's Great Discovery, cured me, and I can cheerfully recommend it to the public. Yours truly, J. S. BRIGANCE.

A wind-break often hides the sun.

If the Baby is Cutting Teeth, Mrs. WINKLOW'S SOOTHING SYRUP for children teething. It soothes the child, soothes the gums, stops all pain, cures wind colic and is the remedy for diarrhoea. Twenty-five cents a bottle.

It is easy to recover from another man's adversity.

SPECIAL BARGAINS IN PIANOS.

Write the Great Jesse French Piano & Organ Co., Jesse French Building, Dallas, Texas.

New Things at Grand Canyon.

A few years ago the Grand Canyon of Arizona was two days' journey from the nearest railway, and the few venturesome visitors who went there had to sleep in log cabins and tents. To-day the Santa Fe runs daily trains to the rim, a hundred-room hotel is to be built soon, and an enterprising editor announces that he will start a daily paper there. Thus does the old become new.

MARRIAGES.

McKinnon-Smith.—At the home of the bride's father, Mr. S. H. Smith, in Granbury, Texas, August 28, 1902, Mr. Edward A. McKinnon, of Tascosa, Oldham County, Texas, and Miss Annie C. Smith, Rev. Saml J. Rucker officiating.

Anderson-Hodge.—At the residence of the bride's parents, June 22, 1902, Mr. W. R. Anderson and Miss Mollie Hodge, of Temple, Texas, Rev. A. L. Moore officiating.

Barton-Williamson.—Near Coryell City, Texas, August 31, 1902, Mr. C. E. Barton and Mrs. Josie Williamson, Rev. F. M. Winburne officiating.

Harris-Howell.—On August 10, 1902, in the Methodist parsonage of the Cuba Circuit, Mr. E. L. Harris and Miss Lucy Howell, Rev. W. K. Rucker officiating.

Tait-Call.—In the Methodist Church at Smithville, Texas, Thursday night, September 4, 1902, Mr. Herbert Allen Tait, of Moberly, Mo., and Miss Daisy Pauline Call, of Smithville, Rev. W. Wootton officiating.

Jackson-Royal.—At the home of the writer, two miles west of Forest Grove, Texas, August 27, 1902, Mr. C. B. Jackson and Miss Pearl Royal, Rev. J. M. Culver officiating.

A Cure for the Tobacco Habit.

Mrs. M. Hall, Eleventh street, Des Moines, Iowa, has discovered a harmless remedy for the tobacco habit. Her husband was cured in ten days, after using tobacco for over thirty years. All desire for his use gone. Can be filled by any druggist. Mrs. Hall will gladly send prescription free to any one sending stamped envelope.

Tyler District—Fourth Round.

Tyler cir. at Center.....Sept 13, 14 Cedar Street.....Sept 14, 15 St. Paul.....Sept 15, 16 White Point sta. at Wesley C.....Sept 16, 17 Lindale at Lindale.....Sept 17, 18 Malakoff at Malakoff.....Oct 4, 5 Canton at Morris Chapel.....Oct 10, 11 Grand Saline at Grand Saline.....Oct 11, 12 Pecos at Pecos.....Oct 12, 13 Mesquite, at Phillips Chapel.....Oct 13, 14 Athens sta.....Oct 14, 15 Tribune and Overton, at Omen.....Nov 1, 2 Ploom, at Elson.....Nov 3, 4 New York, at Mesquite.....Nov 15, 16 Big Sandy, at Gladewater.....Nov 16, 17 White House, at Liberty Hill.....Nov 17, 18 Marvin.....Nov 20, 21

One more word to stewards: Dearly beloved, for as much as all men are born to be fed, and that which was born to be fed must be fed, and that the Apostle Paul said, "They that preach the gospel shall live of the gospel." I beseech you, therefore, to call upon your people at an early date, that of the bounteous supplies with which God has blessed them, they would grant unto you the amount subscribed or assessed for the support of the pastor, that he may be fed and go to conference happy. God bless you in the work. J. T. Smith, P. E.

FOR SALE.

Several bargains in good upright Pianos, Cash or Installments, BROOK MAYS & CO., Dallas, Tex.

Brenham District—Fourth Round.

Chappel Hill.....Sept 13, 14 Brenham.....Sept 14, 15 Giddings, at Carmine.....Sept 15, 16 Lyons.....Sept 16, 17 Caldwell.....Sept 17, 18 Bellville.....Oct 4, 5 Seelye.....Oct 5, 6 Pheasant, at Brookshire.....Oct 11, 12 Pleasant Hill, at Center Point.....Oct 12, 13 Lexington.....Oct 13, 14 Cameron cir. at Buckholts.....Oct 14, 15 Milano, at Minerva.....Oct 25, 26 Maysfield, at Port Sullivan.....Nov 1, 2 Ben Arnold, at Sneed's Ch.....Nov 15, 16 Davilla, at Tracy.....Nov 22, 23 Rockdale.....Nov 29, 30

FOR SALE.

Ten-volume set of books, entitled "Literature of All Nations," at less than one-third of retail price. H. B. SMITH, Tenaha.

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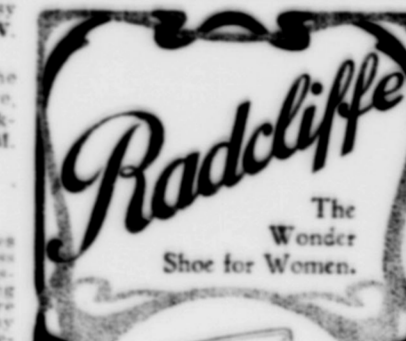
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Hyacinths, Tulips, Narcissus, etc. List of 50 different bulbs for 30c. Includes Golden Saffron Lily, 2; King, 2; Tulips, 10; etc.



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Su

WRITE I Many are careless for Sunday-school a pencil, put the fix and make calculations our time is consuming writing and in straits of figures. Frequent and all other means are omitted. When lay the order aside always comes in due and apologies. Our they will remember BIGHAM

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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.

A LOVED ONE.

RILEY.—Dave W. Riley, youngest son of Mr. Dave Riley, was born April 3, 1878, and departed this life peacefully at Austin, Texas, July 2, 1902.

Sometimes in the sweetest part of life it seems God calls his children home. So it was with Dave, in the bloom of manhood. He was a member of our Church, and when he attended services there he was always found in the choir. Our choir has lost a good singer and a good, devoted Christian boy. To know him was to love him. Everybody loved Dave. In early life, at the age of 11 years, he joined the M. E. Church. He and I joined the same Sunday, near what is known as the Purditt school-house, during a protracted meeting conducted by Bro. Harmon. The memory of Dave will ever occupy a prominent place in my heart. A truer or more faithful Christian I have never known. How sad we feel when we think we shall see his smiling face and hear his gentle voice no more! He left a bright evidence of his acceptance with God. He was one of the best, sweetest-spirited Christian boys I ever knew. He was a boy of broad intellect, and his life was full of good works for his Master. His countenance was an expression of gentleness and love. He was conscious to the last moment. His death was the most touching scene ever witnessed. "Death takes a shining mark." Earth has lost a charm and the Church a faithful member, but heaven has gained a precious jewel. May God sanctify his death to the good of the sorrowing ones. We await the resurrection morn, when we shall join him in glory. While mortality was being tenderly laid away and loving friends sang "Death is only a dream," his disembodied spirit had doubtless been borne by angels through the pearly gates into the golden city above. He was only sick but a few weeks with typhoid fever, when God said: "It is enough, come up higher." As we laid him to rest in the Rock Church Cemetery, and baptized the soil with tears, the faith and purpose of many no doubt were made stronger and heaven seemed more real than ever before. Father, brothers, sisters and loved ones look forward to a reunion. A large funeral procession followed his body to the Rock Church, and there, in the presence of a large congregation of relatives and friends, his funeral service was conducted by Bro. J. W. Harmon, his pastor. Dear ones, don't weep as those who have no hope. Put all your trust in Dave's God, and some sweet day you will see him again. While we are unable to understand the providence which thus separates us from our loved ones, we have the assurance in John 13:7: "What I do thou knowest not now, but thou shalt know hereafter." We all miss him more than we can tell, but we comfort ourselves with the thought that his life was noble and his death triumphant. Loved ones who are left behind, look up, for, in the shining realms above, this dear one, with his sainted mother and little sister, who have gone on before, is waiting and watching for you. One who knew and loved him. **MRS. LELA KING.**

HOLCOMB.—Andrew Jackson Holcomb was born in Howard County, Ark., December 3, 1884, moved to Texas with his father's family in 1895, and located first in Lamar and then in Delta County, where he lived until the day of his death, which sad event occurred at Klondike, Saturday, August 16, 1902, at 11:30 a. m. Jack, as he was familiarly called, was always a good boy. Reared in a Christian home, his feet were ever directed in paths of purity and righteousness, and the sins so common among our young men never defiled his nature. His tongue was clean. No vulgar nor even harsh word was allowed to escape his lips, and consequently he had many friends. Jack was frail in body, yet strong in mind. He loved his books, and was never happier than when studying some new question. He attended college at Commerce, Texas, last spring, and was making splendid progress in his work, when it became evident that his body could not stand the strain, and he returned home sick, which sickness proved fatal. Jack suffered a great deal during his last illness, yet he bore his afflictions with a patience seldom found in men of his age. Before his death he left sufficient evidence, that "all was well." May God bless and sustain the bereaved father and loved ones, and may they, in the after-while, form an unbroken family around the throne of God.

C. R. GRAY.

WATTS.—Mrs. Dolly Ann (Baker) Watts was born April 5, 1881, near Winchester, Franklin County, Tenn.; converted at 12 years of age and joined the M. E. Church, South, in which she lived a consistent member until death; moved to Eastland County, Texas, in 1895; married W. S. Watts, of Johnson County, May 12, 1901, and died June 12, 1902, leaving a son, Clarence Franklin, three weeks old. A brief record of one of God's truest women. A violet in modesty and a lily in purity, she lived among us until transplanted to bloom eternally in heaven. Her sister, Miss Emma Baker, husband and family, friends and medical skill lavished attention, but consumption did its work, and in ten days little Clarence followed. We laid their bodies away in the Watts Chapel Cemetery to await the resurrection morning. May blessings abide with the bereaved husband, relatives and friends. Help us, Lord, to say, "Thy will be done." Her pastor, **W. K. RUCKER,** Grandview, Texas.

NASH.—Mrs. Frances E. Nash (nee Haley) was born in Madison County, Ga., February 16, 1833; was married to F. H. Nash January 18, 1849. They came to McLennan County, Texas, in 1878, where they lived until three years ago, when they moved to Antlers, I. T. She quietly fell asleep in Jesus August 25, 1902. Sister Nash was the mother of twelve children, six of whom preceded her to the better world. Five died in childhood. One daughter, who lived to be grown, left a bright testimony that she had gone to be with Jesus. Sister Nash was converted and joined the M. E. Church, South, in 1852, in which she lived a faithful member until the day of her death. She leaves an aged husband, with whom she had lived for over fifty-three years, and six children, all grown, and a number of grandchildren, to mourn their loss. May the Lord comfort them, and may those who are unsaved give their hearts to God and so live as to make an unbroken family in heaven. Her pastor, **W. B. MCKINNEY.**

She partook deeply in the divine nature. God's love was hers. Her mind and spirit were lively; she lived in the whole world, and always happy in a broad view of everything; understanding Christianity to compass all mankind because it is divine, and with her to be in Christ was to combine earthly and heavenly things. Eternal life was to her simply every-day religion. The future was always bright because each day opened into a brighter one. She found delight in making light for others and in doing some good to them. The salvation of the world, and as soon as possible, was a constant inspiration to her. And when the Lord called her youngest child into the mission field she was greatly pleased. God could have done nothing for her that she could appreciate like that. That fact climaxed all her life with a beautiful glow—so becoming. The evening of her day was sublime. Seeing her daughter in tears, she said: "Oh, don't cry for me. I am going to rest, and you can come on." Not long before departing, she called the children and said: "I want to tell you all good-bye now, while I am able to do so. I want you to meet me where I am going." Then a scene to be forever remembered for its sublime heavenliness in the embraces, kisses and shaking of hands occurred. "O heaven, sweet heaven, home of the blessed." Both heaven and earth are richer and brighter because of the life of this saint.

JEROME HARALSON.

HUNTER.—Sad came the news of the death of Miss Eda Hunter to her many friends in and around Cooper; for they are many, indeed, who are grieved at her seemingly untimely death. Too much can not be said of this exemplary young lady, who was born March, 1879; baptized in infancy; professed religion and joined the M. E. Church, South, in 1892; died August 4, 1902, at Wynne-wood, I. T. She was religiously inclined and developed into a beautiful Christian character. She died under an operation, which she thought necessary to prolong life, which is dear and sweet to every one, especially so to her, in the bloom of youth, with her future laid out to her highest expectations and ambitions, almost at its zenith. She was soon to have been married to a worthy young man, whose life is blighted by her death. She did not feel that she would die under the operation. She was cheerful and seemingly happy. She said she had too much to live for to believe she would die, but to "remember she was prepared for a better world than this if she did not recover." Her remains came in on the north-bound at 7:17 p. m., accompanied by her sister, Miss Exie, and her uncle, Mr. Prim, of Wynne-wood, I. T. Her father and step-mother, Rev. J. N. Hunter and wife, of Wylie, and met by her two brothers—Clark, of Paris, and Tommie, of Sulphur Bluff. The next north-bound train brought her sister, Miss Willie, of Pritchett; her "chum," Miss Emma Musgrove; her fiancé, Mr. Jim L. Blanton, and his "chum," Mr. J. S. Duke, all of Alto, where Miss Eda had worked as milliner for two seasons. The remains and family were accompanied to the residence of Mrs. Hazlewood, and the funeral cortege took place from there to the M. E. Church. Funeral services, by Rev. E. L. Spurlock, were short but very impressive and appropriate. Our hearts go out in sympathy to the bereaved family. While we are in life we are in death. "In the hour we think not, he cometh." While there is great comfort in this death, it does not fill the vacancy on earth, and we realize a void that can not be filled. Let us emulate this sweet character, and feel we have been benefited or realized some pleasure by having known her. **A FRIEND,** Cooper, Texas.

CAVENDER.—John C. Cavender was born in Williamson County, Tenn., December 2, 1834. He made a profession of religion and joined the Methodist Church in 1882, and died at his home, near Long Branch Church, August 2, 1902. Bro. Cavender had no fear of death. I was with him a few hours before his death. He requested me to read a chapter from the Word of God and pray with him. He leaves a wife and a number of children and grandchildren, who mourn their loss. Bro. Cavender was an old Confederate veteran, and had fought many battles for his country, but as a Christian soldier he could say: "I have fought a good fight; I have finished my course; I have kept the faith." He was ready to depart and enter into his eternal reward in heaven. **GEO. W. KINCHELOE.**

JONES.—Another flower budded on earth to bloom in heaven. Little Mary Ruth, daughter of Belle and Delma Jones, was born August 26, 1901, at Dresden, and died August 22, 1902, while visiting her grandmother at Blooming Grove. She was the joy and pride of her parents' and grandparents' families—so loving and always in a good humor, scattering sunshine indoors when there was none without. Oh, how we will miss the little darling! But God knoweth best, and he saw fit to take this little jewel and transplant it in heaven as a beacon light to guide us safely o'er the rugged path of life. Yes, I can see her, in my imagination, waving her sweet little hands for papa and mamma to come this way. We can't call her back, so let us strive to live in that way that we can go to her. One who loved her. **AUNTIE.**

MOORE.—William E. Moore died June 5, 1902. Rev. Morton, of Bay City, performed the funeral service at Ashby Chapel, after which the Masons buried him according to their beautiful custom. He had been in bad health for over two years, but had never been confined to his bed. His mind was clear and active up to the very last. He was born in Rahway, N. J., October 26, 1837, but came with his parents to Texas immediately after annexation, and lived for a number of years at Indianola. During the war he was a member of Terry's Texas Rangers, and was dangerously wounded at Murfreesboro, Tenn. It was a great pleasure to him to attend the reunions of his regiment and meet again the remnant of his old comrades. He, with his wife, joined the M. E. Church August 11, 1875, at a camp-meeting near Elliott's Ferry, on the Colorado, under the ministry of Rev. St. Johns Phair and others. He lived at Ashby for over thirty years, and during that time all the Methodist preachers found a welcome at his home. He was a man of unflinching courage and integrity of purpose, and was not afraid to die, for he had perfect trust in his Savior. He leaves a wife and six children, besides other near and dear relatives and friends, to feel the loneliness of life without him. **HIS SISTER.**

FLOYD.—Mary Floyd, the daughter of Rev. Henry Starr, was born in Mason County, Ala., seventy-two years ago, and she died at the home of her niece, Mrs. Jack Manly, Dallas, Texas, August 10, 1902. She was twice married—first to J. W. McDougal, the last marriage to Mr. Jno. D. Floyd, of Texas. Sister Floyd was of a Methodist family. She had two uncles that were preachers, and three cousins, and her father was a Methodist preacher. As might have been expected, she was always religious, and from childhood a member of our Church. Her membership when she died was at Haskell Avenue Church, Dallas. Her death was a very triumphant one. She suffered much, and desired to depart and be with Christ. I think it proper to say she received all the kind and loving attention from Bro. Manly's family it was possible to bestow, and I do not suppose that she had a wish that was not gratified. At her request her Bible she had had for almost a lifetime was buried with her. The faithful Christian and the foundation of her faith rest in the same coffin together. May the savor of a useful life abide forever. **WM. A. EDWARDS.**

DONALDSON.—Little Eleanor Hunt, daughter of W. B. and Eleanor H. Donaldson, took her passage to the realms of light on the morning of August 27, 1902, at 2 o'clock, from McGregor, Texas. Her life on earth was only 18 months, but long enough to make sunshine and gladness in the home and hearts of parents and loved ones. Her suffering for about four weeks was severe, but release came, and now no pain racks her little body and no pang disturbs her happy spirit. A stronger tie binds the home below to that above, and sadness and grief never come there. Look up, fond parents; you will soon meet again. **W. B. WILSON,** McGregor, Texas.

ROBERTSON.—Dona Lee, daughter of James H. and Ruthie Robertson, was born December 5, 1900, and died April 12, 1902. God has called sweet little Dona Lee home to glory. Oh, how a mother loves her child! But God's love is greatest of all. Papa and mamma would like so much to have kept their little darling with them, but God has transformed her into an angel. So, dear parents, you have an angel child in heaven with God evermore. We shall meet in the celestial city "some sweet day." Then we will greet one another again. God says, "Suffer little children to come unto me, and forbid them not, for of such is the kingdom of God." Bless God for a home in heaven. **J. B. TURNER, P. C.**

LONG.—Oscar Clark Long, the beautiful little babe of Bro. and Sister O. C. Long, of Rockwall, died August 6, 1902, aged 6 months and 6 days. He was born January 30, 1902. He came to his fond parents as God's best gift, entwined himself about their hearts, made them glad for a few short months, and then went home to Eve with the angels. On December 26, 1900, it was my happy privilege to unite Bro. and Sister Long in the bonds of holy matrimony. I shall not forget the occasion. It was one of bright and joyous delight. But now it becomes my sad duty to lay this tribute upon a little grave that contains the remains of their hearts' treasure. But, while sadness has thrown its pall over their home and their spirits are lonely, nevertheless they feel comforted in the thought that by and by they will meet their little loved one again where the blight of death will never fall. In this fact their hearts are greatly strengthened. **G. C. RANKIN.**

BROWN.—The angel of death visited the home of Mr. and Mrs. P. P. Brown and claimed Albert Posse, who was born October 29, 1860, and died August 4, 1902. He had been in the home long enough to twine around the hearts of his parents and to endeavor himself to the other children. He was a bright little fellow, and gave promise of a useful life. His little voice no longer cheers the parents, but let us remember that Jesus said, "Of such is the kingdom of heaven." May the Lord comfort the parents and relatives and bring them to join Albert Posse in the triumphant host. **A. L. MOORE,** Temple, Texas.

CLARK.—Robert Lee Clark was born in Ellis County, Texas, January 7, 1886. He was converted and joined the Methodist Church, under the ministry of Rev. J. W. Dickinson in 1897, at the age of 11, and died at his home, near Red Oak, Texas, July 24, 1902. He was an invalid for thirteen months, but was never heard to complain. With patience and Christian fortitude he endured all his afflictions, and was ready and willing to die. May the Lord bless and comfort the bereaved family, and may his sustaining grace enable them to bear up under this affliction and bring all to the home of the redeemed in heaven. **GEO. W. KINCHELOE.**

Home Treatment of Cancer.
Dr. D. M. Bye's Balm Oils, for cancer, is a positive and painless cure. Most cases are treated at home, without the service of a physician. Send for book telling what wonderful things are being done by simply anointing with oils. The combination is a secret; gives instant relief from pain, destroys the cancer microbes and restores the patient to health. Thousands of cancers, tumors, catarrh, ulcers, piles and malignant diseases cured in the last eight years. If not afflicted, cut this out and send it to some suffering one. Address Dr. D. M. Bye Co., Box 462, Dallas, Texas, 171 Main st.

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AND ALL KINDS OF
MACHINERY.
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DALLAS, TEXAS.

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ST. LOUIS, MO.
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MIXED PAINTS
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Rosaide Cements, Plaster, Hair, Sewer Pipe,
Fire Brick, etc. **AUSTIN, TEXAS.**

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Church Furniture of all kinds
Grand Rapids School Furniture Works
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PLYMVER
CHURCH
Bells of all sizes
Made to Order and Foundry Co., Cincinnati, O.

CHURCH BELLS
Chimes and Pells,
Best Bells Manufactured in the United States
MOSBARE BELL FOUNDRY
Batavia, Mo.

NORTHWEST TEXAS

Vernon District—
Blair, at Blair..... S
Leger, Sun night..... S
Kildorado, at Dryden, S
Beymour..... S
Benjamin..... S
Munday..... S
Throckmorton..... S
Round Timbers..... S
Chillicothe, at Big V..... S
Haskell cir..... S
Haskell sta, Sun night..... S
Vernon..... S

Clarendon District—
Childress sta..... S
Paducah..... S
Childress cir..... S
Claude..... S
Amarillo..... S
Hereford..... S
Canyon City..... S
Matador..... S
Floydada..... S
Emma..... S
Lubbock..... S
Plainview..... S
Wellington..... S
Dalhart..... S
Memphis..... S
Stratford..... S
Canadian..... S
Higgins..... S
Channing..... S
Silverton..... S
Cataline..... S
Clarendon sta..... S
Pastors will please conference..... S

Corsicana District—
Cotton Gin, at Forest..... S
Melia, at Mexia..... S
Brandon, at Brandon..... S
Frost, at Frost..... S
Barry, at Tinkle..... S
Blooming Grove, at B..... S
Dresden, at Dresden..... S
Lone Cedar, at Lone C..... S
Horn Hill, at Horn H..... S
Groesbeck, at Groesbe..... S
Thorton..... S
Wortham..... S
Kerens..... S
Roane..... S
Eureka and Birdston..... S
Armour..... S
Lawson, at Harmony..... S
Hubbard, at Hubbard..... S
Corsicana, at Harrison..... S

Georgetown District—
Madsen..... S
Rogers..... S

Fort Worth District—
Polytechnic College..... S
Trinity..... S
First Church..... S
Peach Street..... S
Cresson, at Acton..... S
Greenwood..... S
North Fort Worth..... S
Grapevine, at Grapev..... S
Smithfield, at White's..... S
Mansfield, at Mansfie..... S
Arlie, at Arlie..... S
Joshua, at Marystow..... S
Covington..... S
Blum..... S
Cuba, at Watts Chapel..... S
Budo..... S
Cheburne..... S
Arlington..... S
Kennedale..... S
Jas..... S

Brownwood District—
Coleman..... S
Wingate..... S
Winters..... S
Comanche cir..... S
Bangs..... S
Santa Anna..... S
Robert Lee..... S
Glen Cove..... S
Blanket..... S
May..... S
Burket..... S
Fleming..... S
Comanche..... S
Lemeta..... S
Center City..... S
Goldthwaite..... S
Zephyr..... S
Indian Creek..... S
Brownwood..... S
W. H..... S

Waco District—
West..... S
Abbott, at Abbott..... S
Edy, at Edy..... S
Moody..... S
Mount Calm, at M. C..... S
Troy, at Troy..... S
Lorena, at Robinson..... S
Morrow Street..... S
Pecora, at Pecora..... S
Mart, at Mart..... S
Morgan, at Morgan..... S
Whitney..... S
Aquila, at Aquila..... S
Blossville, at Evergre..... S
Fifth Street..... S
Austin Avenue..... S

Abilene District—
Big Springs..... S
Artemont, at A..... S
Anson, at Anderson Ch..... S
Stamford, at Spring Cr..... S
Midland..... S
Colorado..... S
Gail, at York..... S
Clairmont, at Elkin..... S
Snyder, at S..... S
Eula, at Eula..... S
Putnam, at P..... S
Baird..... S
Eastland, at Staff..... S
Albany and M. at A..... S
Crystal Falls, at Baker..... S
Cisco..... S
Truby, at Melrose..... S
Merkel..... S
Buffalo Gap, at Carr..... S
Colorado mts, at Lorrain..... S
Sweetwater, at S..... S
Roby..... S
Abilene..... S

Dublin District—
Stephenville..... S
Sipe Springs, at S. S..... S
Rising Star, at Pisgah..... S
Hockaby, at Hockaby..... S
Morgan Hill, at M. M..... S
Bluff Dale, at Marvyn..... S
Glen Rose, at G. R..... S
Granbury..... S
Duffau, at Duffau..... S
Iredell, at Falfau..... S
Wren..... S
Carlton, at Carlton..... S
Proctor, at Oak Grove..... S
Stephenville mts, at Syla..... S

NORTHWEST TEX. CONFERENCE

Vernon District—Fourth Round. Blair, at Blair, Sat. Sun. Sept. 13, 14. Leger, Sun. night and Mon., Sept. 15, 16. Eldorado, at Dryden, Sat. Sun. Sept. 20, 21.

Clarendon District—Fourth Round. Childress sta., 5 p. m., Sept. 17. Paducah, 2 p. m., Sept. 17.

Corsicana District—Fourth Round. Cotton Gin, at Forest Glade, Sept. 13, 14. Mexia, at Mexia, Sept. 13, 14.

Georgetown District—Third Round. Maddox, Sept. 13, 14. Rodgers, Sept. 20, 21.

Fort Worth District—Fourth Round. Polytechnic College, Sept. 14, 15. Trinity, p. m., Sept. 14.

Brownwood District—Fourth Round. Coleman, Sept. 14, 15. Wingate, Sept. 20, 21.

Waco District—Fourth Round. West, Sept. 12, 14. Abbott, at Abbott, Sept. 13, 15.

Abilene District—Fourth Round. Big Springs, Sept. 20, 21. Aspermont, at A., Sept. 27, 28.

Dublin District—Fourth Round. Stephenville, Sept. 14. Ripe Springs, at R., Sept. 20, 21.

Stephenville District—Fourth Round. Stephenville, Sept. 14. Ripe Springs, at R., Sept. 20, 21.

Stephenville District—Fourth Round. Stephenville, Sept. 14. Ripe Springs, at R., Sept. 20, 21.

Desdimonia, at Desdimonia, Nov. 1, 2. DeLeon, Nov. 2, 3.

Waxahachie District—Fourth Round. Venus, at Mt. Peak, Sept. 20, 21. Ferris, Sept. 27, 28.

Weatherford District—Fourth Round. Millsap, at Millsap, Sept. 13, 14. Peasler, at Peasler, Sept. 20, 21.

Gatesville District—Fourth Round. McGregg, Sept. 13, 14. Lampasas, Sept. 20, 21.

West Texas Conference. Llano District—Fourth Round. Rock Springs Mis., Sept. 20, 21.

San Antonio District—Fourth Round. Del Rio, 2d Sun. Sept. 20, 21. Eagle Pass, 2d Sun. Sept. 20, 21.

San Marcos District—Fourth Round. Dripping Springs, at Dripping Springs, Sept. 20, 21.

Beeville District—Fourth Round. Abies, Sept. 12, 14. Rockport, Sept. 20, 21.

NORTH TEXAS CONFERENCE. Sulphur Springs District—Third Round. Klondike mts., Sept. 13, 14.

Bonham District—Third Round. Honey Grove, 2d Sun. Sept. 20, 21.

Gainesville District—Third Round. Bronko, at Ponder, at Drop, Sept. 13, 14.

McKinney District—Third Round. Wylie, at Murphy, Sept. 13, 14.

Copeville mts., Sept. 27, 28. Melissa mts., Oct. 4, 5.

Greenville District—Fourth Round. Merit, at Dulaney, Sept. 27, 28. Colest and Lane, at Lane, Sept. 28, 29.

Dallas District—Fourth Round. Haskell Avenue, 11 a. m., Sept. 21.

Terrell District—Fourth Round. Reinhardt, at Locust Grove, Sept. 27, 28.

Sherman District—Third Round. Southmayd, 2d Sun. Sept. 20, 21.

Howe District—Fourth Round. Iowa Park, Sept. 12, 14. Wichita Falls, Sept. 13, 15.

Pittsburg District—Fourth Round. Mt. Pleasant, Sept. 14, 15. Gilmer, at Mt. Gilmer, Sept. 20, 21.

Tyler District—Fourth Round. Tyler, at Center, Sept. 12, 14. Cedar Street, Sept. 13, 15.

Palcatine District—Fourth Round. Rusk, Sept. 20, 21. West Palestine, at Howard Avenue, Sept. 27, 28.

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Palcatine District—Fourth Round. Rusk, Sept. 20, 21. West Palestine, at Howard Avenue, Sept. 27, 28.

Crockett, at Wesley Chapel, Oct. 15, 16. Crockett sta., Oct. 15, 16.

Marshall District—Fourth Round. Harrison, at Karnack, Sept. 13, 14. Harleton, at Coffeeville, Sept. 20, 21.

Beaumont District—Fourth Round. Kountze, at Olive, Sept. 13, 14. Chester, at Camden, Sept. 20, 21.

Houston District—Fourth Round. Wharton and Hungerford, at Wharton, Sept. 20, 21.

Austin District—Fourth Round. West Point, at Winchester, Sept. 13, 14.

Marshall District—Fourth Round. Harrison, at Karnack, Sept. 13, 14. Harleton, at Coffeeville, Sept. 20, 21.

Beaumont District—Fourth Round. Kountze, at Olive, Sept. 13, 14. Chester, at Camden, Sept. 20, 21.

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Marshall District—Fourth Round. Harrison, at Karnack, Sept. 13, 14. Harleton, at Coffeeville, Sept. 20, 21.

Beaumont District—Fourth Round. Kountze, at Olive, Sept. 13, 14. Chester, at Camden, Sept. 20, 21.

Houston District—Fourth Round. Wharton and Hungerford, at Wharton, Sept. 20, 21.

Shoem, Nov. 1, 2. Washington Street, Nov. 1, 2.

Huntsville District—Fourth Round. Navasota, Sept. 13, 14. Waller, at New Hope, Sept. 20, 21.

Calvert District—Fourth Round. Franklin, at Hickory, Sept. 13, 14. Jewett, at Dulley, Sept. 20, 21.

Austin District—Fourth Round. West Point, at Winchester, Sept. 13, 14. Langston, Sept. 20, 21.

Marshall District—Fourth Round. Harrison, at Karnack, Sept. 13, 14. Harleton, at Coffeeville, Sept. 20, 21.

Beaumont District—Fourth Round. Kountze, at Olive, Sept. 13, 14. Chester, at Camden, Sept. 20, 21.

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Robert Lee Clark was County Texas, January 7, as converted and joined the church, under the ministry W. Dickinson in 1897, at 11, and died at his home, Lak. Texas, July 21, 1902.

Treatment of Cancer. Bye's Balm Oils, for positive and painless cure, are treated at home, with- rice of a physician.

ING WELL MACHY STANDARD... MACHY'S BALSAM FOR THE TREATMENT OF ALL AFFECTIONS OF THE THROAT AND LUNGS.

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THE BRAZIL MISSION CONFERENCE.

The recent session of our conference was an occasion of much interest and profit to all the members present, to a large number of visitors and to the local church and community of Juiz de Fora.

The absence of Bros. Tarboux, Dickie and Joiner on leave, and Bros. Terrell and Vollmer for lack of funds for travel from their distant stations, was greatly felt by all. There were present twenty-three out of the twenty seven preachers in full connection, four of the class of five on trial, eight of the twenty lay delegates chosen, seven of the sixteen representatives of the Woman's Board, and a large number of visitors.

The business generally was transacted in the spirit of harmony and brotherly love. The occasions of public worship were times of refreshing and inspiration to the large audiences that waited upon the ministry of the Word and joined in the devotions.

You will see marked signs of progress along all lines from the statistics which will be sent you as soon as the printed minutes are out. I may mention just a few, such as the baptism of 134 infants and 73 adults, a net increase of four local preachers and 561 members, making for the present thirteen local preachers and 3305 members, total, 1903.

There were reported seventy-four Sunday-schools, with 232 teachers and 2354 scholars, twelve Epworth Leagues, with 343 members, ten Christ's Jewels or Junior Epworth Leagues, with 744 members.

The colleges and schools are all prosperous, and report an increased patronage.

The printing and circulation of literature and books has been greatly hindered for lack of funds, but the reports of work done in this line were most gratifying.

There has been some increase in the acquisition and value of Church property.

The contributions for the support of the ministry notwithstanding the very severe financial crisis through which the country is passing, have kept pace with the increase in the membership of the Church. The reports show that \$2,315,100—over, in United States gold, \$900,537—amounting amounts for missions and help, was paid by the native Church for the support of the ministry, an average per member of \$2.87.

The twenty-seven preachers in full connection, fourteen of whom are foreign missionaries, five on trial and ten local preachers, who are used as supplies, make a total of forty-two whose names appear on the list. Two of these, Bros. Joiner and Lander, are to be absent on leave for the year. Since the appointment of conference, Bro. Dickie has arrived, and Bro. Tarboux is expected soon. These forty preachers are designated to fill five presiding elders' districts, thirty-two stations, circuits and missions, three editorships, four agencies and secretaryships, and five presidencies and professorships in colleges—a total of forty-nine appointments. There are six circuits and missions yet to be supplied. The territory over which this work is scattered is more than 200,000 square miles, or about equal to the area of the States of Tennessee, Kentucky, Missouri and Arkansas, and it claims about one-third of the entire population of Brazil, or nearly 6,000,000 of souls.

The conference force is greatly strengthened by the sixteen women of the Woman's Board (four of whom will be at home on leave of absence this year), with their nine colleges and day schools, and a considerable number of native teachers and Bible women. Miss Watts, who was the first of these women to enter this field, arrived on her return from the States during the session of the conference. She was accompanied as far as Petropolis by the new Missionary Secretary, Miss Howell.

There are abundant signs on every hand that God is working mightily through this body of men and women, and these institutions of the Church, for the evangelization and redemption of the Brazilian nation. They need to be greatly strengthened and more abundantly filled with the Holy Spirit. Let prayer to God be made everywhere

for still richer blessings upon this wonderful movement of Methodism in the land of the Southern Cross.

I send herewith a list of the appointments. For the first time in our history one of the native men was appointed presiding elder.

H. C. TUCKER, Secretary.
Rio, Brazil.

Appointments of the Brazil Mission Conference.

Rio de Janeiro District.
J. M. Tarboux, P. E.
Cattete (English Congregation)—Geo. D. Parker.
Cattete (Brazilian Congregation)—Jovelino M. Camargo.
Jardin Botânico Circuit—Jovelino M. Camargo.
One to be supplied by Antonio Ribeiro da Freitas.
Villa Isabel Circuit—Gailherne R. da Costa.
Petropolis Circuit—João E. Tavares.
Barra Mansa Circuit—To be supplied by Alfredo Duarte.
Paralyha do Sul Circuit—To be supplied.
Estrada Nova Circuit—A. Cardoso de Fonseca.
Agent of the Publishing House—João E. Tavares.
General Secretary of Epworth Leagues—George D. Parker.
Agent of the American Bible Society—H. C. Tucker.
Editor of the Expositor Christiano, Revista, and the Juvenil, and of Books—J. L. Kennedy.

Sao Paulo District.
Jose da Costa Reis, P. E.
Sao Paulo—J. Leonel Lopes.
Italian Mission—To be supplied by Afonso Bevilacqua.
Franciscana—J. L. Bruce.
Itapicica Circuit—To be supplied by A. J. Mello.
Sao Roque Circuit—To be supplied by Afonso Bevilacqua.
Capivary Circuit—J. R. Carvalho.
Taubate Circuit—To be supplied by Theodore dos Reis.
Mogy das Cruzes Circuit—To be supplied.
Amparo Circuit—To be supplied.

Minas District.
J. W. Tarboux, P. E.
Juiz de Fora Circuit—E. A. Tilly, Antonio S. Pinto.
Two to be supplied by Onofre Digiacomo and Ernesto Goncalves.
Rio Novo Circuit—Felipe R. Carvalho.
Uba Circuit—Felipe R. Carvalho.
Barrinbo Circuit—Frank Wiedreheker.
Cataguazes Circuit—Antonio J. de Araujo Filho.
Porto Novo Circuit—J. Floriano Martins.
Belo Horizonte Circuit—Hippolyto O. de Campos.
Faria Lemos Circuit—Victorino Goncalves.
Granbery College, President and Rector of Gymnasium—W. B. Lee.
Methodist Seminary, Rector—E. A. Tilly.
Professors—W. B. Lee, J. W. Tarboux.
Student—Antonio S. Pinto.
Missionary Secretary for the Conference—Hippolyto O. de Campos.
Absent in the United States—J. M. Lander.

Ribeirao Preto District.
J. W. Wolling, P. E.
Ribeirao Preto—Elias Escobar.
Serra Azul Circuit—To be supplied.
Franca Circuit—James Hamilton.
Uberaba Circuit—To be supplied.
Santa Rita de Passa Quatro Circuit—Jorge L. Becker.
Santa Cruz das Pasmelras Circuit—Jorge L. Becker.
Union College, President—Nento Braga d'Araujo.
Absent in the United States—E. E. Joiner.

Rio Grande do Sul District.
M. Dickie, P. E.
Porto Alegre Circuit—João Vollmer.
Bento Goncalves Circuit—To be supplied by João Ruiz.
Forqueta Circuit—To be supplied by Antonio P. Fraga.
Cruz Alta Circuit—James M. Terrell.
Santa Maria Circuit—J. W. Price.
One to be supplied by M. Donatti.
Cachoeira Circuit—To be supplied.
Uruguayana Circuit—To be supplied.

J. L. Kennedy will be in charge of the Rio District and E. A. Tilly of the Minas District until the arrival of J. W. Tarboux.

INDIAN MISSION CONFERENCE NOTES AND PERSONALS.

The Texas Advocate comes to us every week, bringing in editorials and field notes, the shouts of Methodism's conquering hosts in your great State. We note with great pleasure the rapid growth of the prohibition movement. Much of the crime committed in this Territory is caused by the liquor brought here by the "whiskey ped-

dler" from Texas. But just about the time Texas will go dry, then this country will come in with Oklahoma as a State and Texas will get her liquor from the Territory by the same "professional whiskey peddler."

Our Annual Conference comes just a little earlier this year than last; fifteen days later would be better for us. This has been a year of revivals with us. Our growth will be much in advance of last year. We have had 599 accessions in this (the Ardmore) district up to date. There seems to be in the minds of many of the brethren strong reasons why our conference should divide during the quadrennium. Our coming conference will make some changes. Rev. J. M. Gross, D. D., is closing out his fourth year at Broadway, Ardmore. Rev. W. T. Burk has been transferred to the New Mexico Conference. Rev. J. L. Williams, assistant editor of our conference organ, has done a splendid work at Carter Avenue, Ardmore.

Rev. J. L. Gage, of the Cumberland Circuit, has had more than a hundred conversions and a hundred and seventeen accessions to the Church.
Rev. M. L. Butler is closing his second year of his second term at Muskogee. Bro. Buttes is a very successful pastor.

Rev. J. B. Mitchell, our pastor at Guthrie, is one of our strongest and most promising young men. He has made a fine record in Guthrie.

Hargrove College has opened with good enrollment and the prospects are good for a good school year. Rev. T. G. Whitten, the President, is bringing things to pass.

Rev. C. M. Coppedge, our pastor at Marietta, has done a very fine year's work and is in favor with the people of the entire community.

Rev. E. L. Massey, presiding elder of the Wynnewood District, is making a good record on that important district.

Rev. A. N. Avery and W. A. Randal, presiding elders of Muskogee and Weatherford Districts, are closing out their fourth years, and thus the way is opened for two new presiding elders.
W. J. SIMS.

TO THE PREACHERS AND PEOPLE OF THE EAST TEXAS CONFERENCE.

The Texas and East Texas Conference Board of Missions held a joint mid-year meeting in Shearn Church, Houston, an account of which has been given by Bro. J. B. Sears. These two conferences, by action of our last general conference, becomes one at our approaching session. There is yet some speculation as to whether the four remaining districts of the Texas Conference swallowed us with our six districts, or we them. If they swallowed us, then verily the greater (numerically) is swallowed of the less. If we swallowed them, then we have all, and abound: We are full, and shall no more hunger for new territory. If our further relations shall be as harmonious as this mid-year meeting, then we shall dwell together in peace, and great shall be the Texas Conference.

But this word is to the present East Texas Conference. Brethren, we made ourselves a great name in the past, doing I believe, what no other conference in the connection has ever done—paying every cent, and more, of our general assessments. Let us in the last year of our existence do as well. I know this is an unusually hard year with us: Corn a failure, cotton not good; but let us work the harder, pray the more, and by all possible means

VERY EMPHATIC

are the claims made concerning the remarkable results obtained from the use of Vernal Saw Palmetto Berry Wine for quick and complete cure of all stomach troubles, such as dyspepsia, indigestion, flatulence, and catarrh of stomach, with only one small dose a day.

These positive claims are made by thousands who are cured as well as by the compounders of this wonderful medicine. No statement can be too positive concerning what this great remedy has done and is now doing for sufferers.

A trial bottle is sent free and prepaid to any reader of Texas Christian Advocate who writes to Vernal Remedy Company, Buffalo, N. Y.
Vernal Saw Palmetto Berry Wine will cure any case of constipation, to stay cured. The most stubborn case will yield in less than a week, so the sufferer is free from all trouble, and a perfect and permanent cure is well begun with only one small dose a day.

Every sufferer from catarrh, stomach troubles, constipation, torpid or congested liver and kidney troubles should write to Vernal Remedy Company, Buffalo, N. Y., for a trial bottle.

Vernal Saw Palmetto Berry Wine is a specific for the cure of inflammation of bladder and prostate gland. A trial bottle is sent free and prepaid if you write for it.

The original and genuine Saw Palmetto Berry Wine is made only by the Vernal Remedy Co., Buffalo, N. Y.

pay the missionary assessments in full. We can not meet our drafts in full for this year and have anything to start next year with unless we have full payments this year. I feel sure that every preacher in the old, but soon to be no more, East Texas Conference, will feel with me a strong desire to see each charge at conference with at least full missionary collections. Praying God's blessing on you all, and for a great conference at Crockett in December, I am yet your brother,
J. T. SMITH.

Lie Awake Nights?

A Simple, Pleasant Remedy.

Horsford's Acid Phosphate taken just before retiring quiets the nerves, nourishes the body and induces refreshing sleep. It supplies the needed brain and nerve food.

With Christ it was an act of humility to become a king.

JOHN H. KIRBY, President.

SAM T. SWINFORD, Gen. Sales Agent.

Kirby Lumber Co.

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We handle PINE LUMBER of every description

Write, wire or phone us.

We promise prompt and careful attention to any order placed with us, no matter how large or small.

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IN

SEWING MACHINE WOOD WORK



THE ABOVE ILLUSTRATES OUR NEW SWELL FRONT DROP head furniture fitted to our ball bearing stand. The design of this case is patented and controlled exclusively by the factory furnishing this machine. It is furnished regularly in Oak or Walnut finish, at \$23.50. The front of the table is beautifully curved with the long center drawer made to conform. The drawers are of the swell front pattern formed to correspond with the corners of the table and made up of three thicknesses of wood with the grain crossed, and bent to form, which makes them very light, yet strong. The drawer cases where the drawers slide are fitted with raised platforms, and the sides of each drawer are extended below the bottom of the drawer proper, thus forming guides which fit closely to the case platform, and serve to guide the drawer so that it will slide in and out readily. This construction insures the drawer always working freely and never binding or sticking, a very common complaint and source of annoyance with the ordinary style of construction. The technical finish is very high and the grain of the wood is all carefully selected, and, as a result, the general appearance is extremely rich and pleasing. One year's subscription to the Texas Christian Advocate and this fine machine for

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FULLY GUARANTEED. FREIGHT PREPAID.

Cash must accompany all orders. Address

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REMEMBER, we still sell the old reliable machine that we have sold for years, freight prepaid, for \$22.00.

Lion Coffee
PURE SURE
Because it's all coffee—Just the pure coffee bean. Because the sealed pack age insures uniform strength and flavor.

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